MÁLDIVIAN LINGUISTIC STUDIES.

By Professor Wilhelm Geiger.

Translated from the German by Mrs. J. C. Willis.

EDITED BY H. C. P. BELL, C.C.S.,
Honorary Secretary (Retired).
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PREFACE.

THE MÁLDIVE ISLANDS have been a Dependency of the British Government in Ceylon since 1796, continuing to pay Annual Tribute. But comparatively little is known, even at this day, about the Group, and still less regarding the Language, which is peculiar to it.

The recognized authorities on the MÁLDIVIAN LANGUAGE, up to the close of last century, have been few indeed—François Pyrard (1615), Willmott Christopher (1841), and Albert Gray (1878).

But between 1900 and 1902 were printed, in the Sitzungsberichte der Kgl. Bayer. Akademie der Wissenschaften, of Munich, three learned Papers by Professor Wilhelm Geiger, entitled Máldivische Studien, I. (pp. 641-684, with one Plate, headed Máldivische Alphabete), II. (pp. 371-387), III. (pp. 107-132), which have very materially advanced our knowledge of the Structure of the Language.

The importance of these unique "Linguistic Studies" induced the Council of the Asiatic Society of Ceylon to apply to Professor Geiger and the Deutsche Morgenlandische Gesellschaft, at Halle, for permission to publish an English Translation in its Journal. This permission was courteously granted; and in 1913 a Translation of the three Parts of Máldivische Studien was completed for the Society by Mrs. J. C. Willis.

The marked and consistent ability displayed throughout by Mrs. Willis, in her translation of highly technical matter, can only be properly realized by those in a position to compare the German Text with its excellent English version.*

* A bound copy of the German Text is in the Colombo Museum Library.
The difficult nature of the letterpress, its occasional turgidity (necessitating exceptional pains in translating, to reproduce the writer's full meaning), added to puzzling abbreviations, have not deterred Mrs. Willis from preparing for the Society, with infinite patience and meticulous care, an eminently satisfactory rendering, which reproduces the more or less specialized phraseology of the German original with admirable fidelity and success.

Mrs. Willis's good wine needed little or no bush. Nathless, to ensure as accurate a presentation as possible of certain passages in the German, perchance open to possible doubt, the entire manuscript was carefully revised by Mr. John Harward, M.A., President of the Society, who managed to snatch time, amid his arduous official duties as Director of Education, to compare the English Translation closely with the German Text, and insert in places valuable emendations making for additional clearness.

Mr. Harward found himself unable to see the Translation through the press before leaving Ceylon in 1916, to seek needed and well-deserved rest, on retirement from the Government Service, after a lengthened period of strenuous and invaluable work.

His mantle, as Editor, has ultimately fallen on an ex-Honorary Secretary of the Society, to whom the Fates in 1879 granted a short visit to the Mâldives, and the opportunity subsequently of making a partial study—uncompleted, owing to his transference to the charge of the Archæological Survey—of the Islands, their History, Customs, Trade, and Language.*

Despite admitted limitations for the adequate fulfilment of such a task, he has ventured, faute de mieux, with some diffidence, to essay, on behalf of the Council,† the somewhat invidious task of editing the Translation of the "Studies" for publication in the Society's Journal.

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* Embodied in a Monograph on "The Mâldive Islands" (Ceylon Government Sessional Paper XLIII., 1881; issued 1882).
† Resolution of Council, Ceylon Asiatic Society, March 11, 1918.
The "editorial functions" in the issue of this English version of Professor Geiger's work have, on the whole, been comparatively light, and to a great degree confined to formal details: to wit, the splitting up of some of the long wearisome paragraphs of the original text; the occasional insertion of desirable words within brackets to help the sense; adding sub-heads to ensure enhanced clarity and convenience; and transposing to more suitable positions Notes which in the German (i.e., Section I.) are lumped together at the end.

Every endeavour has been made to retain, as far as practicable, the Professor's own spelling of Maldavian, Sihalese, and other Oriental words; whilst making it consistent with the System of Transliteration adopted by the Ceylon Government and the forms of diaritical type available in the founts of the Ceylon Government Printing Office. Fortunately few changes proved to be needed; and those almost entirely for the better.*

To Mr. C. H. Collins, B.A., C.C.S., Honorary Secretary of the Society, to Mr. H. C. Cottle, the Government Printer, and to I. Abdul Hamid Didi Effendi, Maldavian Government Representative in Ceylon, the Editor owes a special meed of thanks.

Mr. Collins fell in most cordially with the Editor's proposal to issue the "Studies" as an "Extra Number"† of the Society's Journal, and in the form in which it is now presented: further, he generously denied no expense for the preparation of the several Plates necessary to a proper understanding of the printed matter. In addition, Mr. Collins's

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* Professor Geiger used r, c, j, with small s above, and final n with super-script dot. These have been supplanted in the English Translation by r, c, j, and s; but want of semi-nasal (saññaka) type has necessitated the employment of the bindu, or full anusvāra, in such words as indigna, khoda, &c.

For extra clearness Maldavian words have been printed in small capitals, whilst Sihalese, &c., appear in ordinary italic type.

† The only other "Extra Number" of its Journal issued by the Ceylon Asiatic Society also related to the Maldive Islands. It was published in 1882, as part of Volume VII., and contained "Ibn Batūta in the Maldive and Ceylon," translated from the French by Albert Gray, late of the Ceylon Civil Service.
knowledge of German has been more than once very readily lent to the better solving of a knotty passage.

To Mr. Cottle it is entirely due that the "Studies" make their appearance in that unrivalled excellence of type and general finish which distinguish publications emanating from the Ceylon Government Press.

Without his ungrudging advice, and personal aid, this "Extra Number" could not possibly have been issued in its present neat dress and completeness.

Finally, from Abdul Hamid Didi Effendi the Editor has received most generous, self-denying, and invaluable help in elucidating obscurities in Maldivian texts, sentences, &c., and in throwing a flood of brilliant light on the modern Maldivian Alphabet.

Of the Author's own masterly achievement of a hard task, his "Studies" assuredly "give ample room and verge" for unstinted praise.

If, perchance, there asserts itself unmistakably "the Teutonic literary temperament," so-called, for setting store disproportionately large by the meritorious lexicographic work due to a special protegé, Hasan-bin Adam, at the cost of belittling, or wholly ignoring, the efforts of other no less worthy labourers in the field—efforts, in the case of the stand-out "pioneers," Pyrard, Christopher, and Gray, which, without doubt, cannot but have greatly simplified the Professor's researches—if at times an undue tendency to "magnify the ego,"

I am Sir Oracle,
And when I ope my lips let no dog bark,

is amusingly pronounced—let not, on that account, full justice be denied to the real "merits" of a great scholar, even though one may be not altogether "careless his faults to scan."

Any learned savant, be he of whatever race, who, like Professor Geiger, actuated by worthy motive, and despite very considerable drawbacks, has toiled to give a clear lead to students in the study of a tongue still almost unknown, can claim the right, in all fairness, to generous acknowledgment for sterling work.
Having, like Dr. Samuel Johnson, "set limits to" his "work," which was "ended though not completed," the Professor offers a just plea for considerate treatment at the hands of critics:

The principal object of my "Máldivian Studies" must be to put in motion an energetic beginning to Scientific Investigation of the Máldivian Language on the very spot; where alone it can really be carried out with satisfactory results.

The foregoing Notes on Máldivian Grammar give us, of course, only a general and incomplete picture of the Structure of the Language. They are a first attempt, and should be judged as such.

He who knows the many purely external difficulties and obstacles with which one meets in the East in researches which lie at the foundation of work such as mine; he who has experienced how the best intentions and the most enthusiastic zeal are constantly checked and crippled by a thousand petty trifles, will judge the deficiencies of my work kindly.

Knowledge must be indulgent. It may be an easy thing to point out and criticise this or that defect; but of greater worth than criticism is energetic co-operation.

A final word touching the four Appendices, and Plates II. to IX.

For thus supplementing Professor Geiger's Text, and Plate I. issued with it, the Editor, whilst accepting full responsibility, does not feel that any apology is due, in view of the special reason justifying its compilation stated in the preamble of each Appendix.

It is hoped that these Addenda, which render the "Studies" more comprehensive, may help further to facilitate prosecution of research by those interested in the semi-unknown Máldivian Language.

H. C. P. BELL.

New Year's Day, 1919.
ADDENDA ET CORRIGENDA.

Page 1, footnote †; page 2, line 24 and footnotes * and †; page 8, line 13; page 9, footnote ||; page 54, line 2: for "1883" read "1882."

Page 6, footnote ‡: for "1882, Extra Number, VII.," read "Vol. VII., Extra Number, 1882."

Page 8, footnote *: for "J. A. Young" read "I. A. Young"; for "Mittheilungen" read "Mitteilungen."

Page 25, footnote †: omit "indeed not improbably"; add "See Appendix C, page 159."

Page 27, footnote *: for "all" read "whole."

Page 28, line 12 of the footnotes: omit "either"; read "as a nasal or mute, or without parentheses in the middle when used to double, or nasalise, the connected consonant."

Page 49, footnote †: for "1837" read "1838."

Page 57, footnotes ‡ and §; page 58, footnote †; page 66, footnote *; page 117, footnote *: for "(Λ)" read "Λ."

Page 58, line 11: for "vadinu" read "vadinu."

Page 79, footnote *: for "Gorunu Doreve" read "Gorunudoreve"; omit "= Governor-Turai (English + Tamil)."

Page 92, footnote *: for "Bahi(6)" read "Babia."

Page 126, line 1: for "Kalubili-mas" read "Kalubili-mas."

Page 129, footnote *: add "A record has since come to light showing that Lieutenant Young, still ill, reached Ceylon from the Maldives, in a sailing vessel, in 1835. This, therefore, settles the question."

Page 130, line 9: add "This Tower is built on a peculiar plan, but very strong. The centre is taken up with solid masonry, much in the form of an immense screw, the spiral ascent winding round this centre pillar until a trap door ends the staircase, where the centre pillar and the top of the outer case of the Tower unite, and together will stand for ages."

Pages 141 and 145, last paragraphs: for "Indian" read "India."

Page 157, line 29: for "Scripts" read "Script."

Page 160, footnote †: for "t" read "T."

Page 170, footnote †: for "Hiti-gas-daru-gé" read "Hiti-gas-daru-gé."
MÁLDIVIAN
LINGUISTIC STUDIES.

BY PROFESSOR WILHELM GEIGER.

SECTION I.*

INTRODUCTION.

The MÁLDIVES† are a large group of many islands which extend in the Indian Ocean from 7° 6' North latitude to 0° 42' South latitude, and from 72° 33' to 73° 44' East longitude. Together with the Lakkadives and the Chagos Islands they belong to a submarine mountain chain, on the summits of which the coral polyps have built their reefs.


This valuable compilation, which contains the whole of our knowledge of the Máldives Islands up to the year 1883, has become very scarce. Even in Colombo it was impossible for me to get hold of a copy. I finally came into possession of one which formerly belonged to Dr. Rost.

I may perhaps be permitted to borrow from Bell's work some notes on the Geography and Ethnography of the Máldives, as a general explanatory Introduction to my "Studies." I have not, of course, neglected to go back to the sources from which Bell himself drew.
The islands are grouped into "Atolls"—the Maldavian word, as is well known, has passed as a termination into geographical science—and these Atolls, as a rule, are surrounded by a barrier reef, which protects them from storms and waves. In the Northern Atolls, however, the reefs are washed away.

The form of the individual islands is circular or oval. They are only of very small extent, the length and breadth seldom exceeding an English mile. The soil of the islands consists of sand; and in most islands there is thick jungle, from which the crowns of the coconut palms lift their heads proudly in all directions.

The principal Island is called Mālé. It belongs to (a double) Atoll (North and South) of the same name, and from it the whole Archipelago has probably received its appellation. On Mālé is the residence of the Sultān. The number of its inhabitants is from 2,000 to 3,000.*

The climate of the Māldives does not seem unpleasant, for the excessive heat is tempered by sea breezes; but it is extremely unhealthy. Foreigners are usually attacked, within a short time, by severe abdominal disorders, which, if the individual does not at once leave the Islands, seem in most cases to run a swift and fatal course.

As regards the inhabitants of the Māldives, it is impossible to determine their total number. Bell (in 1883) estimated them to be at least 30,000: in former times there were doubtless many more. The gradual decline in the number of the population seems, however, to have recently come to a standstill, or even to have been succeeded by an increase.†

* Bell, loc. cit., 1883, p. 53. The Census of 1911 (p. 500) gives the total as 5,236 inhabitants.—B., Ed.

† Mr. Gray (Journal, R.A.S., 1878, new series, X., p. 197) puts the population of the group at 20,000. Mr. Bell (The Maldive Islands, 1883, p. 53) considered this "perhaps too low an estimate, and a total of at least 30,000 may, with more probability, be assumed." Mr. Bell adds, "that the population was in former days larger is admitted by the Islanders themselves, who point with melancholy significance to islands in nearly every Atoll now lying waste, where homesteads stood of old. It is, however, satisfactory to find good grounds for the belief
The fact can scarcely be disputed, that, at a period of time still unknown to us, the Māldives were colonized from Ceylon, or, as also may be possible, were colonized at the same time as Ceylon, by Āryan immigrants who came over from the Continent of India.

The first view seems the more probable to me, owing to reasons which appear on a study of the character of the Māldivian language. This, in fact, shows a number of features which are characteristic of the Sinhalese language, and which have not arisen in the Prākrit foundation of Sinhalese, but seem to have originated on Ceylon soil itself. In course of time the Āryan stock of the Māldivian population would be much mixed with Drāvidian and Arab blood; so that the physical type of the Māldivians can no longer be considered a unit.

The fact that there is no trace of Buddhism on the Islands* must not surprise us too much: Islām has totally ousted this religion.

that the gradual depopulation—mainly attributable to the proverbially unhealthy climate—has not merely been arrested, but that, from the closer connection now yearly being established with the outside world, and the increased facilities for obtaining yearly necessaries of life, a steady re-action is setting in.” (Census Report, 1911, p. 499.)

This Census made the total population of the Māldives Islands to be “72,237 (males, 39,244; females, 32,993),” pointing to 50,000 rather than 30,000 as nearer the mark in the Eighties.—B., Ed.

* See Bell, loc. cit., p. 74, Buddhism on the Māldives.

Mr. J. Stanley Gardiner (The Natives of the Māldives, Proceedings, Cambridge Philos. Society, XI., Part I., 1900) unconsciously plays the rôle of “Balaam” in an endeavour to condemn the theory of Buddhism formerly existing on the Māldives:

“Mounds in Landu and Miladu of Miladummadulu Atoll, as also in Haddumati, Suvadiva, and Addu Atolls, and Fua Mulaku Island, suggest by their form a comparison with the dāgabas of Anurādhapura.

“Gang, in Haddumati Atoll, was evidently a great religious centre, having ruins of fourteen of these, some with smooth sides of squared stone.

“One, in Landu, appears to have had a kind of pit or well in the centre, formed by squared blocks of Porites, and covered by two large flat masses. Within this, in 1848, were found a number of gold or brass ornamental discs.
The colour of the skin of the males is usually a dark copper; some of the women are decidedly pretty.

As regards the character of the Maldivians, I give some statements from the Report of the two Englishmen, Lieutenants Young and Christopher, of the Indian Navy, who, in the course of a Survey of the Maldavian Archipelago in the years 1834–1836, spent several months at Mâlé:

"They are a quiet, peaceable race, hospitable and kind to strangers, though suspicious and distrustful of them. Unacquainted, indeed, with the practice of the higher virtues, but equally unfamilier with vice in its darker forms, with desires and wants circumscribed and limited, and the means of satisfying them attainable without much labour, they have little incitement to increased exertion for the purpose of augmenting their productions; and hence, in all probability, the little attention paid to the improvement of their resources, and the absence of all care regarding the amelioration of their condition. The apathy and indifference evinced by them on these subjects seem, however, to result in a great measure from feelings of contentment, though of a spurious kind." *  

The religion of the Maldivians is Muhammadan. According to Gray they embraced this religion about the year 1200. Native tradition indicates Yûsuf Shams-ud-dîn, from Tabriz, in Persia, as the apostle of Islâm in the Maldives. He died in Mâlé, and his grave there is held in great honour.

"At Fua Mulaku a few oval six-sided beads, either of an extremely hard clouded glass or of crystal, were found.

"The presence of an immense Bô tree (M. boi gas) at Mâlé, and another in Fua Mulaku, is of no importance; no traditions cling to them. The tanks resemble those of Anurâdhapura, but there is no particular Buddhist type.

"Indication of Buddhism might, indeed, be gleaned from the above, but I found no other evidence in its support."

"Mounds," with possible relic chambers ("pit" or "well"), which "suggest" the "dâgâbas of Anurâdhapura"; "tanks" which resemble the pokunu of that old Sinhalese Capital; buried metal, "ornamental discs," and "oval beads," glass or crystal—to say nothing of the unexplained presence of two Bô trees (one at Mâlé, the chief Island itself)—are about as promising "indication of Buddhism," judged by Ceylon archaeology, as one can well hope to find where Muhammadanism (with its iconoclastic zeal) has existed for some eight centuries.—B., Ed.

*Transactions of the Geographical Society, Bombay, I., p. 66.
But although Islám is the official religion, the old animistic
nature-worship, the belief in demons and spirits, in exorcism
and magic, plays the most important part* in the life of the
people.

"The belief in the existence of spirits and supernatural beings,
who interfere, sometimes visibly, in human affairs for purposes
of evil, as also in extraordinary phenomena supposed to afford
intimation of pending calamity, is universal among the Islanders.
.... They believe also in the auspiciousness, or otherwise, of
certain days for particular transactions, no undertakings of any
importance to individuals, or to the public, being entered upon
without the priest being consulted to determine that point.
During recitations in Arabic of passages from the Korán, which is
a common practice, incense is kept burning, and when this takes
place on board a boat, the crew are always careful to fumigate
the rudder-head and tiller before the fire is extinguished. ....
Many individuals on the islands gain their livelihood by writing
charms, which are supposed to possess much virtue, not only as a
preventive against, but also a cure in most diseases. In order to
produce a curative effect the ink of a freshly-written charm is
washed off in water and drunk as a medicine." †

So far as is known to me, the ancient historical writings
of the Sinhalese give no information about a colonization of
the Máldives by that people; neither do they mention
any sovereignty which they at times exercised over the
Islands.

The first allusion to the Máldives is found in Ptolemy (the
Second Century A.D.), who places a group of 1,378 little

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* Geiger writes "die wichtigste rolle." This is over-stating the case.
Gray (Journal, R.A.S., 1878, new series, X., p. 180) puts it better:—
"The picture presented by the modern religious state of the two
branches of the Sinhalese family is curious indeed. The one (Sinhalese)
has held to the cosmopolitan principles, the atheistic creed and the
simple worship of the Buddhist faith; the other (Máldivian) has
adopted the exclusive monotheistic and ceremonial faith of Muham-
mad. These religions have not, however, altered to any extent the
characteristics of the race, and both have suffered the co-existence of
the older worship of demons and of the elements—a common inheritance
of both branches of the family, but an alien to both their creeds."—
B., Ed.

† Transactions of the Geographical Society, Bombay, I., p. 76.
islands to the west of Taprobane (Ceylon).* There can scarcely be a doubt that by these the Lakkadives and Mádive are meant. After Ptolemy, and with reference to him, Pappus of Alexandria speaks of 1,370 small islands which are near Taprobane, and dependent on it.

In the Sixth Century, Cosmas Indicopleustes, who got his information from Sopater, mentions a large number of islets in the neighbourhood of Ceylon where fresh water and coconuts are to be found throughout.† His statement is indeed striking; for on almost all the islands known at the present time there is fresh water, and the richness of the Mádive in coconut palms is a well-known fact.

The first visitor to the Mádive Islands to whom we are indebted for a more accurate description is the famous Arabian traveller of the Fourteenth Century, Ibn Batúta.‡ He remained eighteen months on Málé, and gives us a tolerably detailed account of the condition of the Islands, of their conversion to Islám, of their government, and of their trade with India, China, and Yemen.§

In the Sixteenth Century the Portuguese made many attempts to bring the Mádives under their dominion. Finally, their independence was acknowledged in a Treaty; in which, however, the Portuguese reserved to themselves the exclusive right of trade with them. ||

Almost thirty-five years later, on July 2, 1602, a French ship, with a band of adventurers on board, was driven ashore among the Atolls. The crew were taken prisoners: some died in consequence, others succeeded in escaping; only four remained, among them François Pyrard de Laval.

† Tennent, Ceylon, 1859, I., p. 538, note ii.; p. 543.
§ Bell, The Mádives Islands, p. 25.
|| Regarding this Treaty, see the Hakluyt Society's Pyrard, Vol. II., Appendix B.—B., Ed.
Pyrard stayed five years in the Maldives. By his wise and tactful conduct he gained the favour of the Sultán, so that he had a tolerable amount of liberty, and could carry on trade. Finally, when the Maldive kingdom was plunged into the confusion of war, he regained his freedom.

In 1607 the "King of Bengal" undertook an expedition to the Maldives. His fleet attacked Málé suddenly, without encountering serious resistance, and returned with rich booty. On the Bengal ships Pyrard and his three companions left the Maldives.

Four years later, after many other adventures, Pyrard once more safely trod the soil of his native land.

Pyrard's work, *Voyage aux Indes Orientales*, which is very scarce, appeared for the first time in the year 1611, the second edition in 1615–1616, the third in 1619.* It contains the most complete description of the Maldive Islands which has hitherto appeared, and still serves as a valuable source of information.

The Dutch followed the Portuguese in the Government of the East Indian world; and were followed by the English at the close of the Eighteenth Century. After the latter took possession of Ceylon, the sovereignty which the Dutch had wielded over the Maldives passed automatically to their successors.†

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* Pyrard's *Voyage* was translated into English, for the Hakluyt Society, from the Third French Edition of 1619, by Albert Gray and H. C. P. Bell, of the Ceylon Civil Service. Two volumes, 1887–1890.

[Of Pyrard’s *Voyage*, four French Editions were issued: the first (one volume, 8vo.) in 1611; the second (two volumes, 8vo.) in 1615; the third (two volumes, 8vo., containing the Maldive Vocabulary) in 1619; and the last (one volume, 4to.) in 1679.—B., *Ed.*]

† "Our (British) influence in the Maldive Islands, as that of the Dutch before us, is founded on the free will and consent of the Sultans. From their confidence in our attachment and our power, they made themselves the feudatories, first of Holland, and subsequently of Great Britain, by placing themselves, of their own accord, under the protection of the successive Governments in Ceylon . . . . The present political status of the Maldives is that of a semi-sovereign State, under the exclusive protectorate of the British Government in Ceylon—a relation very similar to that of the King of the Isle of Man with John of England, established by Treaty of A.D. 1212."—Bell, *The Maldive Islands*, Appendix A, pp. 123, 125.—B., *Ed.*
In the years 1834–1836 a Survey of the Maldive Archipelago was undertaken by Captain Moresby, at the instance of the Bombay Government, since such a Survey was urgently necessary in the interests of Marine Commerce.

On this occasion Lieutenants Young and Christopher spent at the Maldives, and almost exclusively on Male island, two to three months—from June 4 until August 17 and September 9, 1834, respectively. They suffered severely from fever, but were able during their stay to make a series of important observations on the country and people, government and commerce, manners, customs, and language, which they subsequently collected into a *Memoir.*

This is full, and (until 1883 was) the most recent knowledge of the Maldive Islands available. It must be considered, so far as it goes, credible and reliable, but is, at the present time, scarcely up to date.†

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† Bell, *The Maldive Islands,* p. ii.
I.—THE MALDIVIAN LANGUAGE.

After these general preliminary remarks, I now come to the Maldivian Language itself.

Our knowledge of this is very scanty, and almost entirely confined to the vocabulary.

Vocabularies.

We possess two Vocabularies,* which, however, can lay no claim to completeness.

The first originated with Pyrard, 1602–1607, and appeared in the Second and Third Editions of his Voyage aux Indes Orientales.†

The second Vocabulary was compiled by Christopher during his stay in Málé in the year 1834, and in 1841 was printed in the Journal of the Royal Asiatic Society.‡

Pyrard’s Vocabulary was subsequently published again by Gray, and compared with that of Christopher.§

Gray’s Paper is the first attempt to discover the connection between the Maldivian and Sinhalese languages.

A number of Maldivian words are found in Bell’s book, || already mentioned; a few, too, which show the identity of

* See Appendix A.—B., Ed.
† A mistake. Pyrard’s Maldivian Vocabulary appeared in no edition of his Voyage, save the third of 1619.—B., Ed.
A series of isolated remarks is also found in E. Kuhn, Ueber den ältesten arischen Bestandteil des Singahälsischen Wortschatzes : Sitzungsber. der K. Bayer, Akademie d. W., Philos.-Philol. und Hist., Cl. II., 1879, p. 199 seq.
|| Bell, The Máldives Islands, 1883.
the language which is spoken on Minikoi with that of the Maldive Islands, occur in the communication of Rosset previously mentioned.

Texts.

As regards the text of the Maldive Language, we possess (in print), up to the present time, only three Letters: one was lithographed in facsimile and translated by Christopher; another by Bell; a third is given in Bennett's *Ceylon and its Capabilities*, London, 1843, along with an official translation. The last-mentioned Letter, however, is unknown to me.

I myself began my Maldive collection (of words, phrases, &c.) in the winter of 1895–1896, during my stay in Ceylon.

As related in the Account of my Journey, I had the opportunity of meeting a Maldive of high rank, Ibráhim Didi, in Colombo, and, from his information, putting together a vocabulary, as well as a number of Maldive paradigms and sentences.

My material has convinced me that only by a collection of new texts can we expect to further our Maldive linguistic studies.

Since my return (to Germany) I have kept up an unbroken correspondence with my excellent Sinhalese friend, A. Mendis Gunasékara, Mudaliyár; and it is to him especially that I owe the fact that I am now in a position to publish some contributions to the investigation of the Maldive Language which I hope are not without value.

I sent sentences to Mudaliyár Gunasékara which I wished to have translated. He succeeded in discovering an Indian

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‡ Bennett, *Ceylon and its Capabilities*, London, 1843. See Bell, loc. cit., p. 78, note 1, where the translation of a further Maldive Letter, given in Campbell's *Excursions in Ceylon*, I., pp. 199–200, is mentioned.
|| A. Ibráhim Didi Effendi, Dorhiméná-kilagefánu, Prime Minister to His Highness the Sultan of the Maldives.—B., Ed.
merchant, named Sheik Ali, at the time residing in Colombo, but who had lived for many years in the Māldives, and spoke the language as his mother tongue.

Communicating with Sheik Ali (who neither wrote nor spoke English) through the medium of Sinhalese and Tamil, the Mudaliyār delivered the sentences written down by him to me for further elaboration.*

Vocabularies in Europe.

In conclusion, I have to mention the Māldivian materials which are found in *European Libraries*. They are certainly not very plentiful; and, as far as I know, have not hitherto been adequately valued by any inquirer. †

"Copenhagen Vocabulary."

First, a short manuscript *Vocabulary of the Māldivian Language* is found in the Library of Copenhagen. ‡ By the kind mediation of Professor Fausböll, I received the manuscript at Erlangen, and was able to enter its contents into my list of Māldivian words.

The Māldivian Writing § employed in this Vocabulary has a quite unique style, differing considerably from the Writing which I learnt, and which is used in the (two) Letters quoted below.

In the little manuscript I also discovered the original of a Māldivian missive which Sultán Muhammad Mu‘in-ud-dīn

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* It is with pleasure that I avail myself of this opportunity of publicly thanking my active helpers. I rejoice that in A. Mendis Gunasekara, Mudaliyār, I found a man specially fitted to act as an intermediary. [It should be emphasized that the scholarly Mudaliyār must not, of course, be in any way held responsible for some doubtful renderings which have crept into the Professor’s Sinhalese transcripts here and there. See *infra.—B., Ed.*]

† See Appendix B.—B., Ed.

‡ I indicate the "Copenhagen Vocabulary" by K.V., the "London Vocabulary" by L.V.

§ Professor Geiger has not reproduced any of this L.V. writing (see *infra*, page 22, top), unless it may be the three words in the *Gabuli Tāna* alphabet given at bottom of his Table [Plate I.].—B., Ed.
Iskandar sent to the English Governor in Colombo (Kolubu Rasgafán).* This is doubtless the Sultán of that name who in 1799 succeeded to the throne of his father, Hasan Núr-ud-dín.

"London Vocabulary."

Secondly, in the Library of the London India Office is A Vocabulary, Persian and Hindústání, † printed in Calcutta, 1808, and formerly belonging to the Bibliotheca Leydeniana.

In this book the Máldivian translation of every word is entered, with a few exceptions, by a native of Himití (in Nilandú Atoll), named Hasan-bin-Adam.

Mr. Tawney was so kind as to send the book to me, and with it a bundle of letters; from which it appears that some years ago, according to Mr. Bell’s wish, it had been sent to Colombo. He showed it to some native Máldivians, who were to examine the Vocabulary; but they came to the conclusion that it was full of mistakes and errors, and of little or no value.‡

This correspondence was indeed discouraging to me; but I did not allow myself to be deterred from putting the Vocabulary to a test on my own account, and preparing a copy for myself.

The result at which I arrived is happily much more favourable. I regret to be obliged to say that the Máldivians whose aid Mr. Bell sought, clearly did not take much pains in the matter: perhaps they did not possess the necessary knowledge of Persian and Hindústání.

At any rate they were in error in calling in question Hasan-bin-Adam’s knowledge of their mother tongue.‡

* How and when did this official record, belonging to the British Government, stray to Copenhagen—a “far cry” from Ceylon? No particulars are afforded. The year of the missive must be between A.D. 1799-1835.—B., Ed.
† See footnote ‡ on page 11, supra.—B., Ed.
‡ See Appendix B. Professor Geiger has allowed himself—not wisely—to wander somewhat from the strict facts, which he had before him in the “bundle of letters” kindly sent to him by Mr. Tawney.—B., Ed.
The "London Vocabulary" (which I have now to deal with on the basis of my own observations) is, indeed, not free from errors, and a considerable number of words contained in it can be rejected at once as worthless. But the mistakes can be partly explained on the general ground that the Maldivian language does not possess an absolutely fixed orthography.

The words which I characterize as worthless are not to be set down to the ignorance of the translator, but are explained by the praiseworthy, though naturally impracticable, endeavour to give, wherever possible, a translation for every Persian and Hindústání word.

Thus, there are in this Vocabulary numerous words (e.g., technical terms, &c.) for which there neither are, nor can be found, equivalents in Maldivian.

In such cases, Hasan-bin-Adam got over the difficulty in two ways: either he gave instead of the translation an explanatory paraphrase, or he transliterated the Persian (or perhaps Arabic) or Hindústání word into the Maldivian alphabet.

Of the "paraphrases"—using this expression on account of its shortness—many are quite intelligible, and at least show us that the translator understood his task.*

Thus, for example, the grammatical terms "singular" and "plural" (p. 133) are written by him as EB-BAS, "one word," and GINA-BAS, "many words." Instead of "barren" (of a woman), he says (p. 176) DARI MAI NUVÉ, "she does not become mother of a child." The Persian buz-i kúhi, "wild goats," he translates (p. 39) closely by FARUBADA MATÍ BAKARI, "goats on the hills."

Many of the paraphrases may indeed be real terms; for the paraphrasing expressions do not seem at all strained to the Maldivians, and are also found in Christopher's Vocabulary. Thus, for instance, FINI-FEN-MAU, i.e., "dew-flower," for "rose," the same expression being found in L.V., p. 67.

* See footnote † on page 12, supra.—B., Ed.
The verb hunu-kurán, "make hot" = "cook"; us-kurán, "make high," "raise"; ladu gannan, "be ashamed," and others which occur in L.V., do not differ, as regards their method of formation, from verbs like hus-kurán, "empty"; dú-kurán, "lower"; firuñ gannañ, "be afraid," in Christopher.

The expression míhun mará míhu, "the man who kills people" (p. 104), for "executioner," we shall meet below, in the story of "The Wise Judge." Consequently, others, such as daðu korá míhu, "the man who tills the fields" = "countryman"; or rori vikká míhu, "the man who sells bread" = "baker," may really be Maldivian and constantly used. We find also in Christopher expressions like dagadu talá míhuñ, for "smith."

A really pretty and well-considered paraphrase is, for example, mau-kori, "flower enclosure," for "garden." The word, which might perhaps have been apt, góti, is well known to our author; it occurs in several places; but here he evidently avoids it designedly, because it has the more general significance of "yard," corresponding to the Anglo-Indian "compound."*

Further, as regards the Arabic, Persian, and Hindustání words which occur in Maldivian guise in L.V., these are not very numerous.

As examples, I mention (a) the names of the Signs of the Zodiac (p. 4), like hamalu, "Aries" = Ar. hamal; asadu, "Leo" = Ar. asad; (b) expressions from the Islámic faith, like nabí, "prophet"; valí, "saint"; imámu, "religious leader" (p. 116); as well as (c) words like irádá, "will," "resolution"; kabúlu, "agreement"; masalatu, "goods" (p. 94); faidá kurán, "explain" (p. 196; Persian paidá); fikuru kurán, "consider" (p. 98); and many others.

* For "garden" two words are recognized at Málé: nagicha; góti. With mau-kori as a "well-considered" paraphrase, compare the Málé term for a "beggar": e salán deh míhá dura[n]lare, "drive that beggar (lit., the man-who-saláms) away"—the very acme of "pretty" and euphemistic politeness. Cf. the former use in France of "les bons hommes" for "lepers." Other cases will readily occur to mind.—B., Ed.
I have already said that these words can be eliminated as worthless—at least for our scientific purposes. But it must be mentioned emphatically that many of them, as a matter of fact, may belong to the Maldavian vocabulary, which has borrowed a good deal.

As regards doubt regarding the unreliability of the L.V., this is refuted by the fact that, without taking the Numerals into account, I have counted, in round numbers, five hundred Words which also occur, in like form and with the same meaning, in Christopher's list. By this its correctness is proved.

Further, it is not credible that all the remaining words which occur in the L.V., but are missing from Christopher, should be worthless.

Moreover, I am in a position to prove the correctness of a whole series of words (which have not been quoted otherwise), either by comparison with my own collection (Geiger), or by etymology.

**Some Maldivian Words in the "London Vocabulary."**

I subjoin the list here, with the observation that it is by no means exhaustive. But it is natural that I (in Germany), so many thousand miles away from the land of origin, was not in a position to verify all the new words of the L.V.; and for this reason especially deplore the fact that this could not be done at the time that the L.V. was in Bell's hands, and his Maldavian helpers were there.* I do not doubt that among the words whose correctness I cannot confirm—preliminarily, at least—there are many true Maldavian words.

1. **ADUN**, "ointment for the eyes" (p. 34) = Geiger, **ANDUN**; S. **aṇḍun**; P. **aṇjana**. Forms with, and without, the ante-consonantic nasal are very frequently found close together. I heard **HANDU**, "moon"; L.V. (p. 3), **HADU**: Christopher has **HADU**, but the cerebral is certainly incorrect.

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* See footnote ‡ on page 12, *supra.*—B., *Ed.*
I wrote KANDU, "ocean"; Christopher and L.V. (p. 8) have KAPU. Cf. also Nos. 21, 31, 60, following. In these cases, it appears to me that there is a difference of dialect.*

2. AGU, "price," "value" (p. 74) = Geiger; S. aga; P. aggha; L.V. (p. 186), AGU-VÁN, "be worth," "to cost."

3. ARIKARI, "side" (p. 19) = Geiger; K.V., "rib."

4. ASEI MIRUS, "black pepper" (p. 55) = Geiger, ASÉ MIRUS.

5. AVI, "sunshine" (p. 2) = Geiger; K.V.; S. avu; P. átapa.

6. BANIÁDA', "pious man," "believer" (p. 178) = Geiger, BANIYÁDÁN MÍHE', "man of good habits"; opposed to KÁLU MÍHE'.

7. BURIKARI, "back" (p. 18) = Geiger; K.V.: Christopher has only BURI.

8. BURUGADU, "wheel of a cart" (p. 78) = Geiger.

9. DALU, "horn" (p. 41) = Geiger; S. dala; P. dáthá, "tooth." The meaning "horn" was also confirmed by me. Christopher has only EDDALU, "ivory," e.g., "elephant's tooth."

10. DELI, "charcoal" (p. 9) = S. déli; Christopher, DELI, "ink" = L.V. (p. 127).

11. DEVI, "demon" (p. 2) = S. dev, "good deity"; P. deva.

12. ENNÁN, "to come" (p. 182) = S. enu. I have recorded ANNÁN.

* If perchance sounded, the n is never written, in KAPU and KAPU, according to the Málé standard.

Such forms, in the "London Vocabulary," as, inter alia, ENNÁN for ANNÁN, FEFALÍ (older, FUFULA) for FEFALÍ, FÜHEN for AHAN, TELI for BADYA, UGEN for DASKULAIN, sufficiently attest "a difference of dialect," well known to exist even at the present day, and quite to be expected, between the central Málé Atoll type and that of Atolls to the south, including, doubtless, a century or more ago, Nilandú Atoll, where the author of the "London Vocabulary" (Máldivian) lived.—B., Ed.

14. fatas, "ditch" (p. 92) = S. patas, "deep pit," "well."

15. faturán, "spread out" (p. 190) = Geiger; S. paturuvanu; P. pattharati.

16. faulu, "clear," "open" (p. 158) = S. pahaļa; P. pakaṭa.

17. fálán, "bridge" (p. 7) = Geiger; S. pālam.

18. fifalā, "red coral" (p. 49) = Geiger, fofali. I conjecture that in L.V. there is a slight clerical error, and fofali is to be read.

19. fenija, "to occur" (p. 185) = S. pẹnenu; P. paṇṇāyati.

20. fidiya, "gall" (p. 22) = S. pit; P. pitta, "gall" + diya, "water."

21. fidu, "buttocks" (p. 44) = Geiger, findo, "hips."


23. fuhén, "to ask" (p. 189) = P. pucchati. The word is of especial interest, because a Sinhalese equivalent is no longer preserved.

24. furán, "to fill" (p. 192) = S. puranu; P. pāreti.

25. gádiya, "cart" (pp. 62, 78) = Geiger; Sheik Ali, gádi-daḍi, "yoke."

26. gomai, gumafuļu, "prince" (p. 108) = Geiger, goma, "princess."

27. gui, "excrement" (p. 23) = S. gú; P. gūtha.

28. hafán, "to chew" (p. 181) = S. hatpanu.

29. halélán, "to make a noise" (pp. 26, 182) = Geiger, "to bark": e.g., kutte' halélaniye, "a barking dog."

30. haru, "hard" (p. 25) = Geiger. See below, III. 1: 16.

31. harigadu, "body" (p. 15) = Geiger, hariganḍu.
32. **Haturu, “enemy”** (p. 99) = S. *haturu*.

33. **Hāsfat, “millepede”** (p. 46) = Hās, L.V. (p. 150); Hāhe’, Geiger, “thousand” + *fat, fai*, L.V. (p. 20); Fāi, K.V.; Fā, Christopher, “foot.”

34. **Heilan, “awake”** (p. 183) = Geiger, Hēluñ, “be awake.”

35. **Hitu, “thoughts”** (pp. 93, 135) = Geiger, Hituñ; S. hitu; P. citta.


37. **Innān, “to sit”** (p. 183) = S. iṇḍinu; P. sidati.

38. **Irīna, “to sit”** (pp. 183, 190) = Geiger, Irīnna; S. hitinu; Praśkrit cīṭṭhāi. The r in Irīna is perhaps simply written by mistake; but the K.V. likewise has Irīdē: In just the same way Huri, “is,” “exists,” and Huri are also interchangeable.

39. **Ītu, “tile”** (p. 57) = Geiger. Cf. L.V. (p. 81), Ītv andā mīhu, “man who bakes tiles.” The word is interesting: it corresponds to the Sanskrit iṣṭakā or iṣṭikā; in Sinhalese it is wanting.

40. **Kanu, “blind”** (p. 23) = Geiger; S. kana; P. kāna.

41. **Kekuri, “cucumber”** (p. 69) = S. kēkiri; P. kakkāri.

42. **Kibū, “crocodile”** (p. 45) = S. kiṃbul; P. kumbhila.

The disappearance of the final l is purely Māldivian. Cf. mū, “root,” but mule’, “a root”; mā, “flower” (Geiger), but male’, “a flower.”

43. **Kirān, “to weigh”** (p. 205) = S. kirānu.

44. **Kiri-mai, “nurse”** (p. 11) = S. kiri-mav; P. khira + mátu.

45. **Kolu, “cheek”** (p. 17) = Geiger, kó (cf. 42); P. cos. Perhaps = S. kopul.

46. **Koru, “lame”** (p. 24) = S. kora; P. kхоṇḍa.

47. **Kotabiri, “coriander”** (pp. 37, 69) = S. kotambru.


49. **Kulen, “to play”** (p. 191) = S. kelinu; Sans. kelāyati, khelāyati.
50. KURUBAI, "young coconut" (p. 66) = Geiger, KURUMBA; S kurumá.
51. LAKUNU, "spot," "time" (p. 28) = S. lakunu; P. lakkhaña.
52. MADOŘI, "a weight" (p. 120) = S. madaţa; P. mañ-jitthá.
53. MÉVA, "fruit" (p. 64) = Geiger; Persian; L.V.
54. MUGORI, "ichneumon" (p. 41) = S. mugaţi.
55. MULÓ, "axe," "hatchet" (p. 84) = Geiger.
56. NARÁN, "to dance" (p. 183) = S. naṭanu; P. naṭta.
57. NIANETI, "insight," "understanding" (p. 135); better "intelligent" = S. nuaneti.
59. SUNGAN, "tax," "toll" (p. 112) = S. sungam.
60. TABU, "arrows" (p. 56) = Geiger, TAMBU; S. teńba; P. thambha.
61. TABURU-MAU, "lotus flower" (p. 68) = S. tâmbru; P. támaraśa.
62. TALA, "palate" (p. 18) = S. talla.
63. TELI, "pot" (p. 60) = S. têli; P. thâli; Sans. sthâli.
64. UDUN, "oven," "hearth," "fireplace" (p. 60; on p. 9 incorrectly written ADUN) = Geiger, UDUN, UNDU; S. udun; P. uddhana.
65. URI, "twig" (p. 65) = Geiger, OFI.
66. UGEN, "to learn" (p. 185) = S. uγannu; P. uγanñáti.
67. UKULU, "privy parts" (p. 19) = S. ukul, "hip."
68. UMAGU, "hollow," "hole" (p. 153) = S. uman (kaninu).
69. VÁDA KURÁN, "take revenge" (p. 99) = S. váda, "rage," "fury."
70. VEHENI, "it rains" (p. 185) = S. vahinu; P. vassati.
71. VIYÁFÁRI-VERI, "merchant" (p. 73) = Geiger. See III. 1: 22.
II.—THE MALDIVIAN WRITING.

In the Memoir on the Inhabitants of the Maldiva Islands by Lieutenants Young and Christopher there is the following remark on the Maldivian Alphabet:

"The different written characters found on tombstones on the Maldiva Islands are of three kinds. The most ancient are called by the natives DEWEHI HAKURA, which in all likelihood were used by the first inhabitants, but now the knowledge of them is nearly lost, being confined to a few individuals. In the Southern Atolls a knowledge of this writing appears to have been retained longest, for it is not remembered in the Northern ones at all, whereas orders are now written at MALE in this character for the inhabitants of the Southern Atolls. No old manuscripts with this character are preserved. One peculiarity in the alphabet is, that some of the consonants change their form according to the various vowel-sounds with which they are united, the construction of the letter being altogether different. This character is written from the left hand.

"The next is the Arabic, which is written in two different ways, the old and new; but the old method of forming the letters is now discontinued. From the appearance of the tombstones it is evident that the DEWEHI character was in use prior to this, for the freshest inscription in that character bore more signs of age than any we have seen in the Arabic. The multitude of inscriptions in the latter character is an evidence that it was very extensively spread and known throughout the islands. Both of these characters were invariably carved in relief. The modern Arabic character was apparently introduced about the same time as the present native writing.

"The modern alphabet contains eighteen letters, and is called by the natives GABALI-TANA. There are some auxiliary letters in it, derived from the Arabic and Persian, in common use, but not included in the alphabet. It is written from the right hand, and was introduced when the Portuguese garrison were overcome, and Muhammadanism re-established by a Chief and men from the Northern Atolls, and is now used throughout the Islands."
"There are several kinds of Tāna writing; and we are inclined to think that the one at present used was not so generally adopted until within the last fifty years, as many tombstones are evidently inscribed in a character differing from the Gabalī-Tāna: the letters, at least, have a different sound, and the signs used for vowels are different.

"Letters of the alphabet are used as numerals, and they reckon by twelves, as we do by tens." *

Alphabets.

In the Table † which I have added to these Studies all four Alphabets are given completely.

The first two, (reproduced) in Columns I. and II., originate from the "London Vocabulary," in which they are entered at the end, with the remark that the first is called the Divehi Akuru Alphabet. ‡

The Alphabet in Column III. is (copied from) the one which Christopher gives as the "Ancient Form" of the Māldivian Alphabet.§

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† See Plate I.—B., Ed.
‡ Photographic reproduction of "the Divas Alphabet" as given in the "London Vocabulary," and faithfully traced therefrom by Mr. D. A. L. Perera, Muhandiram, Head Draughtsman (and later Native Assistant), Archaeological Survey, during the short time the book was in Mr. Bell’s hands at Anuradhapura, appears in Plate V. 1.

As will be seen, the characters are more carefully delineated (dots and dashes, where given, being shown) than in Geiger’s Table, Columns I., II. [Plate I.]; which, moreover, reverses the proper order of the columns in the "London Vocabulary"; and starts with H instead of M. —B., Ed.

§ See Plate II. for the Plate of Comparative Alphabets given by Gray (Journal, R.A.S., 1878, new series, X.).

Christopher’s copies of the Ancient Mālīdī (Evēla) and Modern Mālīdī (Gabalī Tāna) Alphabets were reproduced correctly by Gray; except that Christopher, on the one hand, began his Alphabets from H to V, followed by M to P, whilst Gray, for his part, reversed this order. Both group the eight (8) letters, extra to the ordinary eighteen (18), thus: Persian ch, p, f; Arabic z, y, j, gh, th or dh.

Geiger, in his Table [Plate I.], has altered Christopher’s letter transcripts RH, CH, J, GH, and TH or DH, to R, C, J (headed by small V), Greek G, and T (underlined), besides substituting the sign ' for Christopher’s Avieni transliteration. He adds the N.—B., Ed.
In Column IV., finally, I give the Modern Writing as I myself have learnt it, and as it is used in the Letters hitherto published.*

I intend, next, to detail the material, as far as it is accessible, and make a series of observations on it.

**Maldivian Writing.**

We are still far from a history of the Script, and any far-reaching conclusion we make respecting the character of the Maldivian Writing must be considered rash and uncertain, until we have reliable copies—photographs, where this is possible—of the inscriptions still existing.

In regard to the "Ancient Form" of the Maldivian Writing in Column III., Gray has already written.

He shows its resemblance to the Ancient Sinhalese Alphabet of Twelfth Century Inscriptions, by simply placing the respective signs side by side.†

In single characters the agreement is, in fact, immediately perceptible. The sign for 牒 (11) resembles the Sinhalese p, being only somewhat inclined to the right: the same is the case with the signs for N (3) and T (13): in the signs for គ (7) and ฑ (15) the connection is unmistakable: in others it seems more obscure; but it always appears quite probable.

The question is, whether Christopher's "Old" Writing really

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* The form of GABULI TÁNA recorded by Christopher (see Plate II., Gray's reproduction) is that employed at Málé Island (the Sultán's Capital) about 1835, or more than three-quarters of a century ago. The present-day writing has naturally suffered some evolution.

This standard type, and, as such, that invariably used by A. Ibráhim Didi Effendi, D.oviméná-kilagefánu, Prime Minister, and other educated Málé officials, appears in a number of letters written—in beautiful calligraphy—to Mr. Bell some years ago, and still carefully preserved. This style differs from the somewhat stilted form of the alphabet noticeable in Geiger's Table, Column IV. [Plate L].—B., Ed.

† Journal, R.A.S., 1878, new series, X., p. 183, with Table.
represents the oldest form of Máldivian Writing—whether it corresponds to the Divehi Akuru.*

If this be the case—and I must remind the reader of what I have said about the uncertainty of our conclusions—a really remarkable result will follow.

The (Old) Máldivian Alphabet (given by Christopher) may especially be compared with the Sinhalese signs which were used in the Inscriptions of the Twelfth Century (as has been done by Gray).

But we know that the period about the Ninth Century was of out-standing importance in the history of Sinhalese Writing.† Before this, the universal Aśoka Script, with extremely slight modifications, was in use (in Ceylon). Afterwards a Writing appears which in general is based on the Aśoka Alphabet, but already shows traits of the Modern Sinhalese Writing. The revolution is quite sudden and immediate.

This can only be explained by supposing that, in the preceding period, the Writing used among the populace had gradually deviated from that used in Inscriptions, so that the latter could no longer be understood. For monumental purposes, also, therefore, they gave up using the old Aśoka Writing of the lapidaries, and employed the more cursive Alphabet used in general intercourse.

As regards the Máldivians, it would follow that they did not borrow their Writing from the Sinhalese until the Ninth or Tenth Century; or that, if they brought their Writing with them, they did not settle in the Archipelago before this time. In itself it would be quite conceivable, either that (a) the Áryans coming from Ceylon were the first colonists of the Máldives, or that (b) they met with an older aboriginal population on the Islands.

But we must first see whether still older specimens of Máldivian Writing do not turn up.

* See Appendix C.
† Geiger, Litteratur und Sprache der Singhalesen, Section 19-20.
"London Vocabulary" Alphabets.

I come now to the two Alphabets of the L.V., of which the first is said to correspond to the DIVEHI AKURU. *

The Modern Máldivian Alphabet, as is well known, runs from right to left; the Old Alphabet is said to have had the reverse direction.

This agrees quite strikingly with the Alphabets in the L.V.

The more recent (of those given in Columns I. and II., Table) is clearly the direct source of the Modern Alphabet, and like this, also, has the right to left direction. We can without difficulty derive one from the other, by changing, in each letter, the vertical and horizontal stroke (which in the older form constituted the end of the letter) into a diagonal line, or, as—for example—in k, i, v (7, 8, 9), by entirely omitting it.

On the other hand, the Writing in Column II. is clearly a reversal † of the Writing in Column I., which doubtless ran from left to right, like the Sinhalese. Only the signs for $\eta$ (16) and $\phi$ (18) offer any difficulty. The former appears in Column II. not as the reversal, but only as a slight variation of the (equivalent) sign in Column I.; and in the case of $\phi$ (18)—if the modern form of the letter did not contradict it—one might easily believe in a simple interchange of the forms in Columns I. and II.

We have now, on the whole, got a complete history of the development of the Máldivian Writing, as (far as) shown in Columns I., II., and IV.

* To prevent confusion, it should be noted again that Geiger has transposed, and otherwise altered, Columns I. and II., as they actually appear in the "London Vocabulary." They are shown in their true order in Plate V. 1. Therefore, when Geiger speaks of Column I., the second column in the "London Vocabulary" must be understood, and, vice veras, Column II. for the first column.—B., Ed.

† To bring out this "reversal" of the writing clearly, the Editor has added (Plate V. 2) a third column to those reproduced from the "London Vocabulary," by printing through the back of the negative in the case of the second column.—B., Ed.
Yet I cannot believe that the Alphabet in Column I. is the Divehi Akuru: the latter must, I think, be much further removed from the Modern Writing. Gray, however, has pointed out, correctly, that the modern signs for the nine letters H, R, N, B, B, L, K, A, V are nothing but the Arabic Numerals 1, 2, 3, 4, 5, 6, 7, 8, 9.

I should like to call attention to the statement in the Memoir quoted above, in which it is asserted as a characteristic phenomenon of the Ancient Maldavian Alphabet, that the separate letters appear in a different form, according to the vowel to which they are joined.* This points towards a Writing which is very closely related to the Asoka Alphabet.

It seems to me that both the Alphabets in Columns I. and II. are only archaic variations of the Modern Alphabet, but are widely different from the Divehi Akuru.†

I shall not lay too much stress on the left to right direction of the Writing in Column I. The Writing from right to left was certainly first introduced in Muhammadan times. It may indeed have been prevalent for a longer time, with fluctuations in its use. The Sinhalese Writing was always from the left, and yet inscriptions are occasionally found in Ceylon which have to be read in the reverse direction.‡

* See Appendix C.
† The Alphabets exhibited in Columns I. and II. of Geiger's Table (Plate I.) may quite possibly—indeed not improbably—be, as the Professor surmises, "archaic variations of the Modern Alphabet" (Gabuli Tana) once in use on the Maldives.

So far, however, no writings in either form have come to light.

On the other hand, the true Divehi Akuru, or Dives Akuru, the Ancient Maldavian Alphabet, is occasionally employed on the Southern Atolls to this day. The Editor obtained two copies of the full syllabary (one from Malé, central; the other from Fua Mulaku, almost at the Southern limit of the group) some years ago. See Appendix C.—B. Ed.
‡ Exceptio probat regulam. The comparatively few lithic Inscriptions found in Ceylon which read from right to left, styled pratiléma, occur only at caves, and are probably due to "masons' freaks." Cave records show occasionally further deviations from the normal, in the letters being cut upside down, and sideways: these aberrations are known as perali-basa.
Maldivian Orthography.

I should like to draw attention here to a few peculiarities of Maldivian orthography, which must be kept in sight all the more, as a fixed system apparently does not exist, and in the writing of single words variations are observed.

We deal, first of all, with the use of the two signs (transliterated in the Table as) ð (2) * and ’ (8).

(i.) The first sign, ð, expresses a sound peculiar to the Maldivians, to which the (cerebral) ῆ in Sinhalese is most closely allied. The sound is very difficult to describe and to imitate. It varies between ð, η, and ʂ; is rather soft; and is, so far as I could observe, uttered by putting the tip of the tongue in the highest part of the palate, and letting the breath escape sideways between the teeth.

(ii.) As a sound value for the Maldivian sign (transcribed here as) ’ (8), Gray (following Christopher) gives Ӓ, because it is called by the Maldivians ӓvien; just as the other letters of the Alphabet (from the first letter onwards) are called ӓvien, ӓvien, ӓvien, ӓvien, ӓvien, &c.†

But that is quite wrong. The sign corresponds (a) more completely with the Arabic ӓlep ʰ and hamza.

It also acts (b) as a support for a vowel at the beginning of a word, as well as within a word when a vowel precedes. In this case it is, of course, not taken into account at all in the transcription of words. The Maldivians write ُدُن, "stove"; ُبُ, "book"; we write simply ُدُن, ُمو.‡

* Written ðh by Christopher and Gray.
† The sign for زة has the name ڵامع.
‡ Geiger, in trying to represent the words, pronounced ُدُن and ُمو, as they are written by Maldivians, uses forms in which the vowel signs for ُ and ُ are added above, and that for ُ below. These entirely ignore the ӓvien base-sign (the evolution of the Arabic numeral ٨ = "8"); and, further, make the representations read wrongly from left to right.

A far closer (though equally ugly) approximation to the Maldivian forms would be ُّدُن, (†)٨, the sign ٨ (inverted ו) being used to represent the "semi-consonant" ӓvien, and (†) with sukun above, within parentheses, the consonant, in English transcribed ț, but pronounced by Maldivians as a soft ɾ.—B., Ed.
But the sign has also (c) another significance. Consonants like \( t \), \( ð \), \( n \), \( k \) often disappear at the end (of words), and in their stead (the Maldivian AVIENI sign here represented by) ' appears in the writing. The sign is intended, I believe, to denote a closing of the top of the wind-pipe.

This may be brought into agreement with what Christopher says of (the letter sign) AVIENI, that, with the "SOKUN" (i.e., without vowel), it sounds like \( g \).* In what Gunasékara wrote I also find \( g \) in such a place.

I always write (this AVIENI sign as) ' and am certain that this (mode) is correct.

My transliteration is, therefore, Ra', "land" (S. rása; P. raṭṭha) = Christopher, RAG (L.V., Ra', p. 111); Fua', "betel" = Christopher, FUVAG; ò', "camel" (S. ofa; P. oṭṭha) = Christopher, òa; ò', "stone (or kernel) of a fruit" = Christopher, òa; ko', "having power" = Christopher, KOG, Gunasékara, KOG; FOTE', "a book" = S. potak; E', "elephant" (S. et) = Christopher, EG.

The sign serves (d) yet another purpose: it indicates the doubling of a consonant. Thus: Ku'tá', "dog," is written for KUTTÁ; KÁTIRI, "warrior," for KATTIRI; RASRAŠKALU'NÁI, "to the king," for RASRASKALUNNÁI; RÁJÉ-GAI, "in the kingdom," for RÁJJE-GAI.†

In both these cases, too, the sign (i.), which is expressed by ð, may appear (in lieu of the AVIENI sign). In double

* His original manuscript shows that Christopher himself wrote words like the Maldivian MULI(ð), "all," KÁETIWÁ(ð), "musket," as MULI and KÁETIWÁ, paying no attention to the final ð, it being silent.

Further, he wrote the Maldivic RA(λ), E(λ), O(λ), and the like, as RAG, EG, OG (the ñ being silent at the end of words); and NEFA(T), "nose," FO(T), "book," as NEFĀ, FOI (the T at end having sound of soft ǐ).

It was his editor, Dr. J. Wilson, who first printed these (and similarly-terminated) words as MULI', KÁETIWÁ; RAG, EG, OG; and NEFAI, FOI.—B., Ed.

† The sign, "called by the Maldivians AVIENI," is most nearly represented by the Arabic numeral õ ('8')—an inverted v.

Being a base-letter sign, Gray rightly styles it a "consonant," or "semi-consonant." "The initial vowels are formed by the quasi-consonant \( \text{v} \)" (i.e., the Maldivic adaptation of Arabic \( \text{v} \) "with the appropriate vowel sign; and the second of two vowels following a
consonants, in fact, it is used in the L.V.: for example, KUJJÁ, "child" (p. 10); RAJJEHI, "in the kingdom" (p. 112); SIKKA, "seal" (p. 71), are written KURJÁ, RAJJEHI, SIRKA.

It must be understood that we cannot speak at all here of the sound-value of R. But the fact that the sign for R has been confused with the sign ' (adopted here for AVIENI) can be explained in two ways.

In speaking, as we have already mentioned, R is mute, or nearly so: it is formed by closing the top of the wind-pipe. Also it can now be assumed that in many cases the old writing was preserved as historic; so that one used or, "stone of a fruit," in writing, but spoke it as o'. This might lead to considering R as an equivalent sign for ' (AVIENI), and using it as equivalent.

Historical writing is found in the same way, with (final) T originally pronounced. The L.V. has ET, "elephant"; FAT, "leaf"; DAT, "tooth." I myself only heard (these words pronounced) E', FA'I, DA'I; and Christopher also writes in this way, adopting the modern pronunciation.

In point of fact the sign for R—considering its resemblance in form to the sign for N—in utterance apparently represents a nasal sound; and in this case would be written ʃ.' This

consonant is expressed in the same way; thus: GAI is written G with the vowel sign 'A' (' above), followed by the quasi-consonant A with the vowel sign 'I' (, below).

In the Modern Māldivian Alphabet (GABUṆI TĀNA)—as contrasted with the Old Alphabet (DIVES AKURU) and the Sinhalese Alphabet—"there is no inherent vowel: accordingly every consonant has either a vowel sign or the sokun (' above = Sinhalese ? at sign '). In the latter case, if the consonant (be one that) cannot take the sokun, it is changed to one (of the six, viz., A, N, N, R, S, T) which can."

For transliteration (as distinct from pronunciation) it might be well to adopt in every case the particular sukun-marked letter employed, placing it within parentheses, either at the end of a word as mute, or in the middle, when used to double the preceding consonant. This would avoid the indistinctly-marked sign ', so liable to pass unnoticed.

In his footnotes the present Editor has followed this plan.—B., Ed.

* Christopher uses R in transcribing some words (e.g., DERNANG, KARNĀDI), where the R clearly has the nasal sound of the consonant following. He does not seem ever to write it as the final letter having the sound of N.—B., Ed.
nasal sound is found occasionally, instead of the complete vanishing of the consonant, perhaps instead of the closing of the top of the throat; and was clearly heard by me. Cf. Notes to III. 1: 3. It represents a transitional stage, the retention of which was apparently rendered possible by the rhythm of the sentence.

Even n, when final, shows a tendency to be pronounced as a velar, and can then be expressed by that symbol; and here again the closing of the top of the throat is a further stage of development.

The forms míhun, míhuñ, míhu', and míhu, "human being," are found, with no distinction between them.

**Maldivian Alphabet Signs.**

In conclusion, two more remarks.

Originally the Máldivian Alphabet is said to have possessed only the (eighteen consonant) signs (numbered) 1 to 18 (see Table). For the signs (in the same Table, running from) 19 to 27 Christopher gives no older forms; and the signs 25 to 27—sounds which generally occur only in foreign words—are also wanting from the Alphabets found in the L.V.

As regards the signs 19 to 24, and the sounds which they are said to express, that for z occurs only in borrowed words; whilst ñ and t are very rare, the latter being regularly represented by ŋ. On the other hand, y, c, j are found in real Máldivian words; although the last two, as in Sinhalese, may be more recent developments.

The strongest argument against the connection of the Modern Alphabet—and consequently the two Older Alphabets given (Columns I., II., Table) in L.V.—with the Ancient Sinhalese, is the form of writing the vowels.

This has been borrowed directly from the Arabic writing. The vowel signs for a, i, u are identical with the Arabic fatha, kasra, and damma; their long equivalents being shown by doubling the simple signs: for e, é, o, ó the vowel symbols are new formations from the borrowed material, easily explicable.
III.—AIDS TO KNOWLEDGE OF THE MALDIVIAN LANGUAGE.

1.—Sentences in Maldivian, with literal line-for-line English version.

1. I asked (you) something: (you) answer give
   MA EHÍ ECCEKÉ: SUVÁBU DÉÑ
   must.
   VÁNÉ.

2. I need a book; the book to me give.
   MA MARA BÉNUME FOTE'; FOI MARA BADI (OF DI).

3. To that boy's father I it gave.
   E SORU-GE BAFÁYAŇ TIMAŇ ETI DÍNÍM.

4. I gave the book to your brother.
   MA DENI FOI KALÉ BÉBÉ ATA'.

5. On this tree the branches long (are).
   MI GAHU-GE OFI DIGÉ.

6. In our garden are fifty-four
   AHARAMEŇ-GE GÓTI-GE HURI FANSÁS HATARU
   coconut palms.
   BUKÉ.

7. We three persons (are).
   AHARAMEN TÍM-MIHU'.

8. How many children are to you?
   KITA KUDIŇ EBA-TIBÚHÉ KALÉ-GE?
   I have (Of me are) five children.
   MA-GE TIBÍ FAS KUDIŇ.

9. (Is) this a poisonous snake?
   MI VIHA-HARUFAYET-TA?
   This snake a poisonous one (snake) is.
   MI HARUFAYÍ VIHA-HARUFAYEKÉ.
10. Honey very sweet thing (is).
   MÁMUI VARA' FONI ECCEKÉ.

11. Of this fruit the taste sweet (is).
    MI MÉVA RAHA FONYÉ.

12. My daughter younger (is)
    MA-GE ANHEH-DARI-FULU HAGÉ
    my son
    than.
    FIRIHEH-DARI-FULA' VUREN.

13. This tree very large tree (is).
    MI GAHI VARA' BOPU GAHE'.

14. This tree higher that tree than (is).
    MI GAS UHE E GAHA' VUREN.

15. My house smaller your house than (is).
    MA-GE GE KUDAYE KALE-GE GEYA' VUREN.

16. The coconut shell very hard (is).
    NARI VARAN HARE.

17. Yesterday very the wind strong (was);
    IYA VARA' VAE GADÉ;
    clouds covered the sky.
    VILÁ FORUVAIPPE UPU.

18. The elephant stronger the horse than (is).
    E' GADAFADAYÉ AHA' VUREN.

19. The sun rises; the sun rose;
    IBU ARANI; IBU ARADÁNÉ;
    the sun will rise.
    IBU ARÁNÉ.

20. The sun sets; the sun set;
    IBU OSSIJJE; IBU OSSIDÁNÉ;
    the sun will set.
    IBU OSSÉNÉ.
21. That servant to me brought a letter yesterday evening.

22. From the town a messenger came: he (that man) was (the man) sent.

23. I wrote a letter to you here to come.

24. Whence (do) you come?

25. All (men) die must.

26. Do not strike that dog:

27. Sleep well! Are you well?

28. That fruit falls from the tree on to the ground.

29. Of the tree the leaves green (are). Green leaves.

30. This dress white (is). This sand yellow (is). Blood red (is). The sky blue (is).
Notes to III. 1.


2. BÉNUME. Cf. Christopher, BÉNAŇ, "to want," "to desire."* The -me seems to be an Emphatic Particle, corresponding to the Sinhalese -ma.

3. SORU-GE BAFÁYÁŇ, OR SORU-BAFÁYÁŇ. According to Ibráhím Dídí, BAFÁ and BAPÁ are used for "father"; the former belongs to lower class, the latter to higher class, speech. BAFÁYÁŇ is, I think, the Dative.

The ñ (as I heard it) here expresses the sound of a disappearing consonant, which in this case was r. Cf. Sinhalese -fa. The nasal sound appears to be due to the sandhi of the context. In most cases there is a complete disappearance, or rather a closing of the top of the throat; thus, ATA' (4), FULA' (12), GAHA' (14), GEYA' (15), AHA' (18), is in every case the correct way of writing; not GEYA, FULA, &c. TIMAŇ is the Reflective Pronoun; ETI a Demonstrative Pronoun.

4. Literally, "I gave the book to your brother's hand." According to Ibráhím Dídí, MA DINI, "I give"; MA DENI, or MA DINI, "I gave."

5. -GA' OR -GAI. Suffix, which indicates place. Cf. MI RARU-GAI, "in this town"; RAṆU-GAI HUNNA MÍ'HÁ (L.V., p. 110), "the in-the-town-dwelling man," "townsman." To -GA' belongs, as dative, -GÁTAŇ, -GÁTA', "towards" = S. langa-ťa (III. 3: B 1). The -ė at the end of the sentence appears to correspond to the S. -ya. Cf. III. 1: 6, 9, 12, 13, &c.

6. HURI. "Exists," "is," "there is" = Christopher, HURI. Cf. III. 2: 4, 7, &c.

* Christopher writes BENANG. I throughout replace his NG by Ń.
7. TIM-MÍHU'. Assimilation for TIN-MÍHU'. Such assimilations are frequent everywhere in Máldivian. *Cf.*, for example, HARUFAYET-TA in 9 (= HARUFAYEK-TA); EBBAI, in III. 3: A 3 (for EK-BAI), &c.

8. EBA-. Particle, I was informed, of the Present Tense.

9. -TA. Interrogative Particle. The termination -í, in MI HARUFAYÍ, is used emphatically. *Cf.* also MI GAHI, III. 1: 13; but MI GAS, III. 1: 14.

12. HAGU. "Young," speaking of length of life. In a general sense ẸA is used for "young," "fresh," "new" = S. le. DARI-FULU means "son" or "daughter"; FULU is a so-called honorific. When required, FİRİHEŇ, "male," and AŇHEŇ, "female," can be prefixed. For the use of VUREŇ, *cf.* the following sentences, III. 1: 14, 15, 18.

20. The Tenses were told to me most exactly in the series quoted; but it still appears to me doubtful whether ARÁDÁNĘ and OSSIDÁNĘ are Preterites. *Cf.* also III. 2: 20, the synonym IRU TIRIVIDÁNĘ, as Future, "the sun will set"; TIRI means "down," "low."


22. VIYÁFÁI. "Gain" (L.V., p. 73). In the sense of "owner," "master" (L.V., pp. 75, 115), -VERI, or -VERIŇ, often occurs at the end of a compound word. Christopher, MAS-VERIŇ, "fisherman"; ATOLU-VERI (L.V., p. 109), "master of an Atoll"; Christopher, DAPU-VERI, "countryman."

23. MI-TANAŇ. Dative, "to this place," "here" = S. metaňa-úa.

24. TIYA, or KALÉ-TIYA. The latter is the more respectful Pronoun of the Second Person.

25. VES. According to Christopher = "also": VÁŇÉ appears to be equivalent to the S. óně.
26. eti. Used of animals and things; ÉNA of persons, Pronoun, Third Person. -GÁE signifies "person." Cf. SÍNGA-
GÁTAK, "the lion," III. 3: C 4; HIYAL-GÁTU-GA’, "to the
donkey," III. 3: C 5.
27. KALÉ GADA-TA. According to Ibráhim Dídí, GADA
VEVULÉI.
28. Ibráhim Dídí gives MÉVA VEṬENI, "the fruit fell"; MA
VETILJÉ, "I fell."

2.—Sentences in Sinhalese and Maldivian, with
literal line-for-line English version.

1. Your mother, where (is she)?
   UMbé amMá, kó?
   UMBÁ AMÁ, KOBÁHE?
   My mother and father in the house (are).
   Magé ammat taTTat gedaraya.
   MAGE AMÁ-YÁ BAFÁ-YÁ GEDARA-GAL.

2. Our sister in the kitchen being,
   Apé sahodari kussiyé ñdagená,
   AHARAMENGE KOKKÁ BADGE-GAI HURIŠGE’,
   rice cooks.
   bat uyayi.
   BAI KAKKANI.

3. On the Máldives what kinds of fruits
   Máladivayiné mona geti varga
   DIVEHI-RÁJJÉ-GAI KOŇ KAHALA FAF-FALÓ-TAŇ
   are cultivated?
   vëcë-da?
   HEĐENI?

4. In our island many coconut palms
   Apé divayiné bohoma polgas
   AHARAMENGE RAŬ-GAI BÁVAR DIVEHI-BUT-TAŇ
   are.
   tibet.
   HURI.
5. Of nuts fifty, the price how great (is it)?

Geđi pañañahaka, mila kopamaña-da’?
FANSÁS KÁRI-GE, AGA KÍHÁVARU?

6. We of coconut-palm wood our houses

Api pol-li-valin apé gē
AHARAMEŇ DIVEHIRUKAŇ GÉ-TAŇ
build.
sádamuva.
AŁAMEVÉ.

7. On those islands rats very numerous are.

Ē divayinvala miyó itá bohóya.
E RATTAKU-GAI MÍDA-TAŇ VARA’ GINA-KO’ HURI.
They (rats) to the coconut palms
Ovhu pol-gas-vala-ta
E MÍDA-TA’ RUT-TA’
harmful are.
antaráya karati.
HALÁK-KURÁ TAKACCA EVÉ.

8. Of this country (the) climate healthy

Mé dēsa gunaya sanípa
MI RÁJJÉ-GE GOI FASÉHAKAMU-GE
is not; to us coming
nēta; apa veta-ta ena
NÚNÉ; AHARAMEŇ GÁTAŇ ANNA
strangers from dysentery very much
paradēsikayō pácana-rógayen boho-sé
FURUDEHI MÍS-MÍHUŇ BÉRÜHIGÁ-BALIYIN GINA-KO’
suffer.
peleti.
ÁDATA-VÉ.

9. Yesterday my brother together with

Iyé magé sahódarayá samaga
IYA MARA BÉBÉ EKU
to the jungle I went.
keleťa mama giyemi.
VALAŇ DIYÁME.
10. You there did what?
Umba ehood kafe mokada?
Kalemén etá-gai kinyé kořefim?

11. We firewood gathered:
Api dara ekatu-kešemwa:
Aharameń daru eku-koffím:
we it to our house brought;
api eya apé ge-ťa genāvene;
Timašmeń eyiti ti mašmeń-ge geya’ gengosfim;
we fire kindled; (and)
api gini pattu-kešemwa;
Aharameń alifánu ro-koffím;
our food we cooked.
apé kema api ivemwa.
Aharameń-ge bai kakkáfim.

12. You to-morrow what will (you) do?
Umba heťa karane mokada?
Kalemén maddar koń-ecce hadán uluvani?

13. We to the shore going
Api múdu-varařta gos
Aharameń gonđudora’ gos
for fishing in the boat will embark.
masun allah-ťa oruvakin yannemu.
Kevilukamad dahe hóniyaka’ abánume.

14. My father since he died now one year
Magé piya meri den avuruddak
Ma-ge bappá niyá-vegeń miharu en aharu
(it) was.
viya.
vejejevé.
15. My mother still in life is;  
Mgé mënýó tava-ma jìvatva siti;  
MA-GE MAMMÁ ADIVEI PURĀÑA-EKA ULANI;  
but she very old become,  
ëhet ë bohoma nákiyi,  
EKAMAKU ÊNÁ VARA' MUSKULI VEFAYE',  
very weak become, is.  
durbalayi.  
VARA' DERÁ VEFAYE', ULANI.

16. This woman four children has borne;  
Mé aṁbuva daru hatara denek vadá-siti;  
MI AMBI HATARU DARI VIHAYEPPEVÉ;  
of my friends, one, her  
magé mitrayek, ë-gé  
MA-GE RAHUMAIṬTERÍN KUREÑ, EKAKU, ÊNÁ-GE  
youngest daughter, has married.  
bálama duva, kárabënda-gena-siti.  
HAGU ANHEÑ-DARIYA', INÍ.

17. This man blind (is).  
Mé minihá kanayi.  
MI MÎHÁ KÀNU.

18. Of this man the wife deaf (is); to her  
Mé minihá-gé aṁbuva bihiriyi; ë-ta  
MI MÎHÁ-gé AMBI BÌRU; ÊNÁYA  
our words heard are not.  
apè vacana esennê nè.  
AHARAMEN-GÉ BAS-TAÑ NU-IVÉTE.

19. I this night well have slept.  
Mama mé rè hopda-ta nìdá-gatimi.  
MA MI RÈ RAÑGALA NIDAIFìME.  
I very early have risen.  
Mama itá udayen negëfemi.  
MA VARA' HENDUNU TEDU-VEJJÎME.
20. Haste make! (Make haste!)
   Ikman karapan!
   AVAHA’ HADA!

The sun in a short time will set.
   Ira ikmana-ța basinnéya.
   IRU AVAHA’ TIRIVIDÂNÉ.

21. To us the road invisible somewhat (is);
   Apa-ța maga no-peñena tarama-ța;
   AHARAMENNA’ MAGU NU-BELÉNÉ;
   very dark it will become.
   bohoma andhakára vévi.
   VARAKA’ ADIRI BOĎU VIDÂNÉ.

22. To us moonlight will it fall?
   Apa-ța hava-pána lēbē-da?
   AHARAMENNA’ HANDU-VARU ĐENEBÁ?

23. I do not know. I so think.
   Mama no-danimi. Mama esé sitimi.
   MāRA NÉNGE. MāRA EHEŃ HÎVANI.
   I in my mind accept (the idea).
   Mama kalpaná karami.
   MA HITU-GAI GANNANI.

24. In the jungle many snakes are found;
   Kēlē bohó sarpayó inditi;
   VALU-GAI LAKKA HARUFĀ-TAŃ HUNNATI;
   a snake us if it bite, we die
   sarpayek apa daȘtakalot, apa nasin-ța
   HARUFĀ DÂ-GATIYÅ, AHABEŃ MARUVÂN
   must.
   ônêya.
   vâné.

25. Fear not!
   Bayaven-ța epâ!
   BIRU NU-GANÉ!
26. I the letter to you will send;
Mama liyuma umba-ța evannemi;
timanná e siti kaléya' fonuváname;
you writing (and) reading understand?
umba-ța liyan-ța kiyavan-ța puluvan-da?
kálé liyáka kiyaváka dannum-hé?

27. In last year the monsoon (it) broke
Giya avuruddé riti-sulañ bahan-ța paťangatté
diya aharu mósamu-vái jehuni
when?
kavadáda?
koń-iru?

28. From your country to Ceylon you
UMBÉ divayiné sīta laňkáva-ța
KALÉ-GE RARUŃ OLUDUKARÁYA’ KALÉ
having sailed how many days (were spent)?
neven ima-ța kopamaña kal gatavi-da?
opi-gos-lefí kihá duvahuń?

29. Of the king the house in what town (is it)?
Agə nuvara kóka-da?
raskamu-ge gë koń rareň-hé?

30. Of the there dwelling inhabitants the number
Ehi kopamana janaýa vásaya-kařad-da?
etá-gai hunna rayaatuń-ge adadá
(is) how large?
kihávaru?

Notes to III. 2.

1. IMBA = S. umba. Also used kálá-ge, or kálégefánu-ge, according as the person spoken to is of higher or lower rank. MAMMÁ, “mother,” is more respectful than AMÁ. The form -yá occurs after vowels; -á, -ář after consonants. Cf. III. 3: A 1; III. 3: B 1.
2. kocká. "Brother" or "sister"; may be more clearly indicated by firheñ and anheñ. See III. 1: 12, Note. hurinje' = S. įndagen.  
3. heđeñ. Passive of hadan, "to make"; in Sinhalese also, according to Gunasekara, heđe, in the sense of "it is produced," "it grows," is used. The sign of the plural is represented by -taň or -ta, perhaps more correctly -ta'.  
7. kő. Gunasekara writes kog. Cf. p. 27. It serves here, like the S. kořa, to form Adverbs. So in the following sentences.  
11. I recorded ekū-koffim, ro-koffim, &c. koffim = ko'fim, in Maldivian writing.  
   The forms are constructed in the same way as geŋgos-fim, "we brought"; kakká-fim, "we cooked"; hifai-fimu, "we caught." The Auxiliary Verb included in -fim I compare with the S. piyanu. As regards this use, see Geiger, Litteratur und Sprache der Singhalesen, p. 83.  
12. uluvani. Plural; the Singular would be ulani. See III. 2: 15.  
13. doniyaka. doni, according to Ibrāhim Dīdī, is employed on many islands instead of oru; gondudora' = gondudo', Geiger; gondudan, L.V., p. 7.  
14. vejeve. Gunasekara states that in colloquial Sinhalese vecca or vejja is frequently used in the sense of "was," "became:" niyā-vegeñ: the meaning is not clear to me. miharu, mihār (mihairu), "present (time)."  
18. ENÁYA', &c. Passive construction, which at times is preferred in Máldivian: "to her our words are not heard." Christopher, IVEŅ, "to hear," "to mind."

22. DÉNEBA, or DÉNEHÉ. Future, with an Interrogative Particle: "will be given?" See III. 2: 24 and 29.

23. NÉNGÉ. Christopher, ENGEDÁN, "to learn," "acquire" = S. hengenu.


26. DANNUMHÉ. See Note 22 above. HÉ is an Interrogative Particle.

27. DIYA, HINGI, FÉBI. Synonyms, meaning "past." AHARU (older form, AVARADU) = S. avurudu. MÓSAMU-VÁI, cf. Arabic mausim.

3.—Stories * in Sinhalese and Maldivian, with literal line-for-line English version.

A.—The Horse and the Donkey.

1. A horse and a donkey
AŚVAYEK SAHA BÚRUVEK
AHAK-ÁI HIMÁRAK-ÁI
together on the road were going.
eka maga giyóya.
EM-MAGUŃ EKKULAVAYÉ HINGI-EVÉ.

* The Professor does not say where, when, or how he acquired these three "Stories," the originals of which he admits (infra, Section II.) are in "English."

The following explanation is possible:—

The tales occur (with several other like fables) in a small book entitled Pleasant Stories, formerly in the possession of the present Editor. When attached to His Majesty's Customs at Colombo in the Eighties, and able to give some little attention to the Maldive language, he got, by vivé voce questioning, from chance Maldive visitors visiting the Port, rough summarized translations of some of these "Stories."

Subsequently his good friend, I. Ahmad Didi, elder son of A. Ibráhim Didi (who was returning to Málé, on the completion of a sound English education at the Richmond College, Galle), kindly undertook
2. That donkey's back upon great load
*Búrvvágé piña ufa loku barak*
E HIMÁRU BURIKARI MACCA LAKKA BARU
because there was, he very weary became.
tibuna-nisá,  úta bohoma vhesa viya.
HURI-NI,  VARA' BALI VEJJEVE.

3. The donkey, the horse begged, from my load
*E-tema magé barin*
HIMÁRU AHU-GÁTA' AHEPEPEVE MA-GE BARUÑ
something do thou take away; I to thee
koñasak ara-ganin; mama wamba-ña
EBBAI KALÉ NAGAHARE; MA KALÉ-GE
blessing wishing shall be.
*stuivantava siñinnemi-yi kiya.*
HÉUKAN GOVÁ VERIYAKA VANÁME.

4. But the horse, this word not hearing,
*Ehet aśvayá, i-ña kan-no-di,*
EKAMAKU AS, MI BAS NÁHA,
went on.
giye ya.
*HINGI-EVE.*

to translate the book fully into Maldivian for his benefit. This was
in 1890 (Letter, June 16: "I shall try my best to translate the Stories
as soon as possible, with the greatest pleasure"); but, owing to Ahmad
Didi's repeated serious illnesses at Malé from Maldives "gift fever," as
it is called, no progress could be made.

Five years later, Ahmad Didi wrote (Letter, December 7, 1895):
"The book of Pleasant Stories sent to me for translation into the
Maldivian language will be sent to you now very soon, with its
translation."

Doubtless the book came back to Ceylon shortly afterwards; but it
never reached the Editor.

If, mayhap, it fortunately fell into the hands of Professor Geiger
(who was in Ceylon from December 8, 1895, to March 15, 1896), and is
the source from which he drew the three "Stories" he gives, every
satisfaction must be felt that Ahmad Didi's generous, though belated
and unintentionally deflected, aid has borne such valuable fruit by
appearing in the present publication.—B., Ed.
5. A short time afterwards the donkey
Madu vēlāvaka-ta pasu būruvā
Kuḍa iru-kolu fahuń himāru
to the earth falling, died.
bima veši, mālēya.
Bim macce veṭṭigen, maruvejjevē.

6. The donkey’s master the horse’s back upon
Būruvā himiyā ahu piṭa
Himāru veri-mihā ahu macca
the whole load laid.
muḷu bara peṭevēya.
Hurihā baru-ta’ láippevē.

7. Towards the in-misfortune
Vippattiya-ta
Tadukamu-gai-yāi
and-sorrow-being people,
saha duka-ta peṃiniyan-ta,
Dat-gai-yāi ulē mis-mihuń macca,
merciful be!
karanā-karapan!
Kuluveriyaka hurē!

Notes to III. 3: A.


5. Kuḍa; Kolu. Both = “small.” The former could be dispensed with.

B.—The Wise Judge.

1. Two women, a child on account of,  
   *Strívaru de-denek, daruvec gena,*  
   *DE AÑHENUÑ, EMME KUJJAYAT-ΤΑΚΑΙ,*  
   the one with the other quarrelling,  
   *eki aniki-τα dos pavaramin,*  
   *EKAKU MACCA ANEKAKU KUÑ ABUVÁIGEÑ,*  
   a Judge to came.  
   *VINISÇAYA-KÁRAYEK LANGA-ΤΑ ĀVÁHYA.*  
   *EMME NIYÁYVERI GÁTAÑ ATUVEJJEVÉ.*

2. The two women said, from me that child  
   *Ohu de-dena-ma kívoya, mama daruvá*  
   *E DE AÑHENUÑ BUNI BAHAKÍ, TIMANNÁ E KUJJÉ*  
   is born, that child to me belongs.  
   *VEDUVEMI, DARUVÁ MAGÉYA-YI,*  
   *VIHAIPÍMEVÉ, E KUJJÁ TIMANNÁGA' EVÉ.*

3. The Judge the executioner calling,  
   *VINISÇAYA-KÁRAYÁ VADAKARUVÁ-ΤΑ ÂΝḌAGASA,*  
   *NIYÁVERI MINI-MARÁ-MIHÁ GOVÁGEÑ,*  
   the child in two parts cutting it,  
   *DARUVÁ DEKA-ΤΑ KAPÁ EYA,*  
   *E KUJJÁYA' DEFALIYAKA' FALÁGEN EYITI,*  
   to the two women give, he directed.  
   *STRÍN-ΤΑ DEVA-YI, ANA-KALÉYA.*  
   *E DE AÑHENUNNA' DEHERE, BUNI.*

4. This word hearing, of the two women, one  
   *MÉ VACANAYA ASÁ, É STRÍN-GEN,*  
   *EKAKU*  
   *MI BAS EHI, AÑHENUÑ KUREÑ,*  
   silent remained.  
   *NIṢĀBDAVA SIṬIYÁYA.*  
   *AṆGAYIÑ NUBUNE HURI.*
5. The other woman to weep beginning, my child do not kill! said: This decision if it be, by me the child is not taken.

Anik stri andan-ta patan-gen, magé child do not kill! said: This daruvá no-marava-yi! kiváya: Mé obavahansé-gé DARI NU-MARÁRE! mi kalé-ge

daruvá no-ganimi. viniścaya-nam, mama decision if it be, by me the child is not taken. viniścaya-nam, mama decision if it be, by me the child is not taken. 
niyákañ víyá, timannaya' dari nu-libéné. 

6. The Judge that woman the child’s mother to be recognising, the child to her giving, the other woman to prison he sent.

Viníścaya-karayá ē mava to be recognising, the child to her giving, the other woman to prison he sent.

niyáveri-mihá e kabulége dari-ge amá bava deña, daruvá ē-ta giving, the other woman to prison he sent.

kañ karavara denígen, dari e kabulégeya' giving, the other woman to prison he sent.

di, anik hiragé-řa, yevvéya. giving, the other woman to prison he sent.

dífaya', anek-kabulége jela' fonováfíyevé.

Notes to III. 3: B.


5. Gunasékara writes fárálégen and maráre; as also, in III. 3: A 3, nagaharé, and in III. 3: B 3, deheré, not deheré.

C.—The Lion, the Ass, and the Jackal.

1. A jackal and a lion and an ass hunting
   *Hivalek-ut sinhayek-ut koṭaluvek-ut daḍayam karan-ṭa*
   *HIYALAK-Ā VAGAK-Ā* *HIMĀRAK-Ā SIKĀRU KURĀN*

   on account of, into the forest went.
   *onēva, vala-ṭa giyāhuya. vegeṇ, vala’ vedē.*

2. Hunting having finished, the booty gained
   *Daḍayam koṭa nimavā, vigaha lebunavā*
   *SIKĀRU KO’ AVADI VEGEŅ, LIBUNUHĀ*

   meat in a heap collecting, the ass
   *mas goḍaka-ṭa ek-koṭa, koṭaluva-ṭa*
   *MAS-TĀ FUṆṆAKA’ EK-KOFFĀ, HIMĀRA’*

   in three parts to divide, the lion
   *tun-bhāgayaka-ṭa bedan-ṭa, sinha-tema*
   *TIM-BAYA’ BAHĀN, SIṆGĀ*

   commanded.
   *aṇa-kaṇēya.
   AMRU-KOFFIYAVÉ.*

3. The ass the whole thing collecting, three parts
   *Koṭaluva ē siyalu dé ek-koṭa, tun-bhāgayak*
   *HIMĀRU Ė HURIHĀ TAKATI EK-KO’ TIM-BAI*

   making, to each one (the) desired share
   *koṭa, ē ē aya kēmati bhāgayā*
   *KOFFĀ, EBEKALAKU HITĀVĀ BAYE’*

   to take he told.
   *ganna-lesa kivēya.*
   *NAGAṆ BUNEPPE.*

---

*Singā, S. sinha, "lion," is used elsewhere in the Story correctly. The word here given, VAGAK, really means "tiger" (Sans. vyāgra): MINI-KĀ VAGU, "man (or flesh) eating tiger." — B., Ed.*
4. Thereupon the lion, greatly angered,

É saṇḍa siṁhayā, bohoma kópavi-geṇa,
e-hindu siṅgá-gáta, vara’ ruliyás-geṇ,
that donkey killed.
ē koṭaluva mará-đemnēya.
e himāra’ mará-leyippē.

5. Then the jackal to divide, he told.

Pasuva hivalā-ṭa bedaṇ-ṭa, kivēya.
den hiyal-gátu-ga’ bāhaṇ, buneppē.

6. The jackal for himself a small part

Hivalā tamā-ṭa svalpa koṭasak
hiyalu timannaya’ kuḍa etikolei
taking, the rest all the lion
ara-geṇa, itaru siyalu déval siṁhayā-ṭa
nagāfaye’, ituru hurihá takacce siṅgá
to take he told.
ganna-lesa kivēya.
nagaṇ buneppē.

7. The lion thereupon, greatly pleased,

Siṁhayā ē-saṇḍa, bohó santoshayen,
siṅgá e-hindu, vara’ ufačeṇ,
the jackal asked: “Thus to divide,
hivalā-geṇ esuvā: “Mesé bedima-ṭa,
hiyal-kureṇ ehi: “tiyahaṇ behi,
the reason what is (it)?”
karunu kavaraḍa?”
kamaki kobahē?”

---

Notes to III. 3: C.

3. EBEKALAKU. Cf. KALÔ, “person.” Originally it signifies “small,” and indicates the common people. (Bell, The Mādive Islands, p. 63.)

IV.—MALDIVIAN LETTERS.

1.—Maldivian Malim’s Letter: † A.D. 1837.

(Christopher: Journal, R.A.S., 1841, VI., pp. 73, 74.)

In Galle being, of the Maldives to all people
GÁLÍ-GÁI TIBÍ, DIVEHÍN-GE EMME KALUNNA’
of the Arab boats, ‡ of the Captain greetings
ARABU OÐÍ, MÁLIMÍ-KALÉGEFÁNU¹ SALÁM
at this time. At this town being boats,
MI FAHARA’. MI RAṆU-GÁI HURI OÐÍ FAHARI;²
the Arab boats, Finladu § boats, the tribute boats,
ARAB OÐÍ, FINLADU OÐÍ, VEDUN OÐÍ,²

* In these Maldive Letters the words printed in italic capitals appear in the original in Arabic characters.—B., Ed.
† See Plate III. Geiger’s line-for-line transcript of the Maldive text follows Wilson’s adaptation of Christopher’s original manuscript, with some alterations in the transliteration only.

Christopher wrote out the Maldive (GÁBULI TÁNA) characters as they appear in Plate III., placing his English transcript below the Maldive text, under each word, from left to right, and interpolating a word-for-word translation between the two lines.

By relegating the Maldive Letter to a separate Plate, Dr. Wilson, his editor, was able to amend this obviously unsuitable arrangement. He transcribed the text—as, mutatis mutandis, reproduced by Professor Geiger—giving (with slight modification) Christopher’s translation below it.

Geiger evidently preferred not to utilize the previous translations of 1837 and 1881 respectively, but to re-translate the text of both Letters direct, as there are differences in his German renderings (not due to conversion into English) from those of Christopher and Bell.

The original translations are, therefore, reprinted in Appendix D for comparison.—B., Ed.
‡ Geiger uses the plural, die Boote (“boats”), throughout. This is wrong: OÐÍ FAHARI (plural), “boats”; OÐÍ (singular), “boat.”—B., Ed.
§ FINLADU. An island in Tiladummati Atoll, the penultimate Atoll of the group to the North.—B., Ed.
the (Chief) Judge's boats, Ahmad Didi's boats, 
**Fādiyāru oṭī, Ahammā Didi oṭī,**
of the Māndu House the boats, of the Hiti-gas-daṟu House
**Māndu-gē oṭī, Hiti-gas-daṟu-gē**
the boats. At this time all the people
**oṭī,** Mī Fahara' Emma Kalūn
in health being are. At your
**Gada-ve Eba-tibúveve,**
port occurring news you should send.
**Raṟu-gai Huṟi Kabaru Fonuvāti.**
At this port occurring news I send.
**Mī Raṟu-gai Huṟi Kabaru Mi' Fonuvīe.**
From England a new Governor is come.
**Vilātu Au Bodā-sāhiben**
England's King is dead.* Many million
**Vilātu Rasge Maruvejjeve. Lakka Gina**
strings (of) greetings. At this port fish we sold:
**Faru' salām. Mī Raṟu mas vikki:**
fish from Himiti (for) seventy-seven dollars,
**Himitī-mas Han-diha hat riyalaya',**
fish of the Māle Atoll (for) sixty-seven,
**Māle-atoḷu mas Fas-doḷos Hataka',**
fish of F.-f.-k. (for) forty-seven.
**Fādin-fulu-kirā-mas Sālis Hataka'.**

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* The date of the Letter (not giver in it) is fixed very approximately by the double intimation sent from Colombo. William IV. died on June 20, 1837. The Right Hon. James Alexander Stewart Mackenzie assumed the Governorship of Ceylon on November 7 of the same year. Christopher sent the Maldive Letter, with his Vocabulary, to Dr. Wilson in April, 1838.—B., Ed.

† See footnote * on page 52, infra.—B., Ed.
Thus having sold occurring,
MI-HIDAN VIKKAIGEN TIBI AGIMIVEVE, 

many million strings (of) greetings. I write,
LAKKA GINA FARUN SALAM. MI LIYUNI,

here being on Thursday.
MI-TAN-VÍ BARUSFATI DUVAHUN.

God if He permits, fourteen days I
MÁT-KALÁGE RUSSEVIYÁL, SAUDA DUVAHU ALU-GADU

shall remain. My resolve stands firm.
FURÁNEMEVE.8 * HITAI HURI-MEVE.

Translation.

The Captain of the Arabian ships (sends) greeting to all the Maldivians staying in Galle.

The boats which at present are in this harbour are the Arabian boats, Finladu boats, the boats with Presents, the (Chief) Judge’s boats, Ahmad Didi’s boats, the boats of the Mándu House, and the boats of the Hiti-gas-dařu House.

All the people are well at the present time.
You should send us the news which you have (learnt) at your port. I send the news which we have (heard) here.
A new Governor has come from England. The King of England is dead.
Many thousand greetings.

* FURÁNEMEVE here has nothing to do with FURÁN, “to fill”: it = S. piṭatvanevi, “start.” Both Christopher (lit., “I shall have sailed”) and his editor, Dr. Wilson (lit., “sailed I shall be,” “I shall sail”), were, therefore, quite right in their renderings.

The word is in use throughout the Maldives from North to South, in the sense of “starting (on a voyage),” “sailing.” Thus: MA BUNBAYA(N) DAHARE FURANI (Mále); MA BUNBÁRA E(B)NÁVE FURA(B)-NÉNI (Fua Mulaku), “I will sail for Bombay.”—B., Ed.
In this place we sold fish, thus: from Himiti for 77 dollars, from Mālé Atoll for 67, from . . . . for 47.*

A thousand greetings.

I write this from here on Thursday. God willing, I shall remain † here fourteen days yet. That is my intention.

---

Notes.

1 The first sentence is wrongly understood by Christopher. KALÉGEFĀNU is the title of the particular MĀLIMI.‡

2 FAHARI. Obscure. In Christopher it is not translated.§

In what follows, the persons or families (MĀNDO-GĒ, HITTIGAS-DARU-GĒ, the latter being translated by Christopher as "bitter-tree-corner-house") to whom the boats belong are named.


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* Geiger leaves FĀDIN-FULU-KIRRĀ-MAS untranslated. Christopher (Wilson copying, with omission of "the") has "the FĀDING-FULU weighed fish." Both misunderstand KIRRĀ in the particular connection. "Until recently the different pieces of dried bonito, or 'Māldive fish' (KĀLLU-BILL-MAS, S. uṁbolakada), had a relative value to one another. Thus, 4 MEDU MAS (the middle slices) = 2 GAĐU MAS (the pieces along back and belly; considered best) = 7 HIMITI MAS (whole fish divided into four pieces; at Himiti, and other islands of Nilandū and adjoining Atolls) = their weight of KIRRĀ MAS (pieces between head and MEDU and GAĐU pieces)." (Bell, The Māldive Islands, p. 94.)

The words, therefore, mean "KIRRĀ pieces (of Māldive fish) from FĀDIFFOLU Atoll."—B., Ed.

† See footnote * on page 51, supra; also footnote ‡ on page 53, infra.—B., Ed.

‡ Dr. Wilson supplemented Christopher's word-for-word translation with a running version of his own, intended to do little more than give the "summarized meaning" of the Māldive letter.

Geiger, not aware of this, has turned his guns on Christopher, whom he here unconsciously wrongs. Christopher—not incorrectly—translated MĀLIMI-KALÉGEFĀNU SALĀM, "the salām of the Mālim Chief." This Wilson spoilt by separating the first two words, and rendering thus: "the Mālim. The Chief's salām."

KALÉGEFĀNU is about equivalent to the Sinhalese Rālahāmi; KILA-GEFĀNU to Sinhalese Nilamē.—B., Ed.

§ See footnote ‡ on page 49, supra.—B., Ed.
vedun odi is the boat which has to bring the Yearly Tribute of the Sultán to the English Governor in Colombo.

3 Christopher, gada veebra tibúveve. With eba, cf. above, III. 1:8, with Note; gada-ve = gada-vi.

4 mi. Here mi, I believe, stands for ma: similarly below, mi liyuní.

5 sáhiben. Only another method of writing sáhibé'. Cf. above.

6 Himítí. The island home of Hasan-bin-Adam, mentioned above.*

7 Obscure. Christopher translates agímiveve by "for the price."†

8 alu-gádu furánemeve. Translated by Christopher as "sailed I shall be," "I shall sail." I am in doubt with respect to the second word.‡

alu is "slave," and gádu or gandú often appears pleonastically at the end of words: e.g., fáru-gádu, "wound"; buru-gádu, "wheel." alu-gádu is a deferential mode of expressing the Pronoun of the First Person; just as in the following Letter (cf. Note 13) for the Pronoun of the Third Person.

furánemeve belongs to furán, "to fill"; thus, literally, "I shall complete fourteen days." Cf. also Note 14 to the following Letter.‡

* The fame of Himítí Island, in Nilandú Atoll, rests on the particular class of "Máldive fish" it specializes in.—B., Ed.
† The meaning of the sentence mi-hidán vi[r]kaígen tísí agímiveve is: "This is the price at which we have sold just now" (or "for the present").—B., Ed.
‡ See footnote * on page 51, supra.

Christopher is all abroad in his rendering here.

Geiger is all abroad in his rendering here.

Christopher partially misunderstood sauda duvahu, which he translated (Wilson copying) "in fourteen days."

The sentence means: "It is my intention (fitai hurí-meve) to sail (lit., start) on the fourteenth day, God willing."—B., Ed.
2.—Missive from the Sultan of the Maldives:* A.D. 1795.

(Bell, "The Maldive Islands," Ceylon, 1883, pp. 78–81.)

Hail! The glorious, great-fame-possessing, 
suvastí, sirímata, mahá-sirí-bari,
in wisdom pre-eminent, from noble race sprung, 
kusa-furadána,† sirí kula,
to the moon and the sun comparable ruler, 
sada ira síáka,‡ sástuba,
the excellent warrior Sultán Hasan Núr-ud-dín 
audána,† kattiri as-sultán hasan núr-ud-dín
iskandar, the warrior of the world, the great King, 
iskandar, kattiri bovana, mahá-radun,
to the Colombo Governor’s King, 
koluβu gorunu dőreve kiyá,§ rasgefána,
here a thousand million strings greetings. 
mitā’ lakka hás faru’ salám.

Of Your Excellency in Colombo formerly existing 
manikufánume'-ge koluβu-gai ihu ūlu’vi
Kings (and) in this Maldivean kingdom 
rasraskalunnái mi divehi-rájjé-gai
formerly existing Kings friendship 
ihu ūlu’vi rasraskalunnái bahrmatrika

* See Plate IV.
† kusa-furadána; síáka; audána. Regarding these, and all the other epithets, see the full explanations (ignored by Geiger) suggested in the Notes which accompanied the previous translation of this Missive of Sultán Hasan Núr-ud-dín (Bell, The Maldive Islands, pp. 78–81). They will be found reproduced in Appendix D.—B., Ed.
had existed to Your Excellency BEHE'TTEVI FADAI' ME MANIKUFÁNÁI

we in our hearts friendship TIMÁ' MANIKUFÁNU HI'-FU'LÚ-GAI RAHMAT

cherishing are on Your Excellency's part BAHÁ'TTAVAIGE' HUNNEVÍME MANIKUFÁNUME' KIBAI'

wishing (it) are. Of this Máldivian kingdom EDI TIBÍMÁVE. MI DIVEHI RÁJJEI'

a boat or vessel wrecked being to Your Excellency OPÍE' DÓÑE' BEHIGE' GOS MANIKUFÁNA'

a known place if it is, then you should send for, XABÁRI-VÉ TANAKU TIBI-NAMA, E-BAYAKU GE' DAVAI,

these people's welfare you should see to. E MÍHU'-GE HAIHÚNU-KA BELLÁVUMÁI.

Against this kingdom an enemy MI DIVEHI RÁJJEI' ADÁVÁTTERIAKU
to Your Excellency if is known, to him MANIKUFÁNA' EGÍJJE-NAMA, E-BAYAKA'

Your Excellency should not lend countenance. MANIKUFÁNUME' NU-RUSSEVUMEVE.

Of Your Excellency worthy though it be not, a little MANIKUFÁNUMENNÁI ARAFÓDI GE' NUVÁ, KUḌA

present (by) Ahmad the Under Treasurer HADIAYÁ-KOŁA-KÁY AHMAD KUḌA BAḌÉRI KÉVÍ

to you we (have) sent. By him intimated a wish TIÁ FANUVVÍMU. MI ALÁ DENNEVI KAME'

you should fulfil. On his part a mistake KURAVVAI. MI ALU KIBAI TAXSÍRE'
if it happen you should pardon. By first monsoon

Vias  
Mū'ap Kuravval.  
Avvalu Mūsumu-Gai

............. wishing we are.

Furuvā Kama'¹⁴ * Edi-Vadage’ Hunnevime.

In the Hejira year 1210.
1210 Sanat.

Translation.

Hail! The glorious, renowned, most wise, nobly-born ruler, comparable to the moon and the sun, the heroic warrior Sūltān Hasan Nūr-ud-dīn Iskandar, the warrior, the great King of the earth, to the King of the Governor in Colombo,† many thousand greetings from here.

As friendship has existed between the former Kings of Your Excellency in Colombo and the former Kings of the Māldivian kingdom, we also bear friendship to Your Excellency in our hearts, and desire the same on Your Excellency’s part.

Should any kind of boat or vessel of this country be wrecked, if the place is known, Your Excellency should have the people brought away and care taken for their well-being.

If any one is known to Your Excellency who is inimically disposed to this country, Your Excellency should not tolerate (such person).

Although it does not correspond to the dignity of Your Excellency, I have sent you a little present by the Under Treasurer, Ahmad. If he intimates any wish, you should (kindly) gratify it: if a mistake is made on his part, you should (kindly) pardon it.

I await his return by the first monsoon.

* Furuvā Kama', "starting" (i.e., sailing).—B., Ed.
† Kiyā = S. kiyā, "called." Gorunu dōreve kiyā rasgepāna(λ), "to the Ruler styled the Governor"; not "to the King of the Governor" (an den König des Gouverneurs), as Geiger has it.—B., Ed.
Notes.

1 Furadána. Sans. pradhána. But what is kusa? *

2 A difficult word. I should think it is corrupted from Sans. cháyá, "shadow"; here "image" = S. sé.*

3 Audána. I here take for Sans. avadána, in the significance of "heroic deed."*

4 Could the word, to which kívá seems to point, be a proper name? †

5 Not completely clear. Behekêtevi belongs to a Passive Verb, bahaṭṭaṅ (cf. bahaṭṭavaīge'). In Christopher it is = "to place," "to arrange." ‡

6 Timá manikufánuo. Literally, "My (Our) Excellency." hi' fuḷu = hiṅ-fuḷu; hiṅ, "heart"; fuḷu, a pleonastic epithet, as, for example, in dari-fuḷu, and more frequently.

7 Kibai'. Cf. quibat, "side," in Pyrard.

8 As regards odi and dóni (here dónë'), see Notes to III. 2: 13.

9 'My helper gave me forms of verbs like ebáe-míhuṅ diya, "they go"; ebáe-míhuṅ roni, "they weep," &c. This ebáe is in each case put in for comparison.

10 Uncertain. haihúnu-ka' appears to be related to hēu, "good." § ka' (S. kam; P. kamma) often forms abstract terms: e.g., rahmatrika' above, which appears to be a corruption from raḥmattika'.


* See footnote † on page 54, supra.—B., Ed.
† See footnote † on page 56, supra.—B., Ed.
‡ Behe(ta)tevi padai(λ), "as existed before."—B., Ed.
§ Haihúnu-ka(λ), "wants," or "welfare."—B., Ed.
12 BAPÉRI. This, as Bell states, is a title, which originally only belonged to the Treasurer (Sans. Bhāṇḍāgārīka), but subsequently was also applied to other persons of rank. The word kēvi is obscure.*

13 For mi alá, mi alūn, cf. Note ⁸ to preceding Letter.

14 The conclusion is not quite clear to me. According to Bell, the meaning is, "allow him (the Ambassador) to return in the (first) favourable monsoon." †

In Christopher, vaḍāgennavān, "to go," is found. To me the verb appears to be merely periphrastic; like the use of the S. vadīnu.

In furuvā kama' there must be included some idea like "return." ‡

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* kēvi. Perhaps = névi, "tindal" (Bell, The Māldive Islands, pp. 63, 80).—B., Ed.

† a(ā)yalu músumu-gal. More closely, "at the beginning of the monsoon" (or "season").—B., Ed.

‡ See footnote * on pages 51, 56, supra.—B., Ed.
SECTION II.

THE GRAMMAR OF THE MALDIVIAN LANGUAGE. *

The desire to study Siŋhalese in connection with the dialects most closely allied to it caused me, during my stay in Ceylon, † to follow the study of the still very little known Máldivian Language, so far as time and opportunity were available.

My interest has not diminished with the great distance which now separates me from my beloved Ceylon. On the contrary, it has only increased; and extends not only to the language, but to the people of the Máldives, their civilization, and their history.

I think that each one of us, within the sphere of his studies, has a special, narrower province, in which he busies himself with particular predilection and inward zeal, and to which he always returns. Such a province to me, at this time, are the distant Máldive Islands, surrounded by the blue waves of the Indian Ocean.

At first it was the special attraction of the new and unknown which drew me. I must confess, even at the risk of being blamed by one or other of my fellow students, that I was always very susceptible to this charm. With each step forward in the Máldivian wilderness my wish became stronger, to perform, in a modest sphere, the work of the pioneer, and at least to break a little new ground here and there.

Our knowledge of the Máldive Language up to the present time has been indeed scanty.

Only the first narrow track was cut by the "Vocabularies" published by Pyrard and Christopher. ‡ They gave scarcely

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† From December 8, 1895, to March 15, 1896. (Reise nach Ceylon in Winter, 1895–1896.)—B., Ed.
‡ See Appendix A.—B., Ed.
any explanation of the Structure of the Language and the Grammar of the Máldivians. Of Máldivian Texts, only two incantations (given by Bell) are known,* as well as two short Letters, communicated by Christopher † and Bell. ‡

The results which these Texts afforded for the knowledge of Máldivian Grammar are, indeed, extremely scanty. Besides, there is much in the Letters, especially in the second, which is difficult and obscure.

I, therefore, at the beginning, directed my aim to recording simple Sentences, as well as connected Stories, in addition to isolated Grammatical Forms.

My helpers, when in Colombo, were Ibráhím Dídí;.§ and since (through the aid of my friend, A. Mendis Gunasékara, Mudaliyár) the Bengáli merchant Sheik Ali, who, having lived many years on the Máldives, was a past master in Máldivian.

* Published in the Journal, R.A.S., Ceylon Branch, 1881, VI., p. 121.
† Journal, R.A.S., 1840, VI., p. 73.
‡ Bell, The Máldive Islands, Colombo, p. 78.

[Professor Geiger does the scantiest justice in these "Studies" to that very courteous gentleman, A. Ibráhím Dídí Effendi, Dorhiméná-kilage-fánú, Prime Minister to His Highness the Sultán of the Máldive Islands, to whose kind consideration the Professor owed so much in the prosecution of his Máldivian research.

With infinite patience and condescension the Prime Minister seems to have allowed himself to be "bombarded" for three days on end by a continuous "fire" of wearying linguistic questions, until—the Professor is fain to admit—he, very naturally, "grew tired" (ermüdet schien).

The invaluable aid, ungrudgingly rendered, has been barely acknowledged here, or elsewhere (see supra, page 11, footnote *); though the Professor pays special and well-deserved compliments to A. Mendis Gunasékara, Mudaliyár, and the late Sheik Ali.

The following paragraph (kindly translated by Mr. C. H. Collins, Honorary Secretary of the Ceylon Branch of the Royal Asiatic Society) appears in Geiger's Ceylon Tagebuchblätter und Reiseerinnerungen (Wiesbaden, 1898):—

"A favourable opportunity occurred, on which I had, indeed, not reckoned. My resourceful friend, Gunasékara Mudaliyár, came to know that the Prime Minister of the Sultán of the Máldives, Ibráhím Dídí Effendi, was staying in Colombo.
We must always count on double uncertainty—first, the possibility of verbal error having slipped into Sheik Ali's communications, and secondly, that I myself, in spite of all my pains, can hardly have completely escaped errors and misunderstandings.

The Texts which I have collected in Section I., and which are printed in the *Sitzungsber. der K. Bayer, Akademie d. W.*, 1900, include:—

I.—Thirty Sentences in German and Máldivian.
II.—Thirty Sentences in German, Sinhalese, and Máldivian.
III.—Three Fables in German, Sinhalese, and Máldivian:—
   A.—The Horse and the Donkey.
   B.—The Wise Judge.
   C.—The Lion, the Ass, and the Jackal.

IV.—Two Máldivian Letters (taken from Christopher and Bell).

I must state plainly, that the Fables, which have well-known titles, are not Máldivian originals, but have been translated, from English sources,* into Máldivian. In spite of this, I believe that with the publishing of the Texts a good step further forward has been taken.

I hope that, through the assistance of the British Government in Colombo (to whom I have applied), I shall succeed in

"I sought him in the house of his host, which was not far from my bungalow, and found him prepared to acquiesce in my desires. Not without a certain natural dignity, such as the more distinguished Muhammadans often possess, and at first not without a certain hesitancy, he met me in the verandah. His mistrust, if his hesitancy proceeded from that cause, quickly vanished, and we understood each other excellently.

"For three days a lively play of question and answer went on. When Didi seemed tired, one of his companions took over the conversation in his place. He was an intelligent man, and, like Didi himself, spoke tolerable English."

Small wonder—as the Professor himself adds ingenuously—that the "servants stood around, staring and amazed, and perhaps considered me, with my singular tastes, a trifle cracked!" [hielt mich mit meinen absonderlichen neigungcn vielleicht auch fur ein wenig verrücht!].—B., Ed.]

* See supra, page 42, footnote *.—B., Ed.
getting more extensive Texts in the Maldivian Language; and especially copies of the Inscriptions which are still to be found on the Maldives. The knowledge of the Old Writing, in which these Inscriptions are cut,* seems, besides, to be confined to single persons.

I myself shall never again have an opportunity of a journey to Ceylon, however willing I may be to undertake it. The greatness of the distance gives rise to many difficulties.

Thus, the principal object of my "Maldivian Studies" must be, to put in motion an energetic beginning to *Scientific Investigation of the Maldivian Language on the very spot*; where alone it can really be carried out with satisfactory results.

In the following pages I intend to arrange, first, the Grammatical Materials contained in the Texts collected by me; then to complete it from the Forms and Paradigms which I wrote down in Colombo.

It need hardly be said that herein no claim is put forward to a completely finished account of the Maldivian Language.

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* With the exception of tombstone records—of which Mr. Bell, when at Male' in 1879, copied three or four carved in the old characters (Dives Akuru), as well as the new (Gabuli Tana)—it is improbable that real inscriptions have survived on the Islands, save such Arabic epigraphs as that round the Tower of the Chief Mosque at Male'.—B., Ed.
I.—SUBSTANTIVES.

(a) Expression of the Numbers.

Definite Article Forms.

e', "the elephant"; emme ete', "an elephant"; etta', "elephants."

mihá, "the human being"; emme mihé', "a human being"; míhuń, "human beings."

mi gas, "this tree"; emme gahe', "a tree"; gas-ta', "trees."

foi', "the book"; foté', "a book."

ofi', "the twig"; ofi-ta', "twigs."

male', "a flower"; má, "flowers."

mule', "a root"; mú, "roots."

Compare the Plural Forms in the Text, like fas kudiń, "five children" (III. 1: 8); hataru dari, "four children" (III. 2: 16); tí-míhu', "three people" (III. 1: 7); kihá duvahuń, "in how many days?" (III. 2: 28); raru-gai huńi kabaruń, "the news at the port" (Málím's Letter).

Further, mída-ta', "rats" (III. 2: 7); harufa-ta', "snakes" (III. 2: 24); divehi rúta', "coconut palms" (III. 2: 4).

* The mute sound (closing of the top of the throat) which appears in Máldivian at the end of a word in the place of different consonants—here, e.g., for t—is regularly transcribed by me as (the sign) ' in the words which follow. The Máldivians themselves, who have no fixed orthography, write this sound variously as n or ŋ. The symbol for ŋ is very close to n and (avieni, shown as) ' and are interchangeable.

[See supra, pages 27–28, footnote †. The Málive sign for ŋ is easily differentiated from that for n by its having but one loop, instead of two, in the upper or horizontal part of the letter (cf. Máldivian Letters given in Section I., Plates III., IV.). The sign for avieni is quite unlike both ŋ and n, resembling roughly the Arabic numeral 7, "8." —B., Ed.]
Sometimes, in the formation of the Plural, the Substantive is doubled: *faʃfaʃlo-ta’*, “fruits” (from *fal-faló*); *míš-míhun*, “human beings” (III. 3: A 7).

The Particle indicating the Plural is pronounced *ta*, or, more accurately, *ta’*. I also heard *taŋ*.

In Mádlivian letters we find *tan* or *ta’* (cf. the Note).

In writing in Sinhalese characters, as is sometimes done by my friend, A. Mendis Gunasékara, Mudaliyar, at times *tag* appears. The *g* here is to express the closing of the top of the throat.*

**Indefinite Article Forms.**

Forms with the so-called Indefinite Article are *siṭiyē’, “a letter”* (III. 1: 23); *bayē’, “a share”* (III. 3: C 3); *oṗe’, “a boat”* (Sultán’s Missive); *baḷa-míhaku, “a messenger”* (III. 1: 22; at the end of the sentence: *míheka*); *ekaku*, “one,” “the one,” Masculine and Feminine (III. 2: 16; III. 3: B 1 and 5); *emme kujaṭ-takāi* (III. 3: B 1; from *ak-ṭakāi*); *ahak-ái himārak-āi, “a horse and an ass”* (III. 3: A 1); *hiyalak-ā, vagak-ā, himārak-ā, “a jackal, a lion, and an ass”* (III. 3: C 1).

**(b) Expression of the Cases.**

1.—**Genitive.**

*mi míhá-ge ambī, “this man’s wife”* (III. 2: 18); *esoru-ge bafāya’, “to the father of the boy”* (III. 1: 3); *fansáš kāri-ge aga, “the price of fifty coconuts”* (III. 2: 5); *rājje-ge goi, “the climate of the country”* (III. 2: 8); *dari-ge amá, “the child’s mother”* (III. 3: B 6). A Genitive Plural is *gas-gahu-ge fai, “the leaves of the trees”* (III. 1: 29).

There is no need to remark that the Genitive formation (-*ge*) of the Mádlivian Language is the same as the Sinhalese *gé*. As regards this, see Geiger, *Litteratur und Sprache der Singhalesen* (Ind. Grdr., I., 10, p. 62).

* Cf. infra.
I have written the Māldivian -ge (not -gé); but I note that the length of the final vowel, the e, is very uncertain. Not my own writing only, but that of the Māldivians also varies frequently (in this respect).

The Genitive relation can also be expressed by Compound Words.

Thus, e soru bafáya' is found, beside e soru-ge bafáya'. So also e himáru buri-kari macca, "on the back of the donkey" (III. 3: A 2); himáru veri-mihá, "the owner of the donkey" (III. 3: A 6); kálé bébé ata', "to your brother's hand" (III. 1: 4).

2.—Instrumental.

Em-maguñ (= ek-maguñ), "by means of the straight road" = "on the straight road" (III. 3: A 1); divehi-rukañ, "with coconut wood" (III. 2: 6); baliyiñ, "by illness" (III. 2: 8); aśgayñ, "with the mouth" (III. 3: B 4).

The first two admit of different meanings, but the last two show the same mode of formation as the Sinhalese, with Inanimate Substantives.

3.—Dative.

Bafáya', "to the father" (III. 1: 3); mi-tana', "to this place" = "hither" (III. 1: 23); vala', "to the jungle," "in the jungle" (III. 2: 9) = S. kélé-ta; geya', "to the house," "in the house" (III. 2: 11) = S. gél-ta; conḍudora', "to the sea coast," "on the shore (gone)" (III. 2: 13); jela', "to prison" (III. 3: B 6) = S. hira-gé-ta; tim-baya', "in three parts (to divide)" (III. 3: C 2) = S. tun-bhágayaka-ta; fuñña' ek-koffá, "in a heap gathering" (III. 3: C 2) = S. goñaka-ta ek-kota; doniyaka' aránume, "we will embark on the boat" (III. 2: 13).

Compare, further, e de anhenunna', "(give it) to the two women" (III. 3: B 3) = S. strín-ta; aharamenna', "for us" (III. 2: 22) = S. apa-ta; timannaya', "for himself" (III. 3: C 6) = S. tamá-ta; kaléya', "to you (I shall send)" (III. 2: 26) = S. uñba-ta; e-kabulégeya', "to her (giving)" (III. 3: B 6) = S. ē-ta.
Also -gāta, "to," "in the neighbourhood of": e.g., aharameñ-gāta', "to us" (III. 2 : 8) = S. apa vetaṭa; niyāxaverigāta', "to the Judge" (III. 3 : B 1) = S. viniścaya-kārayek laṇga-ṭa, Datives of the suffix -gai.

The writing of the Dative varies between -an, -a', -ar, -ag, -a'. I heard -a' or -an (see the Text); but have here used the spelling -a'.

I think that the Māldivian Dative formation corresponds to the Sinhalese -ṭa, the sound of which is very close to -ra; and that instead of r being suppressed after the disappearance of the short final vowel, the closing of the top of the throat has been introduced.

In just the same way, from the Sinhalese koṭa we get the Māldivian ko', "having done"; from the Sinhalese oṭu, "camel," the Māldivian � ⟩.

But māra, "to me," has retained the original Dative ending (= S. maṭa): e.g., fəi məra badi, "give me the book"; e nōkiri məra genāi sītiye', "the servant brought me a letter" (III. 1 : 2 and 21), &c.

The ending is preserved if there is a lengthening of the word, as, e.g., in the Sentence (III. 1 : 28) e mēvā vətunī gahun bimərē, "the fruit fell from the tree (on to the ground)" = S. bima-ṭa. The is added at the end, which appears to correspond to the -ya ending sentences in Sinhalese, has in this place prevented the r from becoming mute.*

As in Sinhalese, the Dative appears in Māldivian in Sentences of Comparison.

Thus, e.g., mi gas uhē e gaha' vureņ, † "this tree is higher than that tree" (III. 1 : 14).

* This is the general rule, but it is liable to occasional exceptions: e.g., vilā(t) or vilā(λ), "Europe"; malā(t), "Malay"; sōliyā(t), "Moor"; also fentō(λ)mu(λ), "arecanut tree"; and in Anglo-Māldivian words, such as āgu-bōt, "steamer" (?) "cargo-boat," onomatopoetic).—B., Ed.

† The word vureņ, which also is found in Sentences III. 1 : 12, 15, and 18, after the Dative, is not clear to me. [Possibly connected with the Sinhalese expletive viru.—B., Ed.]
Finally, it seems as if the same case were used to express the agent, in the construction of Passive Sentences.

To this category belong the Sentences AHARAMENNA' MAGU NU-BELÉNÉ VARAKA', "the road by us is not (to be) seen" (III. 2: 21) = S. apa-ja maga no-penena tarama-ja ; ÊNÁYA' . . . NU-IVÉTE, "by her . . . is not heard" (III. 2: 18) ; TIMANNAYA' DARI NU-LIBÉNÉ, "by me the child is not taken" (III. 3: B 5).

4.—Ablative.

GARU, "(falls) from the tree" (III. 1: 28) ; RARÚN, "(came) from the town" (III. 1: 22) ; MAYE BARÚN, "(apart) of my load" (III. 3: A 3) ; VILÁTN, "from Europe" (Málim's Letter) ; MAHÁ-RADUN, "from the great King" (Sultán's Missive).

A suffix to indicate the Ablative is KURENH : e.g., AHNÉNÚN KURENH EKAKU, "one of the women" (III. 3: B 4) = S. é strin-gen ekiyak ; MAYE RAHUMAITTERÍN KURENH EKAKU, "one of my friends" (III. 2: 16) = S. magé mitrayek.

Of course, KURENH corresponds to the S. keren. With regard to this, compare my Etymologie des Singalesischen, No. 381.*

As an Ablative form, I mention VIYAPÁRIVERIYAKU FURUÚN, "(sent) by a merchant" (III. 1: 22).

In Sinhalese, pera means "in front of" (see Clough). Whether peren is used in the Ablative sense of "from," exactly corresponding to the Máldivian FURUÚN, I do not know.†

5.—Locative.

The Locative Case is expressed by the suffix -GAL, -GA'. Whether it is connected with the S. gává, "near," as Ganasékara, in a private communication to me, suggests, I do not know. In the Dative form the suffix is -GÁTA'; which does not seem to confirm that connection.

* The Ablative with KURENH is used, as in Sinhalese, with the Verb AHAÑ, "to ask" : e.g., HIYAL-KURENH EHI, "he asked the jackal" = S. hivalá-gen ešwa (III. 3: C 7).

† The Sinhalese form peren, "before" (from Elu pere), does not appear ever to have the force of S. lavá = Máldivian FURUN, "by," or "from."—B., Ed.
Examples of the Locative are mi gaňu-ga’, “to this tree” (III. 1: 5); badgé-gai, “in the kitchen” (III. 2: 2); aharmen-ge raňu-gai, “in our country” (III. 2: 4); et-a-gai,* “there” (III. 2: 10; probably e-tag-gai = e-tan-gai, cf. S. e-tana); valu-gai, “in the jungle” (III. 2: 24); dive-he-raja-gai, “on the Máldives” (III. 2: 3); hitu-gai, “in mind,” “in spirit” (III. 2: 23).

A Locative is also dependent on the Verb taľan, “to strike” (balu-ga’, “the dog”), and on dá-e-gannaň, “to bite” (III. 1: 26).

The Plural form e rattaku-gai, “on those Islands” (III. 2: 7), which has risen from rar-taku, is worthy of note.

The expression koň rařeš-hé, “in what town?” is not very clear (III. 2: 29).

6.—Emphatic Case.

The Máldivian Language also has an Emphatic Case, which ends in -i. Thus: mi gahi, “this tree”; as well as mi gas (III. 1: 13 and 14); mi harufayi, “this snake” (III. 1: 9).

I also consider miň, in the sentence miň kalé-ge niyaťaň víňa, “if this is Your (Honour’s) decision” (III. 3: B 5), as such an Emphatic Case.

7.—Prepositional Connections.

In conclusion, some relationships with Prepositions may be quoted.

Among these, of course, may be noticed: burikaři macca, “on the back” (III. 3: A 2); bim macce, “(he fell) to the ground” (III. 3: A 5); ahu macca, “on the horse” (III. 3: A 6); mismiňuñ macca, “(be merciful) to people” (III. 3: A 7); emme kujjavat-takah, “on account of a child” (III. 3: B 1); kuďa iru-kolu fahuň, “a short time afterwards” (III. 3: A 5) = S. madu vélůvaka-ťa pasu.

The Preposition macca is doubtless connected with S. matu, matte, mathehi, “above,” “on.” Cf. Etymologie des Singha-

* Cf. étá-gai (III. 2: 30).
II.—ADJECTIVES.

1.—Attributive.

The Attributive Adjective is found: e.g., in vara' bodu gahe, "a very large tree" (III. 1: 13); fehi pai, "green leaves" (III. 1: 29); ena-ge hagu anheñ-dari, "her youngest daughter" (III. 2: 16); kuña etikolei, "a small part" (III. 3: C 6); au bopa-sahiben (i.e., -be'), "a new Governor" (Málim's Letter).

2.—Predicative.

The Predicative Adjective occurs: e.g., in mi méva raha fonye, "the taste of this fruit is sweet" (III. 1: 11); mi heduñ hudu, "this dress is white"; mi veli rindu, "this sand is yellow"; lé rai, "blood is red"; udu nule, "the sky is blue" (III. 1: 30).

3.—Comparative.

Examples of the Comparative of Adjectives are quoted under I. (b).

Our word "very" corresponds to the Maldavian vara' (also written varañ). Thus, e.g., vara' bali vejjevé, "he became very tired" (III. 3: A 2); nári varañ haré, "the coconut shell is very hard" (III. 1: 16).
III.—NUMERALS.

1.—Cardinal Numbers.


On pages 253 and 254 (idem) Bell deals with The Máldive Numerals, giving the Numbers from “1” to “100,” according to both Duodecimal and Decimal Systems.

From Ibrāhim Dīdī’s information, I, too, made a complete list, and repeat them here, with connected remarks:

1 = eke’; S. ek. | 6 = haye’; S. ha.
2 = de’; S. dek. | 7 = hate’; S. hat.
3 = tine’; S. tun. | 8 = aре; S. ḥaṭa.
4 = hatare’; S. hatara. | 9 = nuvaye’; S. nava.
5 = fahe’; S. pas. | 10 = dihaye’; S. dhaṭa.

The forms probably correspond to the Substantive forms in -ak in Sinhalese, like dekak, tunak; e.g., pol-gefdi pahak, “five coconut trees” (see Litteratur und Sprache der Singhalesen, pp. 65–66). The original forms are therefore ekek, dek, tinek.*

It is striking that Pyrard (as printed) gives hec, dec, but tinet, ataret (also, further, ateč) clearly. In Pyrard’s time the final consonants were faintly sounded. †

11 = egāra ... P. ekārasa, but S. ekoḷos.
12 = bāra, or doḷos ... P. bārasa, S. doḷos.

* The Copenhagen Manuscript (see Sitzungsber. der K. Bayer. Akademie d. W., 1900, p. 649), in fact, has hatarek, fahek, &c.

† Gray’s salutary warning (Journal, R.A.S., 1879, X., p. 185) is not heeded by Geiger: “I must remind those who peruse it (Pyrard’s Vocabulary) that Pyrard was a Frenchman. The Máldive words must, therefore, be pronounced as if they were French, in order to sound as Pyrard intended them to.”—B., Ed.
<table>
<thead>
<tr>
<th>Numeral</th>
<th>Maldive</th>
<th>S.</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>téra</td>
<td></td>
<td>térasa, teles</td>
</tr>
<tr>
<td>14</td>
<td>sauda</td>
<td></td>
<td>catuddasa, but tudus</td>
</tr>
<tr>
<td>15</td>
<td>fanara</td>
<td></td>
<td>pañcadasa, but pahałos</td>
</tr>
<tr>
<td>16</td>
<td>sóla</td>
<td></td>
<td>sōlasa, sołos</td>
</tr>
<tr>
<td>17</td>
<td>sátāra</td>
<td></td>
<td>sattarasasa, but satałos</td>
</tr>
<tr>
<td>18</td>
<td>arāra</td>
<td></td>
<td>atthārasa, but atałos</td>
</tr>
<tr>
<td>19</td>
<td>onavihi</td>
<td></td>
<td>(ek)unavisañ, (ek)unvisi</td>
</tr>
<tr>
<td>20</td>
<td>vihi</td>
<td></td>
<td>visañ, visi</td>
</tr>
</tbody>
</table>

The Numerals are of interest from the fact that some of them are more closely related to the Pāli than the corresponding forms in Sinhalese.

Instead of sauda* (which is historically correct), I heard the expression sāda.

The form for “19” is worthy of note. It shows that in the Prākrit foundation of Sinhalese and Maldive a form must have existed which corresponded to the Sanskrit una-visñati (with omission of the eka).

The tens beyond 20 are:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Maldive</th>
<th>S.</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>tiris</td>
<td></td>
<td>tiñsañ, tis</td>
</tr>
<tr>
<td>40</td>
<td>sális</td>
<td></td>
<td>sālis, but cattālisañ</td>
</tr>
<tr>
<td>50</td>
<td>fansás</td>
<td></td>
<td>paññásañ, panas</td>
</tr>
<tr>
<td>60</td>
<td>fasdołos</td>
<td>(5 x 12)</td>
<td>below</td>
</tr>
<tr>
<td>70</td>
<td>haidiha</td>
<td>(7 x 10)</td>
<td>Bell has hattiri</td>
</tr>
<tr>
<td>80</td>
<td>aṭiha</td>
<td>(8 x 10)</td>
<td>Bell has áhi</td>
</tr>
<tr>
<td>90</td>
<td>nuvadiha</td>
<td>(9 x 10)</td>
<td>Bell has naval</td>
</tr>
<tr>
<td>100</td>
<td>satéka</td>
<td></td>
<td>Bell has; but L.V., hiya</td>
</tr>
<tr>
<td>1000</td>
<td>háhe’</td>
<td></td>
<td>hás in L.V</td>
</tr>
</tbody>
</table>

* sauda is given by Bell. The form also appears in the Málés’s Letter published by Christopher (see supra, page 49), and likewise in the “London Vocabulary.” Cf. on this subject Sitzungsber. der K. Bayer, Akademie d. W., 1900, p. 649 seq.

† Cf. my Litteratur und Sprache der Singhalesen, p. 93. In Bell (The Maldive Islands, p. 121) I find also fanas and fansas.

‡ Clearly new formations, which are just being introduced.
I also give the Numbers between 20 and 30; as well as between 30 and 40, 40 and 50; and the hundreds, as I recorded them:

<table>
<thead>
<tr>
<th>Number</th>
<th>Ceylonese</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>ἐκάβις</td>
</tr>
<tr>
<td>22</td>
<td>βαβις</td>
</tr>
<tr>
<td>23</td>
<td>τεβις</td>
</tr>
<tr>
<td>24</td>
<td>σαυβις</td>
</tr>
<tr>
<td>25</td>
<td>φανσαβις</td>
</tr>
<tr>
<td>26</td>
<td>σαβίς</td>
</tr>
<tr>
<td>27</td>
<td>ἅταβις</td>
</tr>
<tr>
<td>28</td>
<td>αράβις</td>
</tr>
<tr>
<td>29</td>
<td>ὀνατίρις</td>
</tr>
<tr>
<td>31</td>
<td>εττίρις</td>
</tr>
<tr>
<td>32</td>
<td>βαττίρις</td>
</tr>
<tr>
<td>33</td>
<td>τεττίρις</td>
</tr>
<tr>
<td>34</td>
<td>σαυρατίρις</td>
</tr>
<tr>
<td>35</td>
<td>φανσατίρις</td>
</tr>
<tr>
<td>36</td>
<td>σατίρις</td>
</tr>
<tr>
<td>37</td>
<td>σαττιρίς</td>
</tr>
<tr>
<td>38</td>
<td>ἀρυτιρίς</td>
</tr>
<tr>
<td>39</td>
<td>ὀνασάλις</td>
</tr>
<tr>
<td>41</td>
<td>ἐκαλίς</td>
</tr>
<tr>
<td>42</td>
<td>βαυλίς</td>
</tr>
<tr>
<td>43</td>
<td>τευλίς</td>
</tr>
<tr>
<td>44</td>
<td>σαυραυλίς</td>
</tr>
<tr>
<td>45</td>
<td>φανσαυλίς</td>
</tr>
<tr>
<td>46</td>
<td>σαυλίς</td>
</tr>
<tr>
<td>47</td>
<td>σατάλις</td>
</tr>
<tr>
<td>48</td>
<td>αράλις</td>
</tr>
<tr>
<td>49</td>
<td>ὀναφανσάς</td>
</tr>
<tr>
<td>200</td>
<td>δουισάττα</td>
</tr>
<tr>
<td>300</td>
<td>τίνσατέκα</td>
</tr>
<tr>
<td>400</td>
<td>ἡταρουσατέκα</td>
</tr>
<tr>
<td>500</td>
<td>φασσάτεκα</td>
</tr>
<tr>
<td>600</td>
<td>ἡσατέκα</td>
</tr>
<tr>
<td>700</td>
<td>ἡισατέκα</td>
</tr>
<tr>
<td>800</td>
<td>ἀσσάτεκα</td>
</tr>
<tr>
<td>900</td>
<td>νυβασσάτεκα</td>
</tr>
</tbody>
</table>

Of these Numbers, **FASDOLOS, “60,”** is of importance, because it confirms the existence of a **Duodecimal System.**

As I observed before, Bell (Journal, R.A.S., Ceylon Branch, No. 25, pp. 253–254) has quoted two complete Series of Numbers (up to “100”), a **Duodecimal** and a **Decimal**: the latter, on the whole, agrees with the one quoted by me.

Single derivations are to be seen in both the forms under consideration.

In the former, “20,” for instance, is **DOLOS-ARE** (= 12 + 8); “24,” **FASSEHI (?)**; “30,” **FASSEHI-HAYE’** (= 2 × 12 + 6);

*Geiger queries FASSEHI doubtfully for “24”; but it is, or was, thus used in the Duodecimal System of the Maldívians. Thus, Pyrard has PASSE as equivalent to “vingtquatre.” It may also have been S. pas-visi, “25”; and possibly partook, then, of like confusion in accounting, as nowadays between the “Indian four anna piece” (= 24 piece) and the “Ceylon twenty-five cent piece.”—B., Ed.*
"36," tin-dolos (= 3 × 12); "40," tin-dolos-hatare' (= 3 × 12 + 4), &c. It is concluded with hiya (= 100), which comes close to 96 (= 8 × 12).

The "London Vocabulary," with some errors, has the same Numerals. For example, "20" is given as dolos-are', "21" as dolos-nuvaye.

So, too, in the case of the "Copenhagen Vocabulary," which contains only twenty-one Numerals.

Ibráhím Didi's communications confirm Bell's statement (The Maldive Islands, p. 121) that the Duodecimal System has begun to die out; but they also show that for the number "60," where Decimal and Duodecimal notation are both found, the form 5 × 12 has become generally naturalized.*

For the combination of Numerals and Substantives, my Texts offer sufficient examples.

The Numeral stands in its original form, and precedes the Substantive.

Thus, ha bakari, "six sheep" (unedited Text); fansás hataru ruk-é, "fifty-four coconut palms" (III. 1: 6); tímmíhu', "three men" (III. 1: 7); fas kudiń, "five children" (III. 1: 8); fansás kári, "fifty coconuts" (III. 2: 5); hataru dari, "four children" (III. 2: 16); de anhenuń, "two women" (III. 3: B 1); tim-baya' bahán, "divide in three parts" (III. 3: C 2); sauda duvahu, "fourteen days" (Málím's Letter); tin duvas, "three days" (Journal, R.A.S., Ceylon Branch, No. 24, p. 122).

2.—Ordinals.

The Ordinals are derived by means of the suffix -vana. In Sinhalese of the present day the corresponding ending is veni; in Elu it is vana, or vanna.

* Ibráhím Didi told me that dolos, "12," belongs to the "common language," but hάra to the "better language."
“First” is furatama, L.V. = Sans. *prathama*.

We have:

<table>
<thead>
<tr>
<th>1st</th>
<th>10th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furutama</td>
<td>Dihavana</td>
</tr>
<tr>
<td>2nd</td>
<td>11th</td>
</tr>
<tr>
<td>Devana</td>
<td>Egárvana</td>
</tr>
<tr>
<td>3rd</td>
<td>12th</td>
</tr>
<tr>
<td>Tinvana</td>
<td>Báravana</td>
</tr>
<tr>
<td>4th</td>
<td>20th</td>
</tr>
<tr>
<td>Hataravana</td>
<td>Vihivana</td>
</tr>
<tr>
<td>5th</td>
<td>30th</td>
</tr>
<tr>
<td>Fasvana</td>
<td>Tirísvana</td>
</tr>
<tr>
<td>6th</td>
<td>40th</td>
</tr>
<tr>
<td>Havana</td>
<td>Sálísvana</td>
</tr>
<tr>
<td>7th</td>
<td>50th</td>
</tr>
<tr>
<td>Haivana</td>
<td>Fansásvana</td>
</tr>
<tr>
<td>8th</td>
<td>60th</td>
</tr>
<tr>
<td>Avvana</td>
<td>Fas-Dolos-Vana</td>
</tr>
<tr>
<td>9th</td>
<td></td>
</tr>
<tr>
<td>Nuvavana</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

---
IV.—PRONOUNS.

1.—Personal Pronouns.

Ibráhím Dídí gave me the following forms:—


From the Text we get the following forms:—

(a) Pronoun of the First Person.—Ma, “I” (mi in Málím’s Letter); Genitive, ma-ge, “from me,” “mine”; Dative, mara, “to me”; aharem (iii. 2: 24), or aharemén (iii. 2: 6), “we”; Genitive, aharem-ge (iii. 2: 2), or aharemén-ge (iii. 2: 4), “of us,” “our”; Dative, aharemenna’, “to us” (iii. 2: 22).

(b) Pronoun of the Second Person.—We have forms of two kinds: tiya,* “thou” (iii. 1: 24), and the more respectful kalé, “thou” (iii. 1: 23; iii. 3: A 3); Genitive, kalé-ge, “of thee,” “thine”; Dative, kaléya’, “to thee” (iii. 2: 26); Plural, kalémeñ, “you.”

In more polite speech one can unite kalé- tiya.*

Imba (sic) corresponds to the Sinhalese umba in imba amá, “thy mother” = S. umbé ammá (iii. 2: 1). Here, kalé-ge amá would be more polite, and kalégefánu-ge amá most polite of all.

(c) Pronoun of the Third Person.—Éná, “he,” “she” (iii. 2: 15); Genitive, éná-ge, “of him,” “of her,” “his,” “her” (iii. 2: 16) = S. é-ge; Dative, énáya’, “to him,” “to her.”

Of animals, one uses etí (iii. 1: 26); and the same of things (iii. 1: 3). Cf. also eyiti, referring to kuujá, “child” (iii. 3: B 3).

* I do not know how tiyáheñ (iii. 3: C 7) is to be explained.

[Abdul Hamid Didi Efendi writes:—“Tiýaheñ means ‘like that.’ Tiya, ‘that,’ is quite distinct from tiyá, ‘you’ (last syllable long). Further, kalé, ‘you,’ cannot be combined with tiyá.” See supra, page 34, note 24.—B., Ed.]
For the Plural, the above-mentioned EBÁE-MÍHUŃ, and for the Feminine EAŇHEŃ, appear to be used, according to Ibráhim Dídí.

2.—Reflective Pronouns.

The Reflective Pronoun, also, is employed, clearly in more modest modes of expression, in place of the First Person: TIMAŇ, "I" (III. 1 : 3); TIMAŇMEŇ, "we" (III. 2 : 11), where it alternates in the same sentence with AHARAMEŇ; Genitive, TIMAŇMEŇ-GE, "of us," "our" (III. 2 : 11). In Sentence III. 3 : C 6, TIMANNAYA’, shows that TIMAŇ (= S. tamá) is also used in Máaldivian as a Reflective.

The use of the Reflective for the First Person is also found in Sinhalese; for api, "we," corresponds to the Prákrit appá. See Etymologie des Singhalesischen, No. 44.

3.—Demonstrative Pronouns.

In numerous places in our Text MI (= S. me) corresponds to our "this."

In contrast, as the more distant Demonstrative, is E = S. e (III. 1 : 14). This E is employed just like an Article (III. 1 : 21).

A more respectful mode of expression, in reference to a woman, is E-KABULÉGE (Dative E-KABULÉGEYA’) = S. ē-ṭa (III. 3 : B 6). For males, KALÉGE* is the corresponding honorific; at least, one says FIRI-KALÉGE, in contrast to ABI-KABULÉGE—perhaps equivalent to "gentleman" and "lady."

4.—Other Pronouns.

The Reflective Pronoun TIMAŇ was mentioned above.

"The other" is ANE’: e.g., ANE’ (written ANEN) AMBL, "the other woman" (III. 3 : B 5); EKAKU-ANEKAKU, "the one," "the other" (employed both for Masculine and Feminine), are used in contrast to one another.

* A still higher rank is KALÉGEFÁNU: e.g., in MÁLIMI-KALÉGEFÁNU, "Captain" (Málim’s Letter). For formation, cf. MANIKUFEÁNU, "nobleman," "distinguished man"; Plural, MANUKU FANUME’; Dative, MANUKA FANUMENNAI (Sultán’s Missive). For more about honorifics, see Bell, The Máaldiv Islands, p. 63.
"All" is emme (Málim's Letter), or emmen (III. 1: 25); cf. ituru hurihá,* "all the rest" (III. 3: C 6). In emme, doubtless, the numeral e' (ek) is contained; to ituru the S. itiri is comparable. See Etymologie des Sinhálesischen, No. 170.

The Interrogative Pronoun is koñ, "which?"

For instance, koñ-ecce, "what?" literally, "what thing?" (III. 2: 12); koñ-kahala, "what kind of?" (III. 2: 3); koñtkuñhē, "where?" (III. 1: 24); koñ-ibu, "when?" (III. 2: 27); koñbahē, "where?" (III. 2: 1).

The -hē at the end of several of these words is the Interrogative Particle.

In conclusion, I mention the following:—

kñ-hē, "what?" (III. 2: 10); kí-vegeñ, "why?" "what for?" (III. 1: 27); and kita (or kihá), "how many?" in kita kudiñ, "how many children?" (III. 1: 8); and kihá duvahuñ, "in how many days?" (III. 2: 28); cf. kihávaru (III. 2: 30).

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* Huri, or Huśi (both are well attested) signify chiefly "is," "exists" (III. 2: 4 and 7; Málim's Letter).
V.—VERBS.

In Máldivian, as in Sinhalese, the Verb offers the greatest difficulty.

The materials accessible to me allow of no systematic representation of verbal inflexions. Much—indeed the greater part—still remains obscure, and to try to explain too much would be rash, and scarcely profitable to the subject itself.

1.—Close and unmistakable agreements of the Maldivian with the Sinhalese.

In Máldivian, as in Sinhalese, the Transitive and Intransitive (Passive) Verb-roots are different.

1.—Passive.

In HADAN, "to make," the Passive form is HEDEN, "to be made," "produced," "cultivated"; FAFFALÔ-TA' HEDENI, "fruits are cultivated" (III. 2:3, with Note). In L.V. (p. 70) I find GOVAN HEDENI, "seed is cultivated," as a paraphrase of "field," "cultivated land."

In Sinhalese hadanu and hedenu correspond. The latter signifies, like the Máldivian HEDEN, "to grow" (of plants).

Another interesting word is VETEŅ, "to fall" (L.V., p. 83): E MEVA VETENI (l.: -TT-) GAHUŅ, "the fruit falls from the tree,"* S. vētenu.

Passive, also, is FEN BEDENI, "it freezes" (L.V., p. 10), literally, "the water is bound," S. beṇdenu. For meaning, cf. np. BASTA YAX.

BELAŅ, "to be seen," "to be visible," is the Passive of BALAŅ, "to see" (III. 2:21). With JHEREŅ, in MÓSAMU-VÁI JEHUNI, "the monsoon has burst" (III. 2:27), cf. JAHANI, "to strike"; KEPEN, "to be wounded" (L.V., p. 24), with

* Ibráhiim Didi gave me VETENI for "fell" and VETUNI for "falls"; but I believe that the reverse is correct.
kadaň, "to strike," "to hew down" (ibid., p. 104): cf. further, temen, "to be moist" (L.V., p. 139) = S. temunu; tibeň, "to be," "to live" = S. tibenu.

2.—Infinitive.

In Maldavian, as the examples given above show, the Infinitive ends in -an (perhaps written -en), more frequently -an, -ên. These forms doubtless correspond to the S. -anu, -enu, and, like them, go back to the verbal forms in -ana of Pâli. See Geiger, Litteratur und Sprache der Singhalesen, p. 75.

Short end vowels, which are still preserved in the Singhalese (S. kapanu is derived from P. Kappanañ), appear, according to the law of sound, to fall off in Maldavian.

Examples of the use of the Infinitive in our Texts are kuran (III. 3: C 1) = S. karanta, "in order to make"; as well as bahar (III. 3: C 2, C 5) = S. bedanta, "to divide," dependent on amru-koffiyavé, and buneppé, "he commanded," "told."

In aharen maruvan vane (III. 2: 24) = S. apa nasinta oneya, "we must die," vane appears to me to have a close correspondence, etymologically, with the S. oné; but I have found no satisfactory derivation of the word.*

3.—Gerunds.

The formation of the Gerunds also agrees in Maldavian and Singhalese.

To this I add that the use of Compound Verbs (in the sense of page 67 of my Litteratur und Sprache der Singhalesen), in which the preceding Verb appears in the Gerund form, is extremely frequent in Maldavian.

* The Professor could have found it in Malayalam ēṇḍum (ēṇam; ēne) of the Indian West Coast, corrupted from Tamil vēṇḍum.

The Maldivians have absorbed very many foreign phrases, owing to their intercourse with India, &c. Hence such hybrids, inter alia, as gorunu doreve (Sultán's Missive, supra, page 54) = governor-turai (English + Tamil), and ëgé sámán, "house-goods," "furniture" (Singhalese + Tamil).—B., Ed.
Four types noticed.—(a) The Gerund NÁHÁ, "without hearing" (III. 3: A 4) = S. kan-no-di, corresponds to the first type of Sinhalese Gerunds kapá.

So, in the front rank of Compound Verbs, KAKKÁ-FÍM, "we cooked" (III. 2: 11). Cf. KAKKANÍ, "she cooks" (III. 2: 2); GOVÁ-GEŅ, "having called" (III. 3: B 3); FÁLÁ-GEŅ, "having divided," "having cut up" (III. 3: B 3).

In NIDAI FÍME, "I have slept" (III. 2: 19), and VIHAI FÍMEVÉ, "I have borne" (III. 3: B 2), ai shows the length of the vowels: cf. VIKKAI-GEŅ, "having sold" (Málim's Letter); FÁRAI-GEŅ, "beginning" (III. 3: B 5) = S. patangena.

(b) The second type of Gerund (= S. bënda, bandinu, "to bind") I think I find in BEHI-GEŅ, "wrecked" (Súltán's Missive) = S. bahinu; and in DENI-GEŅ, "having recognized" (III. 3: B 6) = S. déna, dannu (from daninu).

If my idea is correct, the Máldivian form would be of interest. It still possesses the sound of i, which on account of the vowel modification is considered as originally present in Sinhalese forms like bënda (Geiger, loc. cit., p. 74).

(c) The third type (= S. idimí, idemenu, "to swell") occurs in EHI, "having heard" (III. 3: B 4) = S. asá; which, as a collateral form by the side of NÁHÁ (see above), is certainly remarkable, and presupposes a Verb EHEŇ by the side of AHAŇ.

For Compounds, I mention VETTIGEŅ, "falling" (III. 3: A 5); OSSI-DÁŇÉ, "will set" (III. 1: 20): cf. OSSEN; also TIRIVI-DÁŇÉ, "will set" (III. 2: 20): cf. TIRIVÁŇ (S. venu), "to become low," "to sink," "descend."

(d) We also find the "Irregular" Gerunds of the Sinhalese again in Máldivian. Thus, KO', "having made" = S. kọta (III. 3: C 2): cf. EKKO', "having gathered" (III. 3: C 3), and in Compound Words EKKOFFÁ (EK-KO'-FÁ) (III. 3: C 2), both = S. ekkọta.

The Máldivian Adverb KO', as in GINA-KO', "frequent very," is formed like the Sinhalese kọta.
Also gos (= S. gos), “having gone” (III. 2: 13; Sultán’s Missive), occurs, and is found in Compounds like opí-gos-lefí (III. 2: 28), “having gone (in a ship),” and gen-gos-fím, “we brought” (III. 2: 11) = S. genávemuva.

4.—Compound Verbs.

As regards Compound Verbs, these appear especially frequent as Auxiliary, i.e., in the concluding part of a Compound Verb which seems to correspond to the S. piyanu.

Thus, to the forms quoted above, like kakká-fím, “we cooked,” &c., I add ró-kof-fím, “we kindled fire” (III. 2: 11): also the Gerund forms dí-faya’,* “having given” (III. 3: B 6) = S. dí; nágá-faye’, “having taken” (III. 3: C 6) = S. aragena.

Another Auxiliary Verb is dán, “to go” (= S. yanu), in ossi-dáné, “(the sun) set,” ará-dáné, “(the sun) rose”; in the Present, too, ossi-jjé, “sets” (III. 1: 19 and 20), where JJ must have originated from dy.

Also lan (= S. lanu), “to put,” “place,” “lay,” is used: e.g., mará-leyippé,† “he killed” (III. 3: C 4). As the Sinhalese lanu gives an occasionally Causative meaning to the Verb with which it is connected, so the Mádivian lan, in vettálan, “to fell,” does to vetteñ, “to fall.”

In conclusion, I should like to note that, like the Sinhalese gena, in Mádivian the Gerund gen very frequently is seen at the end of a Compound Word, without perceptibly modifying its meaning.

I mention deni-geñ, “having recognized” (III. 3: B 6); farai-geñ, “having begun” (III. 3: B 5); falá-geñ, “having divided” (III. 3: B 3); gová-geñ, “having called” (III. 3: B 3); vikkai-geñ, “having sold” (Málim’s Letter); vettegeñ, “fallen down” (III. 3: A 5); behi-ge’-gos, “wrecked” (Sultán’s Missive).

† leyippé = laippé; cf. foruvaippé, laippevé, vihayeppevé (III. 1: 17; III. 3: A 6; III. 2: 16).
2.—Tenses and Moods.

I restrict myself here to quoting the forms as they occur in the Text, and as I have noted them down, with occasional explanatory remarks.

(a) Forms with a Present Significance.

Singular, First Person.—I distinguish three types in my collection; which, however, it is clear are very closely connected.

(i.) With the ending -NA, I noted MA VASGANNA, "I kiss," "smell." Forms of this kind must lie at the foundation of the present Sinhalese karana-vá, ganna-vá (colloquial language), if my attempt to explain it (Litteratur und Sprache der Singhalesen, p. 81) is correct.

(ii.) The forms in the ending -NI appear to be more frequent.

Thus, MA DANI, "I go"; MA AHANI, "I ask"; MA HUNNANI, "I live"; MA HADANI, "I make"; MA RONI, "I weep"; MA HENI, "I laugh"; MA VEṬTÜNI (sic; but cf. Note, supra), "I fall"; MA DINI, "I give"; also from the Text (III. 2: 23), MA GANNANI, "I take" (?) perhaps a new formation.

(iii.) Contracted forms appear with simply a nasal at the end: MA BÓN, "I drink"; MA NÁHAN, "I do not hear."

Singular, Second Person.—The form agrees with the second form of the First Person: KALÉ HUNNANI, "thou livest"; TIYA KURANI, "thou doest"; as also in the Text (III. 1: 24), TIYA ANNANI, "thou comest."

From DÁN, "to go," there is derived, according to my Notes, the Second Person Singular DÉ; and from RÓN, "to weep," RONÍTA; whilst for all other Persons and Numbers the one form RONI is used.

An Interrogative form, which appears to belong here, is KALÉ DANNUMHÉ, "do you know?" "do you understand?" (III. 2: 26).
Singular, Third Person.—Here, too, we find the forms in -ni most frequently used.

Thus, (iru) arani, "the (sun) rises" (III. 1: 19); (kokká) kakkani, "(the sister) cooks" (III. 2: 2); ulani, "(she) is"; III. 2: 15 = S. siti; (mëva) vețtuni, "(the fruit) falls" (III. 1: 28), but perhaps it should be changed into vețten (see supra, page 78, footnote *).

Also ēnā diya, "he goes": with which I connect (iru) ossi-jjē, "(the sun) sets," jj from dy, as in Sinhalese (Geiger, loc. cit., Section 13, 2 b), the final ē being added, as is frequently the case, to mark the end of the sentence.

Plural, First Person.—From my Collections: aharañ kani, "we eat"; aharañ roni, "we weep"; aharañ dani, "we go"; aharañ irinnañ, "we sit."

Also a form in the Text (III. 2: 6) which is difficult to bring into connection with the foregoing, aharañ alamevé = S. api sādamuwa, "we build."

Plural, Second Person.—I noted kalēmeñ roni, "you weep"; kalēmeñ irinnan, "you sit"; kalēmeñ ë, "you go."

Plural, Third Person.—From the Texts, hunnani (sic), "they are," "they live" (III. 2: 24); hedeni, "they are made," "they grow" (III. 2: 3).

I myself noted roni, "they weep"; irannañ, "they sit"; diya (or diyeýi), "they go." Also tibi, "they are"; tibúhé (Interrogative), "do they belong?"

Present Tense.

We can, therefore, next give with certainty a paradigm of the Present Tense of hadan, "to make," in which the form hadani is the same for all Persons of both Numbers.

There is in this, again, a close connection between the Mäldivian and popular Sinhalese, in which the one form karanañavá is also used similarly for all Persons (Present).
Further, I can put together, from Ibráhim Didi's statements, the Present Tense of the Verb DÁN, "to go," which apparently is irregular:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) MA DANI.</td>
<td>(1) AHRAMEŇ DANI.</td>
</tr>
<tr>
<td>(2) KALÉ DÉ.</td>
<td>(2) KALÉMEŇ DÉ.</td>
</tr>
<tr>
<td>(3) ÉNÁ DIYA.</td>
<td>(3) EBÁE Mihuň DIYA (DIYEYI).</td>
</tr>
</tbody>
</table>

(b) Forms with a Future Significance.

Singular, First Person.—TIMANNÁ FONUVÁNAME, "I will send" (III. 2: 26) = S. evannemi; VÁNEME, "I shall be" (III. 3: A 3) = S. sižinnemi; FURÁNEMEVE (or FURÁNEMEVE), "I shall depart" (Málím's Letter). With the adjoined -é concluding the sentence, I also noted MA BAI KÁNVÁňé, "I shall eat rice"; AHRÁN ŤIFÁŇVÁNEYÉ, "I shall catch," which, however, has almost the meaning "I must catch."

Singular, Second Person.—Ibráhim Didi gives ŤIFÁŇÚVÉ, "thou wilt catch"; KALÉ BAI KÁNVÁňé, "thou wilt eat rice." The first may, indeed, be the specific Future form.

A periphrastic construction, apparently, is seen in KALÉ HADÁŇ ULANI, "thou wilt make" (III. 2: 12, Note).

Singular, Third Person.—There are many good examples of this in the Text: (IRU) ARÁŇÉ, "(the sun) will rise." (III. 1: 19); ETI DÁE-GEŇ-FÁňé, "he (dog) will bite" (III. 1: 26); (IRU) TIRI-VI-DÁňÉ, "(the sun) will set" (III. 2: 20); (ADIRI) BOŇU-VI-DÁňÉ, "(the darkness) will be great" (III. 2: 21). Also, in my Notes, ÉNÁ BAI KÁŇÉ, "he will eat rice"; and with the é at the end of the sentence, HIFÁŇEYÉ, "he will catch."

Of Intransitive Verbs we have (IRU) OSSÉŇÉ, "(the sun) will set" (III. 1: 20); NU-LIBÉŇÉ, "(the child) will not (by me) be taken" (III. 3: B 5); also (MAGU) NU-BELÉŇÉ, "(the road) will not be seen" (III. 2: 21).
Plural, First Person.—The ending seems to be - nú or - núñ. With this aharameñ bai kánúñ, "we will eat rice," in my Collection agrees; also hifánúvé, "we will catch," with the -é marking the end of the sentence.

The form in the Text, aharameñ aránúme, "we will embark" (III. 2: 13), contains the Emphatic Particle -me, which is common in Māldivian.

Plural, Second Person.—The two forms in my Collection, kalémeñ bai káné, "you will eat rice," and kalémeñ hifánúvé, "you will catch," do not seem to agree.

In the Text there is found a periphrastic form, kalémeñ hadán ulevani, "you will do" (III. 2: 12) = s. wíba karanné.

Plural, Third Person.—I have only written down the one form ebáé míhuñ vai káné, "they will eat rice."

Future Tense.

The construction of the paradigm of the Future is not free from doubt. I give it with all reserve:—

Singular. Plural.
(1) ma hadáname.* (1) api hadánú.
(2) (kalé hadánú.) (2) (kalémeñ hadánú.)
(3) éná hadáné. (3) ebáé míhuñ hadáné.

(c) Forms with a Preterite Significance.

Singular, First Person.—The forms ma ehí, "I asked" (III. 1: 1), and ma hedí, "I made," show us that in the Transitive Conjugation the structure was just the same as in Sinhalese. The Preterite goes back to the old Past Participle of the type patita (Geiger, loc. cit., Section 55, 2 a).

The Māldivian also shows the vowel assimilation in the root syllable (ehí, as opposed to the present ahani; hedí,

* -me is perhaps an Emphatic Particle again.
as opposed to the present hadani), brought about by the i of the following syllable, just as the S. ćhuvă and ředuvă: it is, however, somewhat more ancient, inasmuch as it has still kept the i, whilst in Sinhalese it has been turned into u.

The Intransitive Conjugation shows just the same type as the S. idime-, idimunu-. To this form belongs ma deni,* "I gave" (III. 1 : 4)—which, according to Ibráhim Didi’s assertion, may be also ma dini—colloquial for ma díním, which occurs in III. 1 : 3. Probably mi liyuni (Málim’s Letter), ma liyuni-me, "I wrote" (III. 1 : 23), are formed in the same way, as Intransitive.

Of forms which deviate from the regular type, I have noticed ma gatí, "I bought" (like the S. gattá, from gannu); also with the ending -iň instead of -i (as in Future Plural (1), -uň occurs with -u): ma durń, "I saw" (S. duřuvá); ma búň, "I drank"; ma rúň, "I wept." Irregular, also, is ma diyá-me, "I went"; vejjé-me, "I became," in ma teduvejjí-me, "I rose" (III. 2 : 19).

Finally, Compound forms frequently appear in the Preterite, in which the Auxiliary Verb corresponding to the Sinhalese piyanu is employed: ma ahá-fiň, "I heard"; ma hi-fiň, "I laughed"; ma vikká fiň, "I sold." In the Texts, too, ma-nidai-fi-me, "I slept" (III. 2 : 19); timanña vihai-fi-mevě, "I have borne (that child)" (III. 3 : B 2).

Singular, Second Person.—The form is difficult to establish. According to kalé oći-gos-lefi, "thou hast sailed" (III. 2 : 28), it would agree with the First and Third Persons Singular. But the following forms were given to me: kalé búimu, "thou drankest"; kalé kému, "thou atest"; kalé ruimu, "thou hast wept"; kalé diyámu, "thou wentest"; kalé gatíta, "thou boughtest."

* The root dā (cf. Geiger, loc. cit., Section 53, 3) is only included in the Intransitive Conjugation for external reasons.
Singular, Third Person.—The forms like buni, "he said" (III. 3: B 3 and B 5); ehi, "he asked" (III. 3: C 7); ini, "(she) has married" (III. 2: 16), are clear.

Of the Intransitive forms, we have méva veṭṭenu (or veṭṭuni, cf. supra, Note), "(the fruit) fell" (III. 1: 28); jehuni, "(the monsoon) burst" (III. 2: 27).

Also Irregular: ái, "(he) came" (III. 1: 22) = S. ává; and genái, "(he) brought" (III. 1: 21) = S. genává.

But a new type in -ppé also appears, which can scarcely be explained at first sight: buneppé, "he spoke" (III. 3: C 3, C 5, C 6); foruvaippé, "covered" (III. 1: 17); maráleyippé,* "he killed" (III. 3: C 4).

Enlarged forms in -ppevé are clearly related to these, as in the Future, those in First Person Singular in -ańamevé, and Third Person Singular in -ańeyé, are related to those in -ańame, perhaps -âné. Such enlarged forms are aheppévé, "he asked" (III. 3: A 3); láippévé, "he laid" (III. 3: A 6); vihayeppevé, "(children she) has borne" (III. 2: 16).

In the same way forms of the first type are enlarged: fonuvá-fiyévé, "he sent" (III. 3: B 6); amru kof-fiyaévé, "he commanded" (III. 3: C 2); as well as vejjevé, "was," "he became" (III. 2: 14; III. 3: A 2). Cf. maruvejjevé, "he died" (III. 3: A 5; Málím's Letter); also the forms hingi-evévé, "he went" (III. 3: A 4), and atu-evévé, "he has come" (Málím's Letter), are to be taken into consideration.

Periphrastic is nubune huri, "(she) did not speak" (III. 3: B 4). Doubtful forms, resembling the Future rather than the Preterite, are (ibu) ará-dáné; also ossi-dáné, "(the sun) has risen," also "is set" (III. 1: 19, 20).

* From the Compound Verb mará-laś, in which laś has a Causative significance.
Plural, First Person.—The form appears to end in -m, -mu, -muñ. In the Texts Aharamen ekukoffim, “we gathered”; Aharamen-gengosfim, “we brought”; Aharamen ro koffim, “we kindled”; Aharamen kakkafim, “we cooked” (all in III. 2: 11).

I have recorded Aharamen buimuñ, “we drank”; Aharamen buimuun, “we wept”; Aharamen hingimun, “we went.”

Plural, Second Person.—A single form, kalameñ kolofim (perhaps = kó-lefím), “you did” (III. 2: 10).

Plural, Third Person.—The simple form buni, “they said,” is attested (III. 3: B 2). Also we have, quite analogous to the corresponding forms of the Third Person Singular, hingievé, “they went” (III. 3: A 1), and atu-vejjevé, “they came,” or “had come” (III. 3: B 1). Cf. further, vedé, “they went” (III. 3: C 1), which probably is connected with the S. vidinu.

All the forms told me have the final -ta added to them. I should like to write this -ta’, and simply look upon it as the Plural Particle spoken of above, were it not also occasionally found in my Notes in the Singular. Such forms are ebáe míhuñ rúta, “they drank”; ebáe míhuñ rúta, “they wept”; ebáe míhuñ diyata, “they went”; iyegá ebáe míhuñ kétabai, “they ate rice yesterday.”

Past Tense.

The paradigm of the Preterite of hadañ, “to make,” if we wish to put it in tabular form, would perhaps be formed in the following way:—

Singular.

(1) Ma hédí, or ma hadáfeñ.
(2) Kalé hédí (or? Kale hédímú).
(3) Éná hédí (or éná hadaippé, or éná-hadeppé).
Plural.

(1) ḤABARAMEN HEDIM (-ūn), or ḤABARAMEN HADAFIM.
(2) (? KALÉMEKEN HADAFIM.)
(3) EBĀE MĪHUṆ HEDI.

Of dāñ, "to go," the following conjugation of the Preterite was given to me:—

Singular. Plural.
(1) 'MA DĪYĀIN. (1) ḤABARAMEN HINGIMUN.
(2) KALĒ DĪYĀMU. (2) KALÉMEKEN DĪYĀMUTA.
(3) ÈNĀ DĪYA. (3) EBĀE MĪHUṆ DĪYATA.

(d) Imperative Forms.

There are clearly two forms, (i.), (ii.), to be distinguished: a simple one, which, as in Sinhalese (Geiger, loc. cit., Section 62, 1 a), represents merely the root of the Verb; and a longer one, to which the syllable ḤARE is added, which I cannot further explain.

(i.) dī, "give" (III. 1:2); nīdī, "sleep" (III. 1:27); hadā, "make" (III. 2:21) = S. karapan.

In nūganē (III. 2:25) and hurē (hūre) (III. 3: A 7) the -ē may be explained by the position at the end of the sentence; or is it a plural?

(ii.) nagahare, "take up," "lift" (III. 3: A 3); nutalahare, "do not strike" (III. 1:26); nu-marahe, "do not kill" (III. 3: B 5); deherē, "give" (III. 3: B 3); and finally, in my Notes, dahare, "go."

(e) Conditional Forms.

A Conditional unmistakably occurs in (harpā) dā- gatiyā, "in case (a snake) bites us" (III. 2:24); (mī kalēge niyākān) víyā, "if (this) is (your judgment)" (III. 3: B 5). Here also belongs mát-kalāge russe-viyai, "if God wills it" (Mālim's Letter); to which the S. rūsanu, "to have pleasure in," "to like," is comparable.
The foregoing Notes on Maldivian Grammar give us, of course, only a general and incomplete picture of the Structure of the Language. They are a first attempt, and should be judged as such.

He who knows the many purely external difficulties and obstacles with which one meets in the East in researches which lie at the foundation of work such as mine; he who has experienced how the best intentions and the most enthusiastic zeal are constantly checked and crippled by a thousand petty trifles, will judge the deficiencies of my work kindly.

Knowledge must be indulgent. It may be an easy thing to point out and criticise this or that defect; but of greater worth than criticism is energetic co-operation.
SECTION III.*

I.—MALDIVIAN VERBAL INFLEXIONS.

Through my Colombo friend, A. Mendis Gunasekara, Muda-lyár, I have received a list of paradigms of Máldivian Verbs from my helper, Sheik Ali.

I publish it, in the corresponding form, all the more gladly because the inflexions of Máldivian Verbs are extremely remarkable; and because my own compendia (Z.D.M.G., L.V., Section 383 seq.) are in many respects completed and improved by the new material.

At the same time, I avail myself of the opportunity of correcting my former statements about the personality of Sheik Ali. He is not a Bengáli, but is descended from an Arab family which emigrated from Cairo to India. Also, he does not follow any mercantile pursuit in the Máldives, but filled the important position of Supreme Muhammadan Judge there, and was a Member of the Cabinet for ten years.†

This correction is really of importance, inasmuch as Sheik Ali, from his position of kází, of course, had opportunities of getting into far more intimate relationship with the Máldivian people than would have been possible to a trader. His notes, being those of a man of rank and education, carry authority.


† Sheik Ali ibn (son of) Sheik Abdul Kádir, died at Colombo in January, 1907. He was fádiyáru, or Chief Judge, of the Máldiv Islands, when living on the Group.—B., Ed.
Selected Verbs.

The Verbs selected, as examples, in the Present, Preterite, Future, and Imperative Tenses, are:

(a) HADAN, "to make."  (d) ANNAN, "to come."
(b) KÁN, "to eat."     (e) DÁN, "to go."
(c) BALAN, "to see."   (f) IRIÑNAN, "to sit." *

1.—Present.

In order to avoid misunderstanding, if possible, I have, as a rule, inserted "now," "at present," Máldivian MIHIDU (mi = S. Pronoun me + HIDU, or HINDU, "time"; really = S. saña). Cf. e-HIDU, "then" = S. e-sañda.

(a) HADAN, "to make," "prepare" = S. hadanu:

Singular.

(1) TIMAN .. .. .. MIHIDU HADÁNI.
(2) IBA .. .. .. MIHIDU HADÁNI.
(3) ÉNÁ (Masculine) .. .. MIHIDU HADÁNI.
(3) E-KABULÉGE (Feminine) .. MIHIDU HADÁNI.

Plural.

(1) TIMANMEN .. .. .. MIHIDU HADAMÉ.
(2) KALÉMEN .. .. .. MIHIDU HADAMU.
(3) E-MÍHUN .. .. .. MIHIDU HADÁNÉ.

(b) KÁN, "to eat" = S. kanu:

Singular.

(1) TIMAN .. .. .. M. KÁNÍ.
(2) IBA .. .. .. M. KÁNÍ.
(3) ÉNÁ .. .. .. M. KÁNÉ.

* The following forms in ordinary colloquial use were recorded at Málé by Mr. Bell in 1879:—

Present: HADÁNI, KÁNÍ, ANÁNÉ, DÁNI, IRIÑÁNÉ. Preterite: HADIYA, KÁFI, AYI, DIYA, IRI(N)DIYA. Imperative: HADÁHARE, KAHARE, ÁDÉ, ANAHARE, ANNÁRE, BAHU(o), Dahare, IRRINAWAHARE. Past Participle: HADÁFÁ, KÁGIN, KÁFÁ, AISING, AISVÁ, GOSGIN, GOSVÁ, IRI(N)DAWÁFÁ.

—B., Ed.
Plural.

1. TIMANMEN . . . . . . M. KAMU.
2. IBUREMEN . . . . . . M. KAMU.
3. E-MÍHUN . . . . . . M. KANÉ.

(c) BALAN, "to see" = S. balanu:

Singular.

1. TIMAN . . . . . . M. BALAMÉ.
2. IBA . . . . . . M. BALANÍ.
3. ÉNÁ . . . . . . M. BALANÍ.

Plural.

1. TIMANMEN . . . . . . M. BALAMÉ.
2. IBUREMEN . . . . . . M. BALAMU.
3. E-MÍS-TA' . . . . . . M. BALANÉ.

(d) ANNAN, "to come" = S. enu:

Singular.

1. TIMAN . . . . . . M. ANNANÍ.
2. IBA . . . . . . M. ANNANÍ.
3. ÉNÁ . . . . . . M. ANNANÍ.

Plural.

1. TIMANMEN . . . . . . M. ANNAMUVÉ.
2. KALÉMEN . . . . . . M. ANNAMU.
3. E-MÍS-TA' . . . . . . M. AUDÉ.

(e) DÁN, "to go" = S. yanu:

Singular.

1. TIMAN . . . . . . M. DANÍ.
2. IBA . . . . . . M. DANÍ.
3. ÉNÁ . . . . . . M. DÉ.

Plural.

1. TIMANMEN . . . . . . M. DAMÉ.
2. IBAREMEN . . . . . . M. DAMUVE.
3. E-MÍHUN . . . . . . M. DEYÉ.
(f) *irínñan,* "to sit" = *S. hifinu.* The L.V. writes *irínñan;* my helper, *iríinnán*:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>TIMAN</td>
<td>M. IRÍNNANÍ.*</td>
</tr>
<tr>
<td>IBA</td>
<td>M. IRÍNNANÍ.</td>
</tr>
<tr>
<td>ÉNÁ</td>
<td>M. IRÍNNANÍ.</td>
</tr>
</tbody>
</table>

(1) TIMANMEN... | M. IRÍNNAMU. |
(2) IBUREMEN... | M. IRÍNNAMU. |
(3) E-MÍHUN... | M. IRÍDEYÉ. |

2.—Preterite. †

(a) Singular.

| (1) TIMAN | IYYE HADAIFÍN. |
| (2) IBA   | IYYE HADAIFÍMU. |
| (3) ÉNÁ   | IYYE HADAIFI. |

Plural.

| (1) TIMANMEN | IYYE HADAIFÍMU. |
| (2) IBUREMEN ‡ | IYYE HADAIFÍMU. |
| (3) E-MÍHUN  | IYYE HADAIFÚ. |

(b) Singular. Plural.

| (1) T. I. KEÍ. | (1) T. I. KAIFÍMU. |
| (2) I. I. KEÍ. § | (2) I. I. KAIFÍMU. |
| (3) É. I. KEÍ. | (3) É-M. I. KAIFÚ. |

* Written IRÍNANNÍ.

† The verbs HADAN, KÁN, BALAN, ANNAN, DÁN, and IRÍNNAN, with the addition of IYYE, "yesterday."

‡ IBUREMEN (or IBAREMEN) is, according to choice, interchangeable with KALÉMEN, just as, in the Third Person, E-MÍS-TA' alternates with E-MÍHUN.

§ Sheik Ali here writes KEKEI; probably from oversight.
(c) **Singular.**

(1) T. I. BELÍMU.
(2) I. I. BALAIFÍMU, OR DEKEFÍMU.
(3) É. I. BALAIFI, OR DEKEFI.

**Plural.**

(1) T. I. BALAIFÍMU, OR DEKEFÍMU.
(2) I. I. BALAIFÍMU, OR DEKEFÍMU.
(3) É-M. I. BALAIFÚ, OR DEKEFÚ.

(d) **Singular.**

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<tbody>
<tr>
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<td>(1) T. I. AIMU.</td>
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<td>(2) I. I. AIMU.</td>
<td>(2) I. I. AIMU.</td>
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<td>(3) É. I. AI.</td>
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(e) **Singular.**

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<td>(3) É. I. DIYA.</td>
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(f) **Singular.**

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<td>(2) I. I. INÍMU.</td>
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<tr>
<td>(3) É. I. INÍ.</td>
<td>(3) É-M. I. INÚ.</td>
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</table>

3.—**Future.*

(a) **Singular.**

(1) TIMAN MÁDAN HADÁFÁNAN.
(2) IBA MÁDAN HADÁNÍ.
(3) ÉNÁ MÁDAN HADÁFÁNE.

**Plural.**

(1) TIMANMEN MÁDAN HADÁFÁNAMU.
(2) IBUREMEN MÁDAN HADÁFÁNAMU.
(3) E-MÍHUN MÁDAN HADÁFÁNE.

* The same verbs in connection with MÁDAN, "to-morrow."
(b) **Singular.**  
(1) T. M. Kányí.  
(2) I. M. Kányí.  
(3) É. M. Kányí.  

**Plural.**  
(1) T. M. Kányú.  
(2) I. M. Kányú.  
(3) É-M. M. Kányé.  

(c) **Singular.**  
(1) T. M. Balánan, or Dekénan.  
(2) I. M. Baláne, or Dekéne.  
(3) É. M. Baláne, or É. M. Dekéne.  

**Plural.**  
(1) T. M. Balánamu, or Dekénamu.  
(2) I. M. Balánamu, or Dekénamu.  
(3) É-M. M. Baláne, or Dekéne.  

(d) **Singular.**  
(1) T. M. Annánan.  
(2) I. M. Annání.  
(3) É. M. Annáne.  

**Plural.**  
(1) T. M. Annánú.  
(2) I. M. Annánamu.  
(3) É-M. M. Annáne.  

(e) **Singular.**  
(1) T. M. Dánan.  
(2) I. M. Dání.  
(3) É. M. Dáné.  

**Plural.**  
(1) T. M. Dánú.  
(2) I. M. Dánamu.  
(3) É-M. M. Dáné.  

(f) **Singular.**  
(1) T. M. Irínnánan.  
(2) I. M. Irínnání.  
(3) É. M. Irínnáne.  

**Plural.**  
(1) T. M. Irínnánamu.  
(2) I. M. Irínnánamu.  
(3) É-M. M. Irínnáne.  

4.—**Imperative.**

(a) **Singular.**  
HADÁ, “make.”  

**Plural.**  
HADDÁVÁ, “make.”  

(b) **Singular.**  
KAI, “eat.”  

**Plural.**  
KÉN BALLÁVÁ, “eat.”
5.—Compound Verb Paradigm.

I add here the paradigm of the Compound Verb VATTAILÁN, “to cause to fall,” “to fell,” “to drop”:—

<table>
<thead>
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<td>(2) I. VATTAILÍ.</td>
<td>(2) I. VATTAILÍMU.</td>
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<tr>
<td>(3) É. VATTAILÍ.</td>
<td>(3) É-M. VATTAILÚ.</td>
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<th>Future.</th>
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<tr>
<td><strong>Singular.</strong></td>
<td><strong>Plural.</strong></td>
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<tr>
<td>(1) T. VATTAILÁNÍ.</td>
<td>(1) T. VATTAILÁNÚ.</td>
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<tr>
<td>(2) I. VATTAILÁNÍ.</td>
<td>(2) I. VATTAILÁNÚ.</td>
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<td>(3) É. VATTAILÁNÍ.</td>
<td>(3) É-M. VATTAILÁNE.</td>
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</tr>
<tr>
<td>(2) VATTAILÁH.</td>
<td>(2) VATTAILÁVVÁH.</td>
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</tbody>
</table>
6.—Single Verbal Forms and Short Sentences.

(a) He dies: ÉNÁ MARUVANÍ.
    She died: E-KABULÉGE MARUVÍ.
    He will die to-morrow: ÉNÁ MÁDAN MARUVÁNÍ.

(b) He is eating rice now: ÉNÁ MIHÁRU BAT KÁNÍ.
    He ate rice yesterday: ÉNÁ IYYE BAT KÁIFI.
    He will eat rice to-morrow: ÉNÁ MÁDAN BAT KÁIFÁNE.

(c) All men must die: EMMÉHÁ MÍS-TAKUN MARUVÁN VÁNI.

(d) Thou drinkest water now: KALÉ MIHIDU FEN BONÍ.
    Thou drankest water yesterday: IBA IYYE FEN BOIFIMU.
    Thou wilt drink water to-morrow: IBA MÁDAN FEN BOIFÁNE.
    Drink water (Singular): IBA FEN BÓL.
    Drink water (Plural): KALÉMEN FEN BAFFAVÁ.

(e) We need rice to-day: TIMANMENNAR* MI-ADÚ BAT BÉNUN VEJJE.

(f) Put (Plural) the load down on the ground: BIN-MATTAR* BURABODI VATṬAILAVVÁH.
    Put (Singular) the dish on the table: MÉZU-MATTAR* BÓ-TÁRI VATṬAILÁH.

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* Pronounced TIMANMENNA*. *Cf. Z.D.M.G., L.V., p. 375; as well as below, in “Study of Sounds.”*
II.—MÁLDIVIAN LINGUISTIC SOUNDS.


My account of the Máldivian Study of Sounds rests, I believe, on about four hundred and thirty authenticated comparisons. A glance at the list at once shows the close connection between Máldivian and Singhalese.

Máldivian Grammar offers difficulties of many kinds.

We shall be obliged to admit in it the influence of the language of the original non-Áryan inhabitants of the Islands, or of intercourse with foreign nations.

But for a linguistic classification of a Language, the Study of Sounds is decisive.

Máldivian Word Forms.

Máldivian words now show in their form all the influences which were fixing the character of Singhalese down to the Tenth Century after Christ.*

(i.) Máldivian has lost all the original double consonants, all long vowels, and all aspirates. Double consonants and long vowels, as in Singhalese, are new secondary formations.

(ii.) The loss of the nasal before consonants takes place in Maldivian as in Sinhalese; and the process, regarded from the point of view of dialect, has progressed further.

(iii.) The same is the case with the change of the sibilant s into h, and the loss of the latter.

(iv.) Mutes occurring between vowels had totally disappeared at the time when Maldivian branched off from its parent language.

(v.) Palatals had also gone through their characteristic transformation (c to s, h and j to d).

(vi.) Finally, the effects of vowel-assimilation and change are just as recognizable as in Sinhalese.

In one word, Maldivian must have separated from Sinhalese at a time when the latter had already, in respect of Sound, assumed the form which it has at present. And this, as I think I have proved, was about the year 900 A.D.

**Sinhalese Word Forms.**

The secondary support of a nasal by the addition of the mute of corresponding sound doubtless belongs to the most recent specimens of the Sinhalese language.

I am thinking of word-forms like *panđuru*, "present" (E.S., No. 765) = P. *paññákára*; *bañbara*, "wasp" (E.S., No. 964) = P. *bhamara*.*

Professor Ed. Müller justly lays stress on the fact that such forms first occur in the Mihintale Inscription † (No. 121); which belongs to the end of the Tenth Century. ‡

But this Sound change also belongs to the period before Maldivian branched off.

This, at least as regards the changing of the m into mb, is proved by the Maldivian word *kaburu*, "smith" (Christopher; L.V., 83) = S. *kañburu*, P. *kammára*; *taburu*, "lotus flower"

* Geiger, Litteratur und Sprache der Singhalesen, p. 48, Section 25, 5.
† Wiener Zeitschr. f. d. Kunde des Morgenlandes, XVI., Section 79.
‡ Geiger, loc. cit., p. 20.
(L.V., 68) = S. taṁbura, P. tāmarasa; also by the Māldivian maburu, "bee" (Christopher), which—with a more recent difference of sound—resembles the S. baṁbura, P. bhamara. In all these cases the Māldivian (cf. infra about this) has subsequently discarded the nasal altogether.

Lastly, there is another, certainly relatively recent, phenomenon in the Siṃhalese language, of which it may be inferred that it preceded the branching off of Māldivian.

This is the occasional replacing of p by nāb.* We see this in Māldivian kubu, "mast" (Christopher; L.V., 86), which, again, with the loss of the nasal, corresponds to the S. kuṁba, P. kūpa.

**Māldivian Words from Prākṛt, &c., Originals.**

But it is not entirely surprising that, in spite of its later separation from Siṃhalese, Māldivian possesses words which originate from the Prākṛt foundation of Siṃhalese, but are wanting in Siṃhalese itself. Also, in single words, it shows phonetic derivations from the mother language, which would lead one to decide on a different fundamental form than the one assumed for Siṃhalese.

For example, Māldivian has retained the word fuhen, "to ask" (L.V., 189), which corresponds to the Prākṛt pucchati. In Siṃhalese there is only the word ahanu, likewise known to Māldivian.

Māldivian bis, "egg" (Christopher; L.V., 45), corresponds to the Sanskrit-Prākṛt bija, according to special Laws of Sound which I shall have to discuss later; but in Siṃhalese the word is not present. Two other words, also, have no equivalent in Siṃhalese: heki, "witness" (Christopher; L.V., 105), and huva, "oath" (L.V., 106; Christopher, huva) = P. sakkhi, Sans. sākshin, and P. sapatha, Sans. sapatha.

For such phenomena there are different possibilities of explanation.

---

* Geiger, *loc. cit.*, p. 44, Section 20, 2 b.
Even if words we meet with are not present in Sinhalese Literature, and are also unknown in the language of the common people at the present day, the possibility of their being used in former times is not excluded. They may have been replaced by synonyms.

For example, in older Sinhalese it is probable that a word *puhanu*, "to ask," may have existed originally, side by side with *ahanu*, but has fallen into disuse.

In other cases, under the influence of Literature and the Grammar of the learned, the borrowed word has got the upper hand of the true Sinhalese word.

For instance, *bįjaya*, "egg"; *sąkshi*, "witness"; *sąpatha*, "oath," are now used.

But it is also conceivable that the foundation of Maldivian is a Sinhalese dialect which does not find its expression in the literary speech and in the social language of the present day, but differs from the source of these, at least in small details.

**Maldivian and Sinhalese Word Forms.**

We are also led towards this view from the circumstance that the phonetic form of single Maldivian words points to a different source from the form of the corresponding Sinhalese words.

Thus, for example, Maldivian *firi*, "male" (e.g., *firi-kαnbaʎ*, "bull," L.V., 37); *firi-kαlęge*, "husband" (L.V., 13), are doubtless more ancient and closer to the P. *purisɑ* than the S. *pirimi*, with its enigmatical -mi.* Pyrard has the earlier form *pιris*.  

Likewise *hαs*, "thousand," is the direct and regular development from the P. *sahassa*; while the S. *dahas*, from its sound, clearly is related to the Numeral *daŋa*, "ten."

The two words *tabu*, "post," "pillar," and *tiki*, "something," "a little," are also interesting. With their dental *th* they agree with the P. *thamba* and *thoka*; but differ from the S. *tεmba* and *tika*.

* May it not possibly be a contraction from *pirimi(nis), "male (human being)" = Maldivian *firi-miʃun* ?—B., Ed.
In old Sinhalese there must have been equivalent forms, dental and cerebral: the former is continued in Mâldivian; the latter in Sinhalese words of the present day.

Mâldivian us, "sugar-cane," compared with S. uk, points to an earlier double form. The first corresponds to the P. ucchu; the latter, on the contrary, to ukku. As is well known, the Sanskrit ksh has, in Prâkrit, in some cases turned into cch, in others to kkh, without its being possible to make a sharp separation between the two.

On the other hand, the S. sohon, són, hón, "grave" (E.S., No. 1,659), agrees with the P. susána; whilst the Mâldivian mahánu * presupposes an equivalent form, which occurs in the P. masána.

In many cases in which Mâldivian shows older forms, this is explained by the fact that in Sinhalese the more recent form of the word was developed in the period after the separation of Mâldivian.

As a rule, the words which in their enunciation show an earlier vowel than the Sinhalese equivalent, can be accounted for in this way. But, of course, the supposition is not excluded that, in one case or the other, it may be due to radical differences in dialect.

The first idea would only be confirmed beyond doubt, if in a single case in old Sinhalese—perhaps from earlier inscriptions—a form of word can be referred to which differs from the present form, and agrees with the Mâldivian word. But, hitherto, I have not discovered such a case.

Vowel Sounds.

Words where the Mâldivian shows a more primitive vowel sound than the Sinhalese are, for example:—

kura-fat, "razor" (L.V., 85) = P. khura, but S. kara.
hus, "empty" = P. cuccha, but S. his.
lonu, "salt" = P. lonu, but S. lunu.
furi, "full" = P. pûrita, but S. piri.

* The á is striking.
Muri, "hammer" (Geiger) = P. mutṭhi, but S. miṭi.
Minan, "to measure" = P. mināti, but S. mananu.
Diri, "cummin" = Sans. jīra, but S. duru.
Tin, "three" = P. tīṇn-aṇ, but S. tun.

To this, also, may be added Aburan, "to turn," "to wind," with the u vowel, contrasted with the S. anbaranu, if the verb goes back to the Sanskrit root bhur.

In Hila, "stone," contrasted with the S. hel, we might consider that in Prākrit the equivalent forms sela and silá are already present.

Noteworthy, also, are some cases in which the Sinhalese shows a change of sound, which is not caused by the following i-sound; whilst, on the contrary, the change of sound is wanting in Māldivian:

Tabu, "pillar" = P. thambha, S. ṭemba.
Hau, "cock" (ha'ú) = P. capala, S. sevul.
Daun, "net" = P. jāla, S. dēl.

On the other hand, in Māldivian is found Dekunu, "on the right," "southern" = P. dakkhiṇa; whilst S. dakuṇu does not show the expected change of sound. In nau, "ship," but S. nēv, it may again be a case of accepting double forms, Nāvā and Nāvi.

In such isolated cases, in which Māldivian, in contrast to Sinhalese, gives one an impression of greater age, the general character of the former is, of course, not in question.

Māldivian is a relatively recent dialectic derivation of Sinhalese: it shares with Sinhalese all the characteristic linguistic phenomena.

Double Consonants.

Double consonants are wanting, or have only arisen as secondary formations.

Thus, Vannan, "to enter," "go in," has arisen, after loss of the vowels through assimilation, from Vadnan, and corresponds to the S. vadinu (E.S., No. 1,281) = P. vajati: also Vikkan, "to sell," from Viknan = S. vikvānu = P. vikkināti; Dakkan, "to show," from Dakvan = S. dakvanu.
We have instances of a simple loss of vowels in Maldivian, as in Sinhalese.

Examples: dannan, “to know” = S. dannu, from daninu; gannan, “to buy” = S. gannu, from ganimu; konnan, “to dig” = S. kaninu.

But in these three cases, as well as in vannan, it seems to be a case of a double Infinitive suffix in Maldivian.

It is difficult to explain annan, “to come,” in reference to S. enu; and hunnan, “to sit,” “stay,” “remain” = S. inđinu, hindańu.

Also in kekkula, “strong,” “hard” (Geiger)—if I have written the word correctly, and it ought not, perhaps, to be written kekula*—as well as in kessan, “to cough” (Christopher; L.V., 29), the double consonant is striking; but in no case is it ancient.

It is self-evident that double consonants may appear at the point of junction of compound words, through assimilation.


Long Vowels.

Also, though long vowels are wanting in Maldivian, they have arisen secondarily by contraction.

Maldivian continues the process, which is to be observed in Sinhalese, in that, more frequently than in Sinhalese, an h between vowels is thrown out, and the hiatus removed by contraction.

The sounding of the h in Maldivian, as is shown by other evidence, has become thinner and slighter than in Sinhalese.

Examples of such lengthenings, due to contraction, are:—
beś, “medicine” = S. behet, P. bhesajja.
bérū, “out of doors” = S. běhra, P. báhirāṇ.

* Abdal Hamid Didi states:—“The correct spelling is KEKKULA; but the word means ‘patient,’ not ‘hard,’ ‘strong.’”—B., Ed.
Bíru, "deaf" = S. bihiri, P. badhira.
Fíru, "file" = S. pihiri.
Míru, "pleasant" = S. mihiri,* P. madhura.
Fáru, "wound" = S. pahara, P. pahára.
Váre, "rain" = S. vaharé.
Náru, "nerve," "mind" = S. nahara, P. nahára.
Dúla, "carpet" = S. duhul,† P. dukúla.

Contraction also occurs in Fíla, "board" = S. paliha: it must have arisen from a fundamental form, Fíliha, Fíliha.

It is always worthy of note that where the Sinhalese shows a double form, the Maldivian appears only to know the further developed contracted form.

Thus, the Maldivian agrees with the Sinhalese in mó, "pestle" = S. mól, also mohol; bá, "arm" = S. bá, P. báhu; fá, "foot" (Christopher) = S. pá, pada; Fíla, "green stuff," "herb" = S. palá, P. palása; hás, "thousand" = S. dás, also dahas, P. sahassa; múdu, "ocean" = S. múdu, also muhudu, P. samudda; lée, "blood" = S. lée, P. lohita; úru, "pig" = S. úru, P. súkara, &c. Also may be mentioned here, nē, "nose" = S. nē; and ré, "night" = S. ré. (Cf. E.S., Nos. 757 and 1,225.)

A double form in Maldivian is kís and kiyas, "saw" = S. kiyat.‡

Some long sounds, indeed, remain unexplained.§

Thus, for example, mahánu, "grave" (Christopher) = Prákrit masána (already quoted above); bára, "12" = S. bara; téra, "13" = S. teles; bári, "night," "shade" = S. batu; dóni, "boat" = P. dóni.

* In S. also miyuru (E.S., No. 1,091, 2).
† In S. also diyul (E.S., No. 507).
‡ Vátr (L.V., 20), vái (Christopher), "left arm," is difficult. I believe that it is contracted from vá', "left" = S. vam, P. váma (cf. na', L.V., 26, "name"), and at, aî = S. at, P. hatha.
§ Those long in utterance, arising from the dropping of a final consonant, will be spoken of further below.
The relationship of míhu, "human being," "man," to S. minis is obscure.

Finally, in monosyllabic words, the vowel appears to be occasionally lengthened.

Examples: bon or bón, "to drink"; lan or lán, "to set," "place"; dan or dán, "to go"; o' or ō', "kernel," "grain."

Nasal.

As regards the dropping of the nasal before a mute, this, again, has gone further in Maldive than in Sinhalese. The nasal in Maldive is frequently quite dropped, where it is still retained in Sinhalese.

Nevertheless, dialectical variations seem to occur. In my Notes, chiefly, are forms with the nasal, as I heard them from the mouth of my helper, Ibráhim Didi; whilst in the printed and manuscript Vocabularies forms (of the same words) occur without the nasal.

I have noted bangu-rá, "wine," "arrack" (Sans. bhaṅga + rasa *): Christopher; L.V., 55, on the contrary, has bagu-rá. Also I have bandu, "body" (= S. bandha, P. bhanda); endu, "bed" (= S. enḍa); andiri, "dark" (= S. anḍuru, P. anḍhakāra); inglī, "finger" (S. eṅgili, P. aṅguli); dandi, "staff" (S. dandu, P. danda); ungulu, "cinnabar," "vermilion" (S. ingul, P. hiṅguli); tambu, "post," "pillar" (S. teṅba, P. thambha): whilst, on the other hand, are to be set baḍu, edu, adiri, iguli, daḍi, uguli, tabu, given by Christopher; L.V.; K.V.

Other words in which the nasal has fallen out are: abi, "woman" (Christopher; but Pyrard has amby) = S. aṅbu; aguru, "charcoal" (Christopher; L.V., 9) = S. aṅguru, P. aṅgara; kibu, "crocodile" (L.V., 45) = S. kiṅbul, P. kumbhila; kotabiri, "coriander" (L.V., 37) = S. kotasiṅbu; kukun, "saffron" (L.V., 69) = P. kuṅkuma;

* In spite of Ed. Müller's objection (W.Z.K.M., XVI., 78), I hold to the derivation of S. rá from P. rasa. An argument for it is the equivalent Sinhalese form raha. Besides, for Maldive the form ras in Pyrard is direct testimony.
vedun, "present" (Christopher) = S. veṣṇum, "reverence," "adoration."

For further comparison are noticeable: Mádivian taburu, "lotus flower" (L.V., 68) = S. taṇburu; maburu, "bee" (Christopher) = S. baṇburu; kaburu, "smith" = S. kaṁburu; as well as kubu, "mast" = S. kuṇba (cf. above, pages 100, 101).

**Palatals.**

The original palatals c (CH) and j throughout show in Mádivian the same changes as in Sinhalese, i.e., through s, which later becomes h, and occasionally d.*

I notice that, as regards the change of s into h, the Mádivian continues a process in language which had already begun before its separation from Sinhalese.

In Sinhalese, double forms frequently occur, in which, as I have mentioned, the forms with h must, as a rule, be regarded as the more recent.†

(i.) In Mádivian, forms with s have become extremely rare. Almost everywhere h appears; as much in the place of an original sibilant as of an originally silent palatal—the h being then, in many cases, completely dropped. Only where the s stands at the end, is it, as in Sinhalese, always retained.

For the change of the silent palatales into h (from s), a few examples may suffice:

*Initial.*—Han, "skin," "hide" = S. ham, sam, P. camma; ha(n)du, "moon" = S. hanḍa, sanda, P. canda; hat, "screen," "shelter" = S. hat, sat, P. chata.

*Medial.*—Fahun, "later" = S. pasu, P. pacchā; mehi, "flies" = S. meši, P. macchiā; uhulan, "to lift up" = S. usulanu, P. uccāleti; kahabu, "turtle" = S. keshubu, P. kachchapa.

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* Geiger, loc. cit., p. 46, Section 23. The Mádivian palatal c is as little connected as the Sinhalese with the original palatal: like the latter, it has rather arisen from t. We see this from maca', macca', "on," and matri (S. matu), "above": Geiger, loc. cit., p. 38, Section 13, 2.

† Geiger, loc. cit., p. 45, Section 21.
Final.—The s remains: as gas, "tree," but GAHU-FAT, "tree leaf"; as, "horse," but AHU-KOTARI, "mane"; FAS, "five," but FAHÉI (Geiger), PAHÉT (Pyrard); us, "sugar-cane" = P. ucchu; us, "high" = S. us, P. ucca.

The h arising from an original sibilant obeys just the same laws.

We have hakuru, "sugar" = S. hakuru, sakuru, P. sakkhará; hat, "seven" = S. hat, sat, P. satta, &c. Medial fahan, "to sew" = S. pahanu, P. pása, Sans. pása and pásayati, "binds"; diha, "ten" = S. dāha, P. ḍasa, &c.

The initial h is quite dropped in ui, "thread" = S. hú; as is the medial h, with contraction following, in bēs, "medicine" = S. behet, P. bhesajja.

An initial h arising from an original palatal is dropped in irinnan, "to sit"—a word in many respects obscure, but which must be connected with S. ḥitinu, P. cīṭhati.

That the h of very different origin within the word, between vowels, readily disappears, we may see by a comparison with pages 105, 106. I mention here faulu, "clear," "public" = S. pahaña and pāla, P. pākata, where the h fills the gap.

(ii.) As an example of the rarer change of c into d, we have Maldivian eduru, "teacher" = S. ēduru, P. ácariya.

(iii.) Cases of d from j are frequent.

Initial.—Dau, "net" = S. dēl, P. jāla; dīrī, "cummin" = S. duru, P. jira; dú, "tongue" = S. dīv, P. jivhā.

Medial.—Medu, "middle" = S. meda, P. majjha; a(n)dun, "collyrium" = S. aṇḍun, P. aṇjana; adu, "to-day" = S. ada, P. aṣja.

(iv.) In two cases h has arisen from j, instead of from d, between vowels: Maldivian rihe, "pain" = S. rudá (ridenu), P. rujá; and rihi, "silver" = S. ridi, P. rajata.

Mute.

For the dropping of the simple mute between vowels, which was completed in pre-Maldivian times, we scarcely need special examples.
Stop-gaps.

To fill a gap, as in Sinhalese, y, v, and h are employed. That h has then regularly disappeared and a contraction taken place, we have already seen.

(i.) Examples of y (thus employed) occur in riyan, “cubit” = S. riyan, P. ratana; and in miyaru, “dog-fish shark” = P. makara, where the Sinhalese, so far as I know, only uses the borrowed word.

(ii.) As contrasted, we have v.

Thus: avi, “sunshine” (Geiger; L.V., 2; K.V.) = S. avu, P. átapa; and huvai, “oath” (L.V., 106) = P. sapatha. We may also mention here fauru (= favuru), “wall” = S. pavoru, P. pákara; as well as hau (pronounced ha’u, or, more correctly, ha’ú), “cock” = S. sevul, P. capala.

(iii.) In some words the Máldivian has inserted y to prevent hiatus, where the Sinhalese has v.


An i precedes the y, because between the letter preventing hiatus and its preceding vowel there is an unmistakable connection.

In conclusion, it may be noticed that Máldivian, like Sinhalese, is determined in its pronunciation not merely by (a) the shortening of originally long sounds—of which we have already spoken—but by (b) the influence of accent, and by the two laws of (c) vowel assimilation and (d) change of sound.

Accent.

We observe the influence of Accent, as in Sinhalese,* in the frequent qualitative alteration of the vowel of the second syllable.

In this way the u in akuru, “alphabet” = S. akuru; dekunu, “on the right” = S. dakunu; madulu, “district”

* Geiger, loc. cit., p. 31, Section 6.
= S. maḍulu, &c., from P. akkhara, dakkhina, maṇḍala; also
1 in rakis(-bobu), "bat" = S. rakas, rakas; cf. P. rakhasa.
Occasional derivations of Maldivian from Sinhalese will be
spoken of below.

Vowel Assimilation.

Also as regards vowel assimilation,* it may suffice to refer
to i(n)gili, "finger" = S. ėngili, P. anghuli; biru, "deaf,"
through bihuru = S. bihiri, P. badhira; lui (i.e., ēû, "as it
is said") through luhu = S. luhu, P. lahu; tuni, "thin"
= S. tunu, P. tanu.

Sound Change.

For change of the sound of a, corresponding to the charac-
teristic ę of the Sinhalese, we have ē, with clear utterance, in
Maldivian.

Change of sound also takes place in the formation of the
intransitive (Passive), as in Sinhalese.

Thus: balan, "to see"; belen, "to be seen," "appear";
kađan, "to cut down"; keden, "to be cut down" (like S.
kađanu, keđenu).

Examples of single words, in which both languages agree,
are particularly numerous:—

den, "afterwards," "thereupon" = S. den, P. dâni.
et, "elephant" = S. ēt, P. hatthi.
fen, "water" = S. pen, P. pâniya.
mehi, "flies" = S. mesi, P. macchiá.
res, "multitude" = S. rês, P. râsi.
veli, "sand" = S. veli, P. váloká.
veu, "pond" = S. vëv, P. vápi.

Above, on page 104, dekunu, "on the right," "southern,"
have been referred to, where—as contrasted with S. dakunu—the
change of sound through the i is founded on the P. dakkhina.

In the same way there are words like hau, "cock" (= S. sævul), and tabu, "pillar" (= S. ŋëmba), in which an ę

* Geiger, loc. cit., p. 34, Section 9.
in Sinhalese corresponds to in Maldivian; but where the Sinhalese e cannot be explained by the influence of an i.

In a few cases the Maldivian has r corresponding to the Sinhalese ç.

Thus: i(n)gil, "finger," S. engili; and biru, "impossible," which I compare with S. bēri.

On the other hand, Maldivian e corresponds to Sinhalese i in feli, "cotton material" = S. piñi, P. pañī.

Finally, like e answering to the Sinhalese ç, ê is found corresponding with ç: nê(-fat), "nose" = S. nê; and rē, "night" = S. rē.

Thus, it is clear, Maldivian shares all the essential peculiarities of Sinhalese in respect of sound.

Other Comparisons.

In details, too, the direct dependence of Maldivian on Sinhalese is seen.

In kirū, "crocodile," as compared with P. kumbhīla, there is the same arrangement of the vowels as in S. kiñbul. We have the same change of consonants in mūdu, "ocean" (from muhudu), compared with P. samudda; and in bilat, "betel," compared with P. tambūla; S. muhudu and bulat.

The Roḍiyā dialect here has preserved tabala.

But the Maldivian shows, besides, certain vocal peculiarities, which must have arisen after the separation from Sinhalese, and determine its dialectal peculiarities.

Vowel Alterations.

The vowels have undergone qualitative alteration of many kinds, through the effect of sound-environment.

(i.) Thus, the vowel u frequently appears in the neighbourhood of labials: cf. bunan, "to speak," with S. baṇinu, P. bhanati; bulau, "cat," with S. baḷal, P. bīḷāla; bura, "difficult," with S. bara, P. bhāra; buma, "eyebrows," S. bema, P. bhama; funā, "comb," with S. panā; also, perhaps,
furu, "side," with S. piṭa, P. piṭha. We might, perhaps, admit the existence of a fundamental form in u as well as one in i, such as we really have in the P. puṭha and piṭha.

(ii.) Also, after g and k, the vowel u has developed in many cases.


(iii.) The vowel o is found in konnan, "to dig," "cultivate," S. kaninu, P. khanati; and in koḷu, "end," S. keḷa, but P. koṭi, the o of which, according to the laws of change of sound, ought really to become e.

(iv.) On the other hand, in many cases a dental causes the appearance of the vowel i.


(v.) The development of the vowel o from a(e) in front of r (= S. ṛ) is worthy of note. It occurs in mugori, "ichneumon," S. mugāti.

We have the same before the final t, which then, according to the Laws of Sound, must become mute.

Thus, in o' (Christopher, og; L.V., 78, on), "kernel (of fruit)" = S. eta, P. atṭhi; and in vo' (Christopher, vo; L.V., 60, von), "lamp" = S. veṭa.

† On the other hand, kilau, "soil," "dirt," S. kalal.
‡ More isolated cases are honu, "lizard," S. hūnu; honu, "lightning," S. huna; hukuru, "Venus (planet)," S. Sikurādō, "Friday," &c. In duas (= duwas), "day," the u is caused by v, as in nuva, "nine," S. dava, navu. The preference for u in the second syllable, as has been observed in Sinhalese, explains miru, "pepper," S. miris; foruvan, "to cover," S. poravanu. For nu, "blue," see infra.
In Madoiri, "a (particular) weight," I originally occurs; S. madafa, P. manjitha: in this, the a of the Sinhalese has arisen secondarily, i.e., after the Maldivian separated off.

(vi.) If Maldivian o' is found in place of i, we have a derivation for o', "wax" (Christopher, o²; L.V., 47, un): it corresponds exactly to the S. iṭi (E.S., No. 124).

Root Vowel Changes.

In connection with vowel change, I must mention a remarkable difference between Maldivian and Sinhalese in regard to the vowel of the Root of the Noun.*

I should state, first of all, that in the scarcity of Maldivian texts it cannot always be established, with certainty, in which form, whether of the Root or of the Nominative, helpers have communicated the Maldivian words.

Further, I desire to record that, in my Etymology of the Sinhalese, I was not sufficiently consistent; for in the Supplement to Clough's Vocabulary I put down sometimes the Root and sometimes the Nominative of the Substantive. In my later works, i.e., in Litteratur und Sprache der Singahalesen, I have avoided this inaccuracy.

With regard to Maldivian, I should like to draw attention to the fact that there is still danger for us at the present time of falling into the same mistake, less through our own fault than through the existing state of our knowledge. Of course, our acquaintance with Sinhalese always gives us some guidance.

We make, then, the remarkable observation, that in very numerous cases the end of the Root is different in Maldivian and Sinhalese, and that—

(1) Where Sinhalese has u, Maldivian has i.
(2) Where Sinhalese has i, Maldivian has u.
(3) Where Sinhalese has a, Maldivian has u.†

* As regards the formation of the Root of the Noun in Sinhalese, cf. Geiger, loc. cit., p. 52, Section 30 seq.
† In all these cases we are dealing with a Root vowel, which has arisen from an originally reduced (undetermined) vowel.
(1) Thus, we find in Máldivian the roots: ḍiḥ, "ashes"; ḍi, "sunshine"; bār, "night-shade"; bōl, "mussel"; dār, "child"; fān, "worm"; dūn, "bow"; hūn, "chalk," "mortar"; kār, "bone"; kōr, "cage"; kūn, "dirt"; maṇḍ, "smooth rock"; mūḍ, "ring"; tār, "star"; tār, "cup," "dish"; al, "bright"; a(n)dīr, "dark"; bār, "heavy"; hik, "dry"; kūḍ, "small"; where the Sinhalese has aḷu, avu, baṭu, boḷu, daru, paṇu, dūnu, hūn, kaṭu, koṭu, kūn, maḍu, mudu, taru, taṭu, aḷu, aṇḍu, baru, hik, kūḍu.

(2) Directly opposite to these are kīr, "milk"; bīr, "impossible"; bīr, "deaf"; as against the Sinhalese kīr, bēr, bīhīrī.

(3) Finally, occur edu, "bed"; furu, "side"; ha(n)dū, "moon"; han, "grinding stone"; ko(n)dū, "shoulder"; kūḷ, "saliva"; ladu, "shame"; madu, "boundary"; madu, "dirt"; mag, "way"; nāru, "sinew," "nerve"; tab, "pillar"; tuḍu, "point," "top"; valu, "hole"; madu, "slow"; medu, "middle"; but in Sinhalese enda, piṭa, haṇḍa, haṇa, koṇḍa, keḷa, lada, mada, maḍa, maṇa, nara, teṇba, tuḍa, vaḷa, mada, mēḍa.

Among these differences in vowel formation between Sinhalese and Máldivian there may, of course, be many cases where, with the former, it is a case of a secondary change of form, while the Máldivian represents the direct continuation of the old form.

We scarcely need lay stress on the fact that, in many cases, of course, the Root Vowel in Máldivian and Sinhalese agree.

Consonant Changes.

More far reaching in their influence are certain specific Máldivian Laws of Sound governing the consonants.

In some few words n has come in, in place of the Sinhalese l. One finds interchange of the two sounds in Sinhalese and in Pāli.*

* Geiger, loc. cit., p. 48, Section 25, 3.
In Maldivean kakuni, “crab” = S. kakuľ, P. kakakațaka; makuni, “spider,” S. makunu and makul = P. makakața: also vidani, “lightning” = S. viduli; whilst Sinhalese vidu corresponds to the Maldivean vidu.

General laws are:

(1) Change of Sinhalese p into Maldivean f.
(2) Change of Sinhalese t into Maldivean r, a sound peculiar to Maldivean, difficult to describe.

(1) For the gradual appearance of the change of p into f we have interesting chronological support.

Pyrard, who spent from 1602 to 1607 on the Maldives, always, in fact, writes p for f. The change of sound is of quite recent date.

Examples (of the change from p into f) have already been given. I add:

Initial.—fas, “dust” = S. pas, P. paṇsu.
feni, “vision” = S. penenu, P. paṇṇayati.
fiya, “foot” = S. piya, P. pada.
fi-van, “to become rotten,” “to stink” = Sans. pūta, pūyati.
furu, “axe” = S. porova, poró (E.S., No. 922).
futu, “son” = S. put, pit, P. putta.

Medial.—kafa, “cotton” = S. kapu, P. kappása.
hafan, “to chew” = S. hapunu.
ufulyan, “to lift up” = S. upulvanu.
ufuran, “to pluck out” = S. upuraru, P. uppāteti.
bafu, “father” (Geiger) = S. bapa.

(2) Examples of the change of t into r—Christopher writes rh—are the following:

ara, “eight” = S. ața, P. aṭṭha.
ari, “under,” “underneath” = S. yatī, P. hetțhā.
faran, “to begin” = S. pațan.
furu, “side” = S. pița, P. pițṭha.
karī, “sting,” “prick” = S. kațu, P. kaṭaka.
kōran, "to cut down" = S. kōlanu, P. kōṭeti.
kōri, "cage" = S. kōtu, P. kōṭha.
madōri, "a weight" = S. madaṭa, P. maṇjiṭṭhā.
mugōri, "ichneumon" = S. mugāṭi.
naṇan, "to dance" = S. naṭanu, P. naṭṭa.
muri, "hammer" = S. miṭṭi, P. mukṭhi.
vaṇan, "to turn," "to twist" = S. veṭṭi.

In a few cases my authorities varied between ṛ and ṟ.

For example, I heard irīnnā, "to sit"; on which account I considered the word as related to S. hiṭinu: Sheik Ali writes the word irīnnān: in L.V., 183, we have irīnā.*

I have noted farui, "silk," which I conceive to be a compound of fara = S. paṭa, and ut, "thread": the L.V., 49, also writes it thus: but Christopher has farui.†

The regular replacing of the Sinhalese ṭ by the Māldivian ṛ is very striking, both in the verb veṭṭan, "to fall": L.V., 183, veṭṭen, Transitive veṭṭāilān, "to fell," which appears to be comparable to the Sinhalese veṭṭenu (E.S., 1,404); as well as in īṭu, "tile" = Sans. iṣṭakā, P. iṭṭhakā.

In conclusion, I have to make some special remarks about the treatment of Initial and Final Letters.

**Initial Letters.**

In initials the media and tenuis are interchanged.

(i.) Māldivian gūguni, "bell," and gūdu, "hump-backed," "crooked," may be compared with Sinhalese kikini and kudu. In Christopher we find tori, "bowl," "shell (of egg)"—for which I do not know any etymology to propose; in L.V., 64, there is dorī.

(ii.) In ari, "below," compared with Sinhalese yaṭi, we have, perhaps, the falling off of an initial ṛ: possibly the word

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* The Mālō written standard requires r for irinnan, or irinnan: thus, irinnan(ā) annāre (or a(ā)nāre), "Come and sit down."—B., Ed.

† The proper spelling of farui is (as noted by Geiger) with ŋ, not r: farui férān, "silk cloth."—B., Ed.
goes back to an original form with ḷ which corresponds to the Pāli hēṭṭhā.

(iii.) More remarkable is it that in several words there is a change of an initial ṣ into ḷ.

Such words are DAGADU, "iron" = S. yakaḍa; DAN, "watch," as a division of time = Sans. yāma; DAN, DĀN, "to go" = S. yanu, P. yātī; DATURU, "journey" = S. yaturu, Sans. yātrā.

(iv.) In addition, I mention, too, JAHAN, "to strike," which seems to correspond to Sinhalese gahanu, gasanu; and where, perhaps—I give the comparison as an isolated one, with all reserve—turning of the initial into a palatal has taken place.

**Final Letters.**

For the ending of words, the most characteristic feature of all lies in the consonants T, K, ḷ, and ḻ becoming mute.

(i.) As regards T, it has, as a rule, become ḷ, but the words are still (in historic writing) written with a T in the L.V.; as well as in the few (published) texts written in the Māddivian Alphabet; and also by Pyrard.

Thus, the _written_ forms are AT, "hand"; BAT, "rice"; DAT, "tooth"; FAT, "leaf"; RAT, "red"; but they are _pronounced_ ĀT, BĀT, DĀT, FAṬ, RĀT; and so they stand in all my recent Notes from verbal communications.

For GAṬ, "body" (Christopher); GOṬ, "manner," "account" (Geiger); MEṬ, "pearl," we must accept the writing GAṬ, GOṬ, MUT = S. gat, got, mutu.

On the other hand, HAT, "sunshine" (L.V., 111) = S. hat, P. ḷHAṬṭa, has the pronunciation HAṬ.

Where such a T is removed to become medial it is, of course, retained in the pronunciation; as, for example, RATU-LÓ, "red metal," "copper."

(ii.) The ḷ which occurs at the end of words like GUI, "cottage"; HUVAṬ, "oath"; VAṬ, "wind" = P. gūṭha, saptaka, vāṭa, is to be regarded quite differently. In these instances—since it is a case of the simple t (ṭ) of Pāli, not of a double
consonant—the consonant must have been dropped in pre-Maldivian times. In fact, we have in Sinhalese, too, *gú*, "cottage," and *vá*, "wind."

The *i* in Maldivian is scarcely more than a sign of the lengthening of the final vowel.

A whole series of such spellings may be recorded.

Thus: *bai*, "share" = S. *bá*, P. *bhága*; *fái*, "leg" (L.V., 20; Christopher, *fá*) = S. *pá*, P. *páda*; *kurubái*, "young coconut" (L.V., 66) = S. *kuruľbá*; *lei*, "blood" = S. *lé*, P. *lohita*; *rei*, "night" (L.V., 9; Geiger and Christopher, *rē*) = S. *rē*, from *ráti*; *oi*, "stream" = S. *ó*, P. *sota*; *ui*, "thread" = S. *hú*; *lui*, for *lú*, "light," "easy" = S. *luhu*, P. *lahu*.

(iii.) After *e* in *et*, "elephant," the *t* has not become *i*, but closing of the top of the throat has come in. We shall see that the same is the case with the other consonants becoming mute.

The word *et* must be written *e* if we wish to record the present pronunciation. Christopher has *es*, and by his italic capital *ε* he only wishes to indicate the closing of the top of the throat. Strange to say, Pyrard writes this sound as *el*—and he gives it also in other words where there was certainly not an *l* originally present at any time—instead of the closing of the top of the throat of modern pronunciation.*

(iv.) Incidentally, I mention here a change of *t* into *s*, which, indeed, is only apparent.

Examples: *bes*, "medicine" = S. *bëhet*, P. *bhesajja*; Kiyas, *kís*, "saw" = S. *kiyat*.

I know no etymology for the latter word; but in the case of *bes* we have to deal with a *d* appearing at the end of a word, and originating from *j*; which probably would be used quite differently from the *t* of the words compared with it above.

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* Quite possibly Pyrard may have written *t*, which his early Seventeenth Century publishers misprinted *l*. Christopher, in his manuscript, writes *ε* without modification, having made it clear that *ε* final was = the Avieni sign with *sukun* (/xml/), and should not be *pronounced*. It was Dr. Wilson who changed *ε* to italic *ε* in printing Christopher's Vocabulary in *Journal, R.A.S.*, 1841, VI.—B., *Ed.*
The likeness to BES at once gives us the etymology of the word BIS, "egg," which belongs to the Sanskrit bija.

K and R also become mute, and doubtless closing of the top of the throat comes in. Historic writing has here been only sporadically preserved.* We may, indeed, conclude from this that the disappearance of final K and R is older than that of T.

(v.) Examples for the disappearance of K are RU’, "tree" (Pyrard, BOUL) = S. ruk, P. rukkha; FUVÁ’, "areca-nut" (Christopher, FUVAG) = S. puvak.

Here belong the numerous cases where there is a Substantive with a so-called Indefinite Article dependent on it, which corresponds to the Numeral EKA. In Sinhalese it is pronounced -ak, -ek, in Maldivian -A', E'; e.g., MHE, "a man"; Male', "a flower"; GAHE', "a tree." †

Instead of FUVÁ’, quoted above, the L.V., 68, gives FUVAN. The nasal sound appears here in place of the closing of the top of the throat; and I notice that the nasal is always pronounced (in this word): the exact transcription of the pronunciation would thus be FUVAN.

Such nasal pronunciation is not unfrequently found in Maldivian at the end of a word. Thus, for example, FAHUN, "later," "afterwards," corresponds to the S. pasu.

(vi.) At the end of the Root of a Noun M becomes N.


(vii.) But a nasal change, alternative to the closing of the top of the throat, under conditions which previously have not been fixed, appears specially often.

In the Sentences III. 2: 7 (Section I., p. 36) the two Plural forms MIDA-TAN and MIDA-TA’, "the rats"—spelt according

* See supra, page 98, in the examples, Sentences (e) and (f).
† But, if no longer at the end, e.g., HIYALAK-Á VAGALAK-Á, "a jackal and a lion," with vowel A; also FUVÅKA’ (Dative), "on a heap"; DÔNIYAKA’, "to a boat."
to the pronunciation—stand side by side, and in general the
Plural suffix is pronounced, sometimes -TA’, sometimes -TAN.
Similarly, there is variation in the suffix which means
"towards," in the case of the expression GÁTA’ (Section
I., p. 43: III. 3: A 3) and GÁTAN (loc. cit., p. 36: III. 2: 8).
Instead of MI-TAN, "to," MI-TA’ is spoken and written thus
(loc. cit., p. 54).
Side by side with MÍHUN, "people," we find MÍHU’; and -B’
by the side of -EN, as, for example, SÁHIBEN (loc. cit., p. 50).

We may, indeed, say that for pronunciation, closing of the
top of the throat and the nasal are interchangeable (in practice).
The exact circumstances under which one or the other is found
will only be understood when more extensive and exactly
noted texts are at our disposal.

(viii.) Closing of the top of the throat, or, in its place, the
nasal sound, appears instead of the B.

In this way the Máldivian Dative in -AN or -A is explained;
which, as I have stated (Section II., p. 66), corresponds with
the Sinhalese Dative in -ta. Thus, Máldivian GAHA’ = S.
gahaša, "to the tree"; VALA’, "to the forest" = S. valaša.

Just so we have closing of the top of the throat instead of
B (= Sinhalese ṭ) in KO’ of the verb KURAN, "to make" =
S. Kota.

Roots of Nouns in B are RA’,* "land" = S. raša; O’,
"kernel," "seed" = S. eša; O’, "camel" = S. ošu; perhaps
also O’, "wax" (which I mentioned above) = S. iši. In
Christopher we find, again, the spelling RAŠ, OŠ, OŠ: in L.V.,
with the nasal, RAN, RON, RUN, but certainly RA’: in Pyrard,
RAL, OL.

(ix.) Finally, (as regards) the behaviour of the sound L in
Máldivian.

After A it becomes U, and has also experienced a change,
which is perhaps analogous to that of T.

* Within the word, retaining the B: e.g., RAṽUN, "from the land";
RΑṽU-GAI, "in the land."
Accordingly, we have buľau, "cat" = S. baľal; dau, "fisherman's net" = S. del; fulau, "broad," "wide" = S. palal; gau, "stone" = S. gal; kilau, "dirt," "clay" = S. kalal; mau, "flower" = S. mal; riyaу, "sail" = S. ruval; vau, "forest" = S. val.* Also teu, "oil" = S. tel.

If ū or ö precedes the original ū, only a lengthening of the final vowel takes place.

Thus, mū, "root" = S. mul; kakū, "knee" = S. kakul; kibū, "crocodile" = S. kimbul; ū, "fork" = S. ul; bó, "skull" = S. bolu; bó, "thick," "coarse" = S. bol; mó, "pestle," "pounder" = S. mohol, mól.

The correct spelling, also, should be nagū, "tail," from nagul = S. nagul; and haū, "cock," from ha'ul = S. sevul.

In the solitary case known to me in which an i precedes ū, the latter is turned into ū. Thus, we have nú, "blue" = S. nil.

* Here, again, within the word ū is retained; e.g., male', "a flower"; valu-vagu, "tiger."
APPENDICES.

A.—PIONEERS IN MALDIVIAN LINGUISTIC RESEARCH.
B.—THE LEYDEN VOCABULARY.
C.—THE OLD AND MODERN MALDIVIAN ALPHABETS.
D.—MALDIVIAN LETTERS.

By H. C. P. Bell, C.C.S. (Retired).
APPENDIX A.

PIONEERS IN MALDIVIAN LINGUISTIC RESEARCH.

Professor Wilhelm Geiger’s acquaintance with the efforts of preliminary explorers—more or less serious—in the field of Maldivian Linguistics is, not unnaturally, incomplete, and, to some extent, quite excusable.

But his references to Pyrard, to Christopher, and to Gray—all three well known to him, and the chief sources of our information prior to the learned Professor’s own masterly “Studies”—are surprisingly inadequate, in view of their exceptional respective merits.

It may be well, therefore, to put on record at least a brief synoptical “Bibliography” of contributions to our present knowledge of the Maldivian Language, in justice to the “spade work” done by earlier workers, however humble.

The notices of these “pioneers” and their labours, given below, are curtailed as far as desirable; it being left to those who wish for supplementary information to follow up the references to the original authorities.

1.—Ibn Batuta.

The famous Moroccan, Abú Abdulláh Muhammad, usually styled Ibn Batúta, “the Traveller, par excellence, of the Arab nation,” was at the Máldives for eighteen months, in A.D. 1313–1314.*

In his Narrative are found some forty (40) Máldivian, or semi-Máldivian, words, somewhat disguised under Arabian garb.

The most notable is the early mention of two words in particular, now classed as modern “Anglo-Indian terms”:*†

(i.) combili-mas: “Máldive fish,” or “the dried bonito, which has for ages been a staple of the Máldive Islands”

† See Yule and Burnell, Hobson-Jobson, 1886.
(Máldivian, Kalubili-mas; Pyrard, Cobolly, or Combolly, Masse; Ibn Batúta, Koulb-al-mas).

(ii.) Gundara: Term applied to the Trading Boat of the Islanders, from which is acquired their present-day Sinhalese appellation, Gundarakarayó (Ibn Batúta, Cundurah).

2.—Francois Pyrard.

François Pyrard, a native of Laval, in Bas-Maine, France, sailing for the East in 1601, as "one of a company of French adventurers," was wrecked on the Mádives, July 2, 1602.

"The crew were taken captive: a few escaped; some were executed; many died from sickness." Pyrard himself spent five years (A.D. 1602-1607) in captivity on the Group, before being released by an expedition of "the King of Bengal," which attacked Málé, and slew the Sultán.

"By conducting himself discreetly Pyrard won, as did Robert Knox some sixty to seventy years later in Ceylon, the favour of his guardians, and finally of the King."

The unique opportunity thus afforded enabled him to acquire a sound knowledge of—or, as he puts it, "a sufficiently large and exact acquaintance with"—the Máldivian Language, during his enforced sojourn at the Islands.

The result took shape, a few years after Pyrard had at length safely returned to France in 1611, in the publication of the Vocabulary, entitled Un Petit Dictionnaire de la Langue des Mádives; which was printed at the end of the Third Edition of his Voyage (2 vols., 8vo., 1619).

This very valuable Vocabulary of the early Seventeenth Century consists of nearly three hundred (300) Máldivian words: to these should be added at least half as many again, found scattered up and down Pyrard's book; making a sum total of well-nigh five hundred (500) words and phrases.

Pyrard prefaced his Vocabulary by this short Introduction:

I have remarked in many places in my book on the diversity of languages which are current throughout the East Indies. . . . As for the Mádives, they have a language apart, which is spoken only in these Islands; and the best is spoken in the Northern Islands, more immediately under the King. For, towards the South they speak barbarously, being further from the coast and from traffic with other nations.

Besides the vulgar tongue, there is also the Arabic, for the affairs of religion and the sciences, as Latin is with us; and is only spoken and understood by the priests and the learned.

I could have made a complete dictionary of the vulgar tongue, as my long residence had given me a sufficiently large and exact acquaintance with it; but, not to weary my readers, I will content myself with giving some of the principal and more necessary words, which will satisfy even the most curious.*

Pyrard’s thoughtful consideration for his “readers” has, unfortunately, deprived modern students interested in Eastern languages of a wealth of Maldivian phraseology, which would have been of much philological value at the present day.

Elsewhere Pyrard wrote:—

There are two languages in use.

The first is that peculiar to the Maldives, which is a very full one. In the five years and more which I spent there I had mastered it as though it were my mother-tongue, and was quite familiar with it.

The second is the Arabic, which is much cultivated, and is learnt by them as Latin is with us. It is also used in their daily prayers.

Besides these, there are other languages, such as those of Cambaye, Guzerati, of Malalaca, and the Portuguese, which some learn for the sake of trade, and by reason of the communication they have with those peoples. In the Atoll of Souadou (Súvádiva), and towards the South, they speak a language hard to understand, rough and barbarous; but still it is the common (Maldive) language.*

3.—The Leyden Vocabulary.

The book containing this Vocabulary belonged to the Bibliotheca Leydeniana, or Library of that distinguished scholar, Dr. John Leyden, who studied most branches of Southern Indian, and kindred, archaeology.†

From its having subsequently found its way into the India Office Library, London, it is styled by Professor Geiger “The London Vocabulary.”

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† A. C. Burnell (South Indian Palæography, 1878, p. 49) quotes his epitaph at Batavia.

It runs: “Sacred to the memory of John Casper Leyden, M.D., who was born at Teviotdale, in Scotland, and who died in the prime of life at Molenvliet, near Batavia, on the 29th August, 1811, two days after the fall of Cornelis.

“The poetical talents and superior literary attainments of Dr. Leyden rendered him an ornament of the age in which he lived. His ardent spirit and insatiable thirst after knowledge were perhaps unequalled: and the friends of Science must ever deplore his untimely fate. His principles as a man were pure and spotless; and as a friend he was firm and sincere. Few have passed through this life with fewer vices, or with a greater prospect of happiness in the next.”
The full title of the book (which Geiger does not give) is:—
“A Vocabulary, Persian and Hindoostanee [to which ‘and
Máldivian’ was added in manuscript, to cover the Mál-
divian words and phrases subsequently inserted by hand].
Calcutta. Printed by Thomas Hubbard, Hindoostanee Press.
MDCCCVIII.” *

The period when the Máldivian words, &c., were inter-
polated cannot have been later than the opening years of last
century.

As will be seen, Professor Geiger, throughout his “Studies,”
sets particularly great store by this “London Vocabulary”—
a confidence which has to be discounted, quà the correctness of
the Máldivian words and phrases as true equivalents for their
Hindústání and Persian counterparts given in the book, by the
contra opinion of I. Ahmad Dídí Effendi, a Máldivian nobleman
of exceptional intelligence and reliability, son of A. Ibráhím
Dídí Effendi, Prime Minister at Málé, Dorhiméná-kilagefánu.*

4.—The Copenhagen Vocabulary.

Nothing very definite, or of value, is known regarding it.

From Professor Geiger we learn (supra, page 11) the bald
fact that “a short manuscript Vocabulary of the Máldivian
Language is found in the Library of Copenhagen”; with the
personal note that he had, “by the kind mediation of
Professor Fausbøll, received the manuscript,” and copied “its
contents.”

He adds that “the Máldivian Writing employed in this
Vocabulary has a quite unique style.”

In regard to the extent, and probable date, of the Vocabulary,
the Professor affords no information. Here and there he
utilizes it in his “Studies.”

The inclusion in the Manuscript of a Missive of Sultán
Muhammad Muin-ud-din (A.D. 1799–1833) may perhaps throw
its date back to the first quarter of the Nineteenth Century.

5.—James Prinsep.

To a Note on the Nautical Instruments of the Arabs,† the
world-renowned Oriental scholar, James Prinsep, added a short
Note on the Máldivian Alphabet, accompanied by a lithographed
Plate (XLIX.), in which the regular eighteen consonants (some
with vowel signs added) are given, and about a dozen words.

* For further particulars, see Appendix B.
Of nine letters, or half the Alphabet, Prinsep noted that—

They are, in fact, the nine Arabic numerals, with a dash above them to distinguish them from the ciphers . . . .

The system of vowel marks is partly an imitation of the Arabic and partly of the Indian method; the long vowels being denoted by doubling the diacritical stroke: the nasal n is marked like the Sanskrit anusvara, but the letter n is also inserted.

Prinsep closes with an ingenuous admission:—

I pretend to no more knowledge of the Alphabet, or Language, than is comprehended in the Plate itself.

This doubtless accounts for his reversing the writing in the Plate, and his startling assertion in regard to the gubuli tan, or Modern Maldivian Script, that "the order of writing is from left to right, contrary to the Arabic mode"—the truth being just the other way.

6.—Willmott Christopher.

In 1834,* during a Marine Survey of the Maldives by the British Government, Lieutenants W. Christopher and I. A. Young, of the Indian Navy, were able to spend two or three months on Mâlé Island.

In that short period, and despite attacks of "Maldivie fever," which shortened their stay, these two observant Naval Officers drew up a valuable Memoir on the Islands.†

In addition, Christopher compiled a very full Vocabulary of the Maldivian Language, running to close on eleven hundred (1,100) words.

This Vocabulary, together with a Maldivian Letter in the original (reproduced supra, pp. 49-51), with transcript and translation, was placed in the hands of Dr. J. Wilson, in 1838, and appeared a year or two later in the Journal, R.A.S., 1841, VI., pp. 42-76.‡

Further, Christopher had supplied Dr. Wilson with—

Two facsimiles of writing in the Ancient Characters, or evêla akuru, not re-written, as they probably are more faithful in the present form.

* There is some confusion as to the year—whether 1834 or 1835. The Memoir (page 55) says the two Lieutenants landed on Mâlé on June 4, 1834: a footnote adds that Young had to leave on August 17, owing to continuous fever; and that, "after struggling against the fever for some time," Christopher himself was forced to quit "on the 9th September, 1835."

† See footnote * on page 8, supra.
‡ Journal, R.A.S., 1841, VI., pp. 42-76.
I also send a specimen of the sculpture of the former mode of carving the Arabic on stone. Whether this may enable a person to trace the time of the first visit of the Muhammadans to the Islands, I am not aware. The stone bears date 994 of the Hegir.

Perhaps the Muezzin Tower (drawing) and Inscription may be interesting. The Inscription was written round the Tower, so that from my ignorance of Arabic I probably have not begun at the real commencement of it.*

None of these, except the Máldive Málim’s Letter, saw the light; they are probably no longer in existence.

Christopher’s continuous Naval duties, culminating in a noble death, before the walls of Multán, in 1848,† were probably responsible for the non-fulfilment of that expressed intention, which would have further added to the scholarly debt he has laid all students of the Máaldivian Language under, and, in some degree, doubtless have anticipated Professor Geiger’s “Studies” by half a century:—

I propose hereafter to arrange, in a tabular form, the Substantives, Adjectives, &c., and hope to give a general Introduction to the Grammar, as time permits; so that if any person should visit those Islands from a philanthropic, or any other, motive, he may have a help towards the acquisition of the Language.*

Christopher’s remarks on the transliteration, &c., of the Máaldivian Language were summarized by Dr. Wilson; and that summary has been partially reproduced by Gray.‡

* Christopher’s Manuscript Vocabulary (now in the Ceylon A.S. Library, Colombo).
† In the terrible night attack of the 9th September, 1848, Christopher received his death-wound.
‡ See footnotes ‡ and § on page 9, supra.
But to do Christopher full justice, his *ipsissima verba* should be quoted in *extenso*:

**MALDIVE ALPHABET.†**

The native name is Akuru fili. The consonants are as under, in the order the natives uniformly write them:

<table>
<thead>
<tr>
<th>Name</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. HAVIENI</td>
<td>H.</td>
</tr>
<tr>
<td>2. RHAVIENI</td>
<td>RH.</td>
</tr>
<tr>
<td>3. NAVIENI</td>
<td>N.</td>
</tr>
<tr>
<td>4. RAVIENI</td>
<td>R.</td>
</tr>
<tr>
<td>5. BAVIENI</td>
<td>B.</td>
</tr>
<tr>
<td>6. LAVIENI</td>
<td>L.</td>
</tr>
<tr>
<td>7. KAVIENI</td>
<td>K.</td>
</tr>
<tr>
<td>8. AVIENI</td>
<td>—</td>
</tr>
<tr>
<td>9. WAVIENI</td>
<td>W.</td>
</tr>
<tr>
<td>10. MAVIENI</td>
<td>M.</td>
</tr>
<tr>
<td>11. FAVIENI</td>
<td>F.</td>
</tr>
<tr>
<td>12. DAVIENI</td>
<td>D.</td>
</tr>
<tr>
<td>13. TAVIENI</td>
<td>T.</td>
</tr>
<tr>
<td>14. LÁMU</td>
<td>L.</td>
</tr>
<tr>
<td>15. GAVIENI</td>
<td>G.</td>
</tr>
<tr>
<td>16. ŇAVIENI</td>
<td>Ň.</td>
</tr>
<tr>
<td>17. SAVIENI</td>
<td>S.</td>
</tr>
<tr>
<td>18. ĄAVIENI</td>
<td>Ą.</td>
</tr>
</tbody>
</table>

* See footnote * on page 130, *supra.*

† As the Gabuli Tana and Dives Akuru characters appear in the Plates, they are not reproduced here.—B., *Ed.*
In addition to the former, some few letters have been adopted from other Alphabets. (They are) classed as follows:—

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH. As in “church.”</td>
<td>Z. As in “zone.”</td>
</tr>
<tr>
<td>F. As in “prop.”</td>
<td>Y. As in “year.”</td>
</tr>
<tr>
<td>T. Reverting the tongue on the palate.</td>
<td>J. As in “joy.”</td>
</tr>
<tr>
<td></td>
<td>GH. A guttural g.</td>
</tr>
<tr>
<td></td>
<td>(TH, DH.) A sound between the dentals t and d.</td>
</tr>
</tbody>
</table>

Some of the above are not in ordinary use, while others are continually occurring.

The vowel-marks are as follows, and require particular attention, as they usually govern the pronunciation of the words. They are called *fili* by the natives:—

| ÁBA FILI .. A (’’) .. | This sound is more like u in “mud,” the short u. It never can be sounded like a in “mad,” “bad,” or in “can,” “man”: it is placed over the consonant. |
| ÁBÁ FILI .. Á (’’) .. | As in “father”: placed over the letter. |
| ÉBE FILI .. E (’’) .. | Exactly the English short e in “men,” or French e: placed over the letter. |
| ÉBÉ FILI .. É (’’) .. | The ai in “main,” “pain”: placed over the letter. |
| IBÍ FILI .. I (, ) .. | The short i of “pin”: placed under the letter. |
| ÍBÍ FILI .. I (,,) .. | The long sound in “seen,” “me”: placed under the letter. |
| OBO FILI .. O (’’) .. | The o in “dote.” It is never sounded as in “dot,” “lot”: placed over the letter. |
| ÓBÓ FILI .. Ó (‘’‘) .. | The long sound of o: placed over the letter. |
| ÚBU FILI .. Ú (’’) .. | As oo in “food”: this never has the sound of u in “mud,” “cud”: placed over the letter. |
| ÚBÚ FILI .. Ú (””) .. | The same sound prolonged: placed over the letter. |

A consonant following the double (long) vowels, when final, is scarcely heard, merely adding its softening influence to the terminating vowel. There are only six consonants which can terminate a syllable or word; and they do so only when the *sukung (’’)* is placed over them. None but these six are used with the above sign *o*.

They sound as under: AVENI, as g in “bag”; N, as n or ng in “man,” “fang”; N, the same as the last; RH repeats, or doubles, the consonant succeeding it, giving the emphasis to the syllable it terminates; unless the last letter of the word, when it has no
sound, and seems totally unnecessary, except for the division it causes between words, and (because) the natives cannot understand writing without its due insertion; s, as before mentioned, sounds as our ss in "pass," "grass," &c.; t only remains: it is sounded like a very short i with the sukung above: the word (Genat, pronounced) Genai offers an easy illustration.

I was a long time searching out and comparing words to discover some uniform plan for the sound of the letters used with the sukung (") over them; and at last was determined by the words in most common use, all concurring in one method of spelling, such (words) as Fuwag, "betel nut"; Rag, "island"; Hang, "skin."

Christopher's Vocabulary stands to-day as the fullest and most reliable of all published up to date.

Professor Geiger has been so unduly obsessed, in these "Studies," with the peculiar merits he claims to have discovered in the "London Vocabulary" that Christopher's — possibly less pretentious, but at least as deserving — work has suffered in comparison, and failed to receive at the Professor's hands that high commendation it so justly demanded.

7.—Simon Casie Chitty.

In the Ceylon Government Gazette of December 11, 1830, above the signature "Indiophilus," appeared the following remarks.

They introduced a list of thirty-five (35) Maldivian words, side by side with their Sinhalese and English equivalents:—

It is commonly supposed that the Islands called Maldives, or Malayadwipas, lying South-west of Cape Comorin, were peopled by a colony of Sinhalese from Ceylon, probably at a very early period, anterior to their embracing the Muhammadan religion. The chief circumstance that seems to support this supposition is the striking affinity between the dvf language spoken by the natives of those Islands and the Sinhalese; although the former had received an accession of words from the Arabs and Bengalee, with whom they have great commercial intercourse.

In November last a Maldivian boat arrived at Calpentyn; and having been given to understand that the Nakuda spoke Hindoostanee with tolerable proficiency, I sent for him, and, through the medium of an interpreter, succeeded in collecting a number of dvf words, which I here exhibit, with their corresponding ones from the Sinhalese.

The writer of the above was presumably Simon Casie Chitty, Mudaliyär, the author of that useful work (now out of print) The Ceylon Gazetteer, 1834.

For in The Ceylon Magazine, 1840–1841 (p. 10), there was published a very similar list of forty-two (42) comparative words (Maldivian, Sinhalese, and English) contributed to that Periodical by the Mudaliyär.
8.—James de Alwis.

Among the papers left unpublished by the late Honourable Mr. James de Alwis (the editor of the erudite Sinhalese-English version of the Sīdat Sāngarāva, as well as of other valuable works) was discovered a short Note on the Maldivian and Sinhalese Languages, accompanying a list of two hundred and fifty (250) parallel words in English and Maldivian—taken from Christopher's Vocabulary — with the Sinhalese equivalents of some 140.

This Note must have been written shortly before 1866, in which year Mr. de Alwis brought out his English translation of the Attanagaḷu-vāṇaṣa.

The Note was obviously left unfinished. It breaks off at the commencement of a sentence.

Note.

During one of my trips to Galle, I was peculiarly struck, on hearing some Maldivian people speak, by the similarity which numerous words in their tongue presented to the vernacular Sinhalese. Curiosity thence led me to an investigation as to the relation which the former bore to the latter; and the following is the result, which I have great pleasure in communicating to this Society.

The Rev. Dr. Stevenson, of Bombay, in an Essay on the Language of the Aboriginal Hindús, considers the Sinhalese, "as well as the language of the Maldives Islands," a branch of the Dekkan, or Southern Family, of languages.

I have already devoted a portion of the Introduction to my forthcoming publication, entitled the Attanagaḷu-vāṇaṣa, to prove the error of the Sinhalese being placed in the Southern class, there being unequivocal testimony to show its relation to the Pāli, or the Northern class of languages; and as regards the Maldivian, all the testimony which may be deduced from the development of that tongue goes to establish the fact of its being a dead (?) derivative of the Sinhalese.

The following Comparative Table * of Maldivian and Sinhalese vocabularies establishes this fact beyond all manner of doubt.

It is compiled from the materials furnished by the Vocabulary of the Maldivian Language in the Royal Asiatic Society's Journal, 1841, Vol. VI., pp. 46-72; and it proves most important facts:

1. That nearly the whole of the Maldivian Language is derived from the Sinhalese.

The Vocabulary from whence the above list was framed is extensive; and it is probable that I have overlooked many words

* Not reproduced. Mr. de Alwis was, therefore, in a humble way, the pioneer in the field of comparison, more fully worked by Gray and Geiger later.
which had a Sinhalese origin, but which now bear meanings different from those which they originally bore.

2. That Maldivian was formed some time after Sinhalese commenced to draw from Sanskrit; which was about the Twelfth Century A.D. See my *Sidat Sangaráwa*, pp. clxiv, clxv.

(i.) Sinhalese *u* is changed into Maldivian *i*: *e.g.*, “lime” (*S. hunu; M. huni*), “all” (*S. mulu; M. muli*), “dirt” (*S. kuni; M. kuni*).

(ii.) Sinhalese *p* is changed into Maldivian *f*: *e.g.*, “axe” (*S. poro; M. puró*), “book” (*S. pot; M. fot*).

(iii.) Sinhalese *i* is changed into Maldivian *u*: *e.g.*, “bare” (*S. hus; M. his*), “blue” (*S. nil; M. nú*).

(iv.) Sinhalese *l* is changed into Maldivian *n*: *e.g.*, “crab” (*S. kakulu; M. kakuni*).

(v.) Sinhalese *j* is changed into Maldivian *s*: *e.g.*, “egg” (*S. biju; M. bis*).

3. That this language is mixed with Tamil: *e.g.*, “ladder” (*T. éni; M. ént*).

4. That the ....

9.—Louis de Zoysa.

The heirs of Louis de Zoysa similarly found, amid the manuscript Notes of the deceased Mahá Mudaliyár, a *Vocabulary of Maldivian Words and Sentences* — 700 odd in all — transcribed in Sinhalese writing, with meanings, entered opposite each, also in Sinhalese.*

This rough and undigested Vocabulary was evidently intended to be divided under separate Headings (of which a dozen are given); but other words and phrases, supplementing those entered in their respective divisions, appear in the list, quite haphazard.

The Vocabulary (which remained unrevised, and has never been published) naturally suffered in its orthography from the words being not recorded in the Maldive characters, but merely taken down according to sound.

It would, however, be not without some value to any one who, wishing to acquire a knowledge of ordinary Maldivian, is content to study it through the medium of every-day Sinhalese.

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* His heirs kindly placed the collection of words, &c., at the writer's disposal; and a copy was made.

Mr. Albert Gray wrote (*loc. cit.*, p. 176) in 1878:—

"No attempt can yet be made to discuss the question of Maldive Grammar; though, if my information is correct, Louis de Zoysa, Mudaliyár, is collecting materials for the purpose."

In reply to an enquiry by Mr. Bell, in 1881, the Mahá Mudaliyár replied, May 1, 1881:—

"I have no notes on Maldivian Grammar. I had a collection of Maldivian words and a few phrases, but unfortunately I have mislaid them.” These came to light after his death.—B., Ed.
10.—Albert Gray.


The *raison d'être* for his Paper is given at the outset by Mr. Gray:

*It was Dr. Goldschmidt's task to investigate the history of the Sinhalese Language back to its Indian sources, to define as accurately as might be the influences of Sanskrit and Pāli, and to note its correspondence and kinship with the other descendants of those ancient tongues; and, finally, to mark its history through the period when it was known as Elu down to the Sinhalese of to-day.*

A study of Sinhalese and of the Sinhalese Inscriptions was, of course, the first and principal stage. But the work would not have been complete without an examination of the dialect of the Maldive Islands, where, as has long been known, a race of Sinhalese origin resides, and a language of Sinhalese descent is spoken.

It was during Dr. Goldschmidt's first year in Ceylon, while I was in almost daily intercourse with him, that a visit to the Maldives was suggested, which was fated never to be performed.

On my return to England, in 1876, it struck me that the Vocabulary which I now offer might be of some use to Dr. Goldschmidt, before he could visit the Islands himself, and it was chiefly with this view that I compiled it.

I presume that some advance in the knowledge of the Maldive Language may be made by re-publishing the interesting Vocabulary of Pyrard.

The only other Vocabulary with which I am acquainted is that given by Lieutenant Christopher, R.N., in the *Journal, R.A.S.*, VI., o.s., p. 42. Mr. Christopher was engaged under the Indian Government in the Survey of the Atolls, and during his residence there he seems to have obtained a considerable acquaintance with the language.

As it will be of great importance to scholars to compare the language of the beginning of the Seventeenth Century with that of the Nineteenth, I have placed, side by side with Pyrard's, the words given (whenever given) by Christopher to express the same idea.

I have not thought it necessary to copy the whole of Christopher's Vocabulary, for two reasons: (a) the *Journal, R.A.S.*, is accessible to all scholars; (b) the language as given by him is that of to-day, and any one who visits the Atolls will find living dictionaries of more than the thousand words or so given by Christopher.*

* See footnote * on page 135, *supra.*
Before proceeding to give Pyrard’s Vocabulary, Gray adds these useful hints:—

I must remind those who peruse it—

(i.) That Pyrard was a Frenchman: the Maldive words must, therefore, be pronounced as if they were French, in order to sound as Pyrard intended them to sound.

(ii.) That in old French printing v is used only as an initial: elsewhere in a word u is invariably used.

I am enabled to give, on the Plate opposite this page,* lists of the Sinhalese and Maldive letters in parallel columns, from which the resemblance between the Old Maldive and Old Sinhalese will be apparent. The last nine of the Old Letters have been abandoned in favour of the first nine Arabic Numerals. Formerly the Maldive Language was written from left to right, but since the supremacy of Muhammadan literature it has been written from right to left. It will be hard to find another historical instance of so radical a change.

Gray adopts the following convenient division, under two heads:—

I.—Pyrard’s Maldive Vocabulary.

II.—Maldive Words and Expressions used in the course of Pyrard’s Narrative.

Under II. the words, &c., are further grouped into—

(i.) Atolls.
(ii.) Islands.
(iii.) Names and Titles.
(iv.) Religion.
(v.) Maritime Terms.
(vi.) Judicial Terms.
(vii.) Botanical Terms.
(viii.) Diseases.
(ix.) Social and Miscellaneous.

Gray’s Paper—as Geiger curtly admits in his all too brief reference to it—is “the first (published) attempt to discover the connection between the Maldive and Sinhalese Language”—a “first attempt,” in truth, but none the less of real importance as marking a very distinct step forward.

11.—A. Ibrahim Didi Effendi.

Presumably Professor Geiger intended to include, albeit anonymously, that most courteous and obliging of gentlemen, A. Ibráhim Dídí Effendi, Dorhíméná-kilagefánú, the present

* See Plate II.—B., Ed.
Prime Minister to His Highness the Sultán of the Máldives, in the obscure footnote of acknowledgment in his "Studies" (see supra, page 11).*

The full extent of the Professor's debt to the Prime Minister —whom he had no compunction in "tiring" † by a flood of questions lasting for "three days" — must be left to supposition; though there are manifest indications of its value to be found in an occasional reference to "my helper Ibráhím Dídí," "Ibráhím Dídí," or bare "Dídí," in the "Studies."

Be that and the Professor's conscience as they may, it is both just and pleasing to record the fact that very substantial aid to a study of the Máldivian Language has been otherwise rendered, in his own unobtrusive manner, by the able, but unassuming, Prime Minister to His Highness the Sultán of the Máldives.

There was issued, in 1883, an "English and Máldev Vocabu- lary: a Practical Guide for His Highness the Sultán of the Máldives, Edited by Ibráhím Durhímná-kilagefáné. By His Highness' Command."

This book, which is quarto in size, has the English Words and Phrases printed on the outer third of the pages, leaving space on the other two thirds for the Máldivian spelling of the English words with their actual Máldivian equivalents, entered in manuscript opposite, and divided into parallel columns.

The following summary of the contents of a Vocabulary so unique will sufficiently testify to its high aim and value.

On the three preliminary (unnumbered) pages is given the English "Alphabet" in ten varieties of type, capitals and ordinary, with the Máldev pronunication entered above; the

* In this he merely writes in general terms at the commencement: "It is with pleasure that I avail myself of this opportunity of publicly thanking my active helpers"; and then proceeds incontinitely to induce undesirable and embarrassing comparison by specifically naming one of the three.

Was it not said forcibly of a well-known "History of Frederick the Great":—

"It would have been a graceful and proper thing to acknowledge the help in a Preface; but Neuberg, his generous aider, was too modest to ask for this, and Carlyle too egoistic to think of it."—B., Ed.

† See footnote § on page 60, supra.
following page (also unnumbered) has "Figures" 1 to 100, and one to a billion, running up in multiples of ten.

Then follows the "Index" of sub-heads.

This may be quoted in full, as well displaying the extent and broadness of this most valuable Vocabulary:—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>2</td>
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<tr>
<td>Water</td>
<td>3</td>
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<tr>
<td>Continents</td>
<td>4</td>
</tr>
<tr>
<td>Nations</td>
<td>5</td>
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<tr>
<td>Religions</td>
<td>6</td>
</tr>
<tr>
<td>Trees</td>
<td>7</td>
</tr>
<tr>
<td>Vegetables</td>
<td>8</td>
</tr>
<tr>
<td>Fruits</td>
<td>8</td>
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<tr>
<td>Grains</td>
<td>9</td>
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<tr>
<td>Yams</td>
<td>10</td>
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<tr>
<td>Birds</td>
<td>10</td>
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<tr>
<td>Quadrupeds</td>
<td>11</td>
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<tr>
<td>Beasts</td>
<td>12</td>
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<td>Reptiles</td>
<td>13</td>
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<td>Fishes</td>
<td>13</td>
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<tr>
<td>Food</td>
<td>13</td>
</tr>
<tr>
<td>Curry Stuff</td>
<td>15</td>
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<tr>
<td>Beverages and Liquors</td>
<td>16</td>
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<tr>
<td>Flowers</td>
<td>17</td>
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<tr>
<td>Colours</td>
<td>17</td>
</tr>
<tr>
<td>Seasons</td>
<td>18</td>
</tr>
<tr>
<td>Time</td>
<td>19</td>
</tr>
<tr>
<td>Days of the Week</td>
<td>19</td>
</tr>
<tr>
<td>Months of the Year</td>
<td>19</td>
</tr>
<tr>
<td>Parts of Man</td>
<td>20</td>
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<tr>
<td>Diseases</td>
<td>23</td>
</tr>
<tr>
<td>Relations</td>
<td>24</td>
</tr>
<tr>
<td>Occupations</td>
<td>26</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subject</th>
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<tr>
<td>Tools</td>
<td>29</td>
</tr>
<tr>
<td>Instruments</td>
<td>31</td>
</tr>
<tr>
<td>Habitations</td>
<td>32</td>
</tr>
<tr>
<td>Furniture</td>
<td>33</td>
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<tr>
<td>Lamps</td>
<td>35</td>
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<td>Crockery</td>
<td>36</td>
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<td>Reading Room</td>
<td>38</td>
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<td>Kitchen</td>
<td>40</td>
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<td>Bath Room</td>
<td>41</td>
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<tr>
<td>Stable</td>
<td>41</td>
</tr>
<tr>
<td>Household Servants</td>
<td>42</td>
</tr>
<tr>
<td>Dresses</td>
<td>43</td>
</tr>
<tr>
<td>Jewellery</td>
<td>45</td>
</tr>
<tr>
<td>Minerals</td>
<td>46</td>
</tr>
<tr>
<td>Gems</td>
<td>46</td>
</tr>
<tr>
<td>Points of the Compass</td>
<td>47</td>
</tr>
<tr>
<td>Places of Worship</td>
<td>47</td>
</tr>
<tr>
<td>Offices</td>
<td>48</td>
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<tr>
<td>Titles</td>
<td>49</td>
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<tr>
<td>Army</td>
<td>51</td>
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<tr>
<td>Harbour</td>
<td>52</td>
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<td>Vessels</td>
<td>53</td>
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<td>Custom</td>
<td>55</td>
</tr>
<tr>
<td>Pronouns</td>
<td>61</td>
</tr>
<tr>
<td>Common Words</td>
<td>62</td>
</tr>
<tr>
<td>Salutation</td>
<td>64</td>
</tr>
<tr>
<td>Sentences</td>
<td>67</td>
</tr>
</tbody>
</table>

The whole book consists of 77 pages, with 24 lines to a page, besides the first 7 containing the Alphabet, Figures, and Index. The total number of words given amounts to 1,600 and upwards, in addition to 250 sentences.*

Truly an undertaking of which the esteemed Prime Minister should have every reason to be vastly proud.

* A bound copy of this unique Vocabulary, written up in full in the standard dialect of Málé, the Capital of the Máldive Islands, was most generously presented to the writer by the Prime Minister some years ago. It has proved of great assistance in furthering study.
12.—Abraham Mendis Gunasekara.

In addition to very valuable aid—indispensable aid, to a
great extent—rendered to Professor Geiger by A. Mendis
Gunasékara, Mudaliyár, both as “intermediary” between
the German Savant and his other “active helpers,” the
Máldivian Prime Minister and the late Sheik Ali, the scholarly
Mudaliyár proved himself a tower of strength in helping the
Professor in his comparative study of the two Languages, by
his translation of numerous sentences into Sinhalese, and by
suggested the Sinhalese equivalents and derivations of Máldive
words.*

The Mudaliyár has recently supplemented his good work,
on behalf of Professor Geiger and his “Studies,” by publishing,
in his very useful little Sinhalese-English Dictionary, 1915, a
list of Máldivian-Sinhalese words, with their English meanings.
The list runs to 407 words.

* See footnote * on page 11, supra.
APPENDIX B.

THE LEYDEN VOCABULARY.

Certain statements made by Professor Geiger (supra, pages 12, 13, and 15) in connection with the above book (which he calls the "London Vocabulary," owing to its present location at the India Office Library, London) being misleading, it is desirable to examine them.

This can best be done by the very "searchlight" which, under the Professor's manipulation, unaccountably gives a very blurred vision of the facts, viz., that "bundle of letters," received by him from Mr. C. H. Tawney, Custodian of the India Office Library.

Fortunately, the original letters bearing on the question (copies of which the bundle contained) are still available in Ceylon.

They are quoted below; and speak for themselves with exceptional clarity. (Letters I., II., III., IV.)

Taking the learned Professor's assertions seriatim:—

A.

Mr. Tawney was so kind as to send the book to me, and with it a bundle of letters; from which it appears that some years ago, according to Mr. Bell's wish, it had been sent to Colombo.*

Mr. Bell expressed no "wish," and made no application to the India Office, at any time, for the loan of the Vocabulary.

It came to him—unfortunately too late to work on himself, as he had left Colombo—gratuitously, from the ever-helpful hands of Dr. R. Rost, then in charge of the Indian Office Library; "at the suggestion," it would seem, of "Professor E. Kühn, of Munich University" (with whom Mr. Bell was never acquainted), after that Savant had himself had the use of the book.† (See Letter I.)

---

* Mr. Tawney hatte die Güte, mir das Buch zu übersenden und dazu ein Konvolut von Briefen, aus denen hervorgeht, dass es vor etlichen Jahren auf Wunsch Herrn Bell’s nach Colombo geschickt wurde, (Geiger, Mäldivische Studien I., pp. 649, 650.)

† In a Letter, to the writer, of March 19, 1890, the late Mr. D. W. Ferguson quotes Professor Kühn as stating that he had "received the Mäldivian Vocabulary from the India Office Library."—B., Ed.
B.

He (Mr. Bell) showed it to some native Máldivians, who were to examine the Vocabulary; but they came to the conclusion that it was full of mistakes and errors, and of little or no value.*

When the Vocabulary reached Ceylon, in June, 1890, Mr. Bell, a Member of the Ceylon Civil Service, had been already transferred to Anurádhapura, as Archaeological Commissioner, to start operations in the Archéological Survey of Ceylon, of which he finally relinquished charge in 1912.

In the interval of twenty-two years, he had neither the spare time, nor the opportunity, of prosecuting his Máldivian Studies.

All that he could do, he did: he sent the Vocabulary to his generous friend, I. Ahmad Dídí Effendi, elder son of the Máldivian Prime Minister, who had, with much kindness, aided him very greatly, from time to time, in Máldivian matters, when attached to His Majesty’s Customs at Colombo and Galle, in the Seventies and Eighties.

It is surely the irony of fate that the German Professor should cast a slur on a worthy son of a worthy father, A. Ibráhim Dídí Effendi, one of the Professor’s three “active helpers” when in Ceylon, to whose patience and condescension the latter owed so much in the development of his own “Studies.”

“Some native Máldivians”—to whom Mr. Bell is alleged to have shown the Vocabulary—have, in reality, like Falstaff’s “rogues in bukrám,” swollen from a single individual—no ordinary “native” of the Islands, but one of the ablest of Máldivian noblemen.

Letters II., III., IV.—as the Professor must have been aware, from the copies filed in the “bundle of letters” sent to him, though he ignores them—clearly establish the fact that the whole burden of Ahmad Dídí’s and his Himití referee’s condemnation of “the book” rests on this, viz., the incorrectness of the work as a Comparative Vocabulary of the Hindústání, Persian, and Máldivian Languages.

Professor Geiger is himself fain to make the confession: the “London Vocabulary is, indeed, not free from errors; and a considerable number of words contained in it can be rejected at once as worthless.”†

---

* Bell legte es einigen eingeborenen Máldivianern vor, welche das Vocabular prüfen sollten, aber zu dem Ergebnisse kamen, dass es voll sei von Fehlern und Irrtümern und nahezu keinen Wert besitze. (Geiger, loc. cit., p. 651.)

† Das Londoner Vocabular, mit dem ich mich nur auf grund der eigenen Beobachtungen zu beschäftigen habe, ist freilich nicht frei von Irrtümern, und eine beträchtliche Zahl von Wörtern scheidet für uns als wertlos von vornherein aus. (Geiger, loc. cit., p. 650.)
To the Professor, however, "the mistakes" are not due to "ignorance"—regarding which Ahmad Dídí and his Persian Pandit apparently have no shadow of doubt—but to a "praiseworthy, though naturally impracticable endeavour"—and, therefore, unprofitable and foolish—"to give, wherever possible, a translation for every Persian and Hindústání word."

"There are," adds the Professor—a naïve admission—"in this Vocabulary numerous words (technical terms, &c.) for which there neither are, nor can be, found equivalents in Maldavian."

Be it placed, nathless, to his credit, that Hasan-bin-Adam seems honestly, despite his "heavy handicap"—employing for the nonce the expressive metaphor of the Hunting Field—to have made a plucky attempt, "mounted" at times on "Paraphrase," at times on "Transliteration," to "take impossible fences"—at which he, naturally enough, "came a cropper"—thereby showing us (as the Professor considers, with unconscious humour) that he quite "understood his task."*

C.

I regret to be obliged to say that the Máldives whose aid Mr. Bell sought, clearly did not take much pains in the matter: perhaps they did not possess the necessary knowledge of Persian and Hindústání.†

The unworthy insinuation against "the Máldives whose aid Mr. Bell sought" (i.e., Ahmad Dídí alone, though the

* Aber die Irrtümern erklären sich zum Teil als blosse Schreibfehler und entschuldigen sich damit, dass es eine durchaus feststehende Orthographie im Máldivischen überhaupt nicht gibt, und die Wörter, welche ich als wertlos bezeichne, fallen nicht der Unwissenheit des Übersetzers zur Last, sondern erklären sich aus dem an sich ja löslichen aber natürlich undurchführbaren Bestreben, wo möglich zu jedem Persischen und Hindustani-Wort eine Übersetzung beizuschreiben.

Nun finden sich aber in dem Vocabular zahlreiche Wörter, z. B. technische Termini u. s. w., für die es im Máldivischen kein Äquivalent gibt, noch geben kann. Da half sich denn Hassan bin Adam auf doppelte Weise: entweder gab er statt der Übersetzung eine erklärende Paraphrase oder er setzte das Persische (bezw. Arabische) oder Hindustani-Wort in Máldivische Buchstaben um.

Von den "Paraphrasen," um diesen Ausdruck der Kürze halber zu gebrauchen, sind übrigens viele ganz verständig und beweisen uns zum mindesten, dass der Übersetzer seine Vorlage verstand. (Geiger, loc. cit., pp. 650, 651.)

† Ich bedauere, sagen zu müssen, dass die Máldivianer, an welche Herr Bell sich gewendet hatte, sich die ihnen gestellte Aufgabe offenbar nicht allzu schwer machten, vielleicht auch nicht die nötigen Kenntnises im Persischen und Hindustani besassen. (Geiger, loc. cit., p. 650.)
latter justifiably invoked the extraneous aid of a Pandit at Himiti, as the Letters II. to IV. in the bundle must have apprised the Professor, without possibility of misconception, and the veiled sneer, no less at that Maldives nobleman's knowledge of Hindustani, than his travelled friend's knowledge of Persian, may best be left without comment.

Copies of this Special Number of the Journal of the Ceylon Asiatic Society will, however, be sent to I. Ahmad Didí Effendi (now an honoured Minister at Malé), and to his father, A. Ibrahím Didi, Dorhiméná-kilagefánu, the Prime Minister, "equally for the delight and amazement of good men"—as the Mahawansa quaintly puts it.

D.

At any rate they ("some native Maldivians") were in error in calling in question Hasan-bin-Adam's knowledge of their mother-tongue.*

This is deliberately setting up the proverbial "man of straw"—with the usual result.

Nowhere, and at no time, have Ahmad Didi and his Himiti authority called in question Hasan-bin-Adam's "knowledge of their mother-tongue."

The unjustifiable charge is the more strange, in view of Ahmad Didi's express and voluntary declaration (see Letter II.), that "the man seems never to have been acquainted with any other language than Maldivian," albeit apparently perfunctory in his methods.

E.

It is natural that I (in Germany), so many thousand miles away from the land of origin, was not in a position to verify all the new words of the "London Vocabulary"; and for this reason especially deplore the fact that this could not be done at the time that the "London Vocabulary" was in Bell's hands, and his Maldivian helpers were there.†

* Jedenfalls thaten sie Unrecht daran, die Kenntnis der eigenen Muttersprache bei Hassan bin Adam in Zweifel zu ziehen. (Geiger, loc. cit., p. 650.)

† Es ist aber natürlich, dass ich, so viele tausend Meilen vom Ursprungslande entfernt, nicht imstande war, alle neuen Wörter des LV. zu verifizieren, und aus diesen Grunde vor allem beklage ich es, dass dies nicht geschah zu der Zeit, als das LV. in den Händen Bell's und seiner Maldivischen Gewähramänner sich befand. (Geiger, loc. cit., p. 652.)
During the time the "Leyden Vocabulary" was in Mr. Bell's hands it could not be put to direct use. He was, as stated above, stationed then, under Government orders, at Anurádhapura, in the North-Central Province, an interior district of Ceylon; and fully occupied with Archaeological work.

To have sought to muster "Máldivian helpers," of all people, to "a pleasant walk, a pleasant talk," amid the distant ruins of that "Buried City"—the ancient Capital of Lanka—would have met with success equaling that of the cynical invitation by a certain Walrus and Carpenter to the luckless "Oysters," when—"answer came there none!" For—

Green Earth has her sons and her daughters,  
And these have their gardons ; but we  
Are the wind's and the sun's and the water's  
Elect of the Sea.

F.

The book was returned by Ahmad Didi, from Málé, at the close of 1895.

It was restored by Mr. Bell to the India Office a few months later, with a letter of frank apology—distinctly due for the very great delay which had ensued, and for which full personal responsibility was, of course, accepted unreservedly.

To the apology was added expression of real regret that it had not been found possible to turn the Vocabulary to account, it having been "condemned as incorrect and valueless" in the copies of Ahmad Didi's Letters (II., III., IV.) annexed to Mr. Bell's Letter.

Some particulars regarding the Vocabulary (not given by Professor Geiger) were jotted down by Mr. Bell in a brief Note, before finally despatching the book to England:—

The Leyden Vocabulary.*

In the Indian Office Library is—

"A Vocabulary, Persian and Hindostanee [to which was subsequently added, in pencil, 'and Máldivian']. Calcutta. Printed by Thomas Hubbard, Hindoostanee Press. MDCCCLVIII."

Size, 8vo., 9½ in. by 6½ in.; binding, brown leather, mottled; cover, plain; back, six urn figurines between seven ornamental bands, all gilt.


* See supra, Appendix A, pages 127-128.
It contains 216 pages, of 18 lines (with exceptions) to the page. Each line consists of a Persian word; as well as (to some extent) its Hindustani equivalent, opposite, in "Devanagari" character. Beyond this is given the Maldivian version, written clearly in the Gabuli Tana, or modern Maldivian, characters.

Many lacunae occur in the book.

Inside the cover, at the beginning of the book and on the fly-leaf, is written out, irregularly, the Gabuli Tana syllabary (vowels and consonants), starting thus: Ma, Mi, Mi, Me, Mo, Ma(N), Mi(N), Me(N), Mo(R), Me(R), Mo(R), and ending with Ta, Ti, Ti, Te, To, Ta(N), Ti(N), Te(N), To(R), Te(R), To(R).

The blank page before the Title Page bears some Persian (?) writing, with date A. H. 1223.

On the pages of the fly-leaf at the end of the book there are transcribed, in two separate columns, what look like archaic variants of the Gabuli Tana Alphabet—that on the first page giving the consonants from M to N; that on the second page the syllables from Ma to Ta, with dots and dashes, headed by the title "The Divas Alphabet."

Of both these columns of antique writing, a very careful tracing was made by Mr. D. A. L. Perera, Head Draughtsman (now Muhandiram and Native Assistant) of the Archaeological Survey. They have been reproduced by photography, and appear on Plate V., 1 and 2.

ANNEXURES.

I.

(Letter, June 6, 1890, from Dr. R. Rost.)

India Office, Whitehall, S.W..

June 6, 1890.

My dear Sir,

Professor E. Kühn, of Munich University, informs me that you are working at Maldives. At his suggestion, I send you a Maldivian Vocabulary, which turned up in our Library some time ago.

As you may wish to have the use of it for some time, I enclose the usual voucher, which I would ask you to sign and return.

H. C. P. Bell, Esq., Ceylon Civil Service.

Ever sincerely yours,

R. ROST.

* See footnote † on page 21, supra.
II.

(Letter, November 13, 1890, from I. Ahmad Didi.)

The Vocabulary has been printed in the Hijra 1223 (and the Hijra now is 1308), or eighty-five * years ago.

A man, by name Hasan-bin-Adam, of Himiti (Nilandu Atoll), has given the Maldiv equivalents to the Author, as he thought right; but I am confident that there are not ten correct in every hundred, having some acquaintance with the Hindustani language.

I found, to my surprise, that the Maldiv equivalents were greatly wrong, as the man mentioned above seems never to have been acquainted with any other language than Maldiv; and even in the Maldivian sentences some are not completed.

I think it would be useless labour for you to take the trouble to edit this work.

III.

(Letter, November 26, 1890, from I. Ahmad Didi.)

I have now gone through the whole Vocabulary.

Not being fully competent in Hindustani, and not knowing Persian, I am unable to judge whether all the words are correct or not.

I am able to judge of those which I understand, by comparing them with Hindustani, but not with Persian.

I shall write for you the equivalents in Sinhalese of the correct words I am able to make out.

The person who has given the Maldiv equivalents in the book has done so through interpretation, it seems; that is why so many of them are wrong.

IV.

(Letter, December 7, 1895, from I. Ahmad Didi.)

Regarding the Hindustani, Persian, and Maldivian Vocabulary, which you handed me when I was in Ceylon, for translation either into English or into Sinhalese.

* Lunar years. By the Christian Era reckoning, eighty-two years (A.D. 1890-1808).—E., Ed.
When I examined the book it was found to be a Persian and Māldivian Vocabulary. Two or three pages only contained the translation in Hindūstānī; and, therefore, it was not possible for me (being not competent at that time in the Persian language) to go on comparing whether the Māldivian translations were correct or not.

When I came here, I heard about a man in Himitī, who had for many years visited India, and had acquired a knowledge of the Persian language. To him, therefore, I forwarded the book for examination.

He wrote to me saying that the Māldivian translations are mostly incorrect, and do not agree with their Persian equivalents; and that, it seemed to him, the work had been done by a man who did not know the Persian language properly; or that he might have translated through the aid of Hindūstānī, even which language he may not have known well.

As the Himitī man says that the book is worth nothing, I have to return it without the promised translation.
APPENDIX C.

THE OLD AND MODERN MALDIVIAN ALPHABETS.

In the compass of a limited Appendix, it is not possible to cover all the ground required for a full treatment of the Old and Modern types of the Maldivian Alphabet.

It must, therefore, suffice for the time being to offer an outline sketch, intended to bring out at least the salient features noticeable in the use of each, respectively.

Without question, Professor Geiger's learned "Maldivian Studies" have very materially advanced general knowledge of the Construction and Grammar of the Maldivian Language, besides, to some degree, extending our acquaintance with its Vocabulary; and these are chiefly material.

But, as touching the collateral branch, its Epigraphy—both the "DIVES (or DIVEHI) AKURU," or Old, and the "GABULI TÂNA," or Modern, forms of Maldivian writing— the Professor, from no fault of his own, has been unable to add appreciably to the stock of information—in the case of the Ancient Alphabet confessedly very imperfect—already existing.

So far as concerns the GABULI TÂNA Alphabet, as given by Christopher, of eighteen (18) Maldivian letters—or, including the Persi-Arabic modified incorporations, twenty-six (26) in all—with its Semitic vowel system of detached accents, &c., nearly all particulars have long been recorded. The influence of the Arabic Numerals 1 to 9, or the first section of the Alphabet, on its written character, as well as the right-to-left mode of writing, are now-a-days well-established facts; rightly attributed to the influence of the Muslim conversion of the Islands, which took place about the middle of the Twelfth Century.

In regard, however, to the DIVES AKURU (literally, "the Island Letters"), the pristine alphabet of "DIVEHI BÂAJE," or "The (Maldiv) Island Kingdom"—unless, perchance, one of the older forms of Brâhma lipi script should yet be discovered on the Group—the case is very different.

What little is known about the DIVES AKURU is based almost entirely on two authorities.

These are Christopher and Young's communications made to the Geographical and Royal Asiatic Societies, between 1836
and 1841, or more than three-quarters of a century ago; and Gray's Paper, which was penned some five and thirty years later, and printed in the Royal Asiatic Society Journal of 1878.*

Beyond the welcome, and pro tanto successful, effort of Gray to show, by Tabulated Comparison (see Plate II.), the more or less close connection between this EVÉLA, or "Ancient," Alphabet and that of Mediæval Sinhalese lithic inscriptions, nothing has been printed tending to elucidate the real origin of the DIVES AKURU Alphabet.

Writing in 1900–1902, Professor Geiger, despite his very persistent and highly important researches into the Structure of the Mâldivian Language (conducted first at Colombo itself, during a three months' sojourn in Ceylon during 1895–1896, and subsequently in Germany), has to content himself, and his readers, with falling back wholly on (a) Christopher's partial syllabary of that well-nigh unknown Alphabet, and (b) Christopher and Young's joint assertion regarding an alleged special peculiarity, viz., that "the separate letters appear in a different form according to the vowels to which they are joined."

I.—"Dives Akuru" Alphabet.

As stated, all that has been published up to date regarding the Old Mâldivian script is contained in a short reference, found in the Memoir compiled by Naval Lieutenants Young and Christopher (Transactions, Geographical Society, Bombay), to "the most ancient character, called by the natives the DEWEH HAKURA"; and the valuable, but incomplete, delineation (eighteen letters only) of the Alphabet communicated to Dr. Wilson by the latter officer (Journal, R.A.S., 1841, pp. 42–76).

In the above Memoir (see supra, page 20) it is said that these characters "in all likelihood were used by the first inhabitants"; but "the knowledge of them," not being remembered in the Northern Atolls, was even then (1835 circa) "nearly lost," though partially used for "orders" to the Southern Atolls, where "the writing appears to have been retained longest"; that "no old manuscripts with this character (which is written from the left hand) are preserved"; and, finally, that "one peculiarity in the Alphabet is that some of the consonants change their form according to the various vowel sounds with which they are united, the construction of the letters being altogether different."

This last-mentioned "characteristic phenomenon" of "the Ancient Maldive Alphabet points," according to Professor Geiger (supra, p. 25), "towards a writing which is very closely related to the Aśoka Alphabet."

The above represents, then, virtually the sum total of present-day outside acquaintance with the Dives Akuru.

It will be shown below, briefly, that this tantalizing dole of information, made eighty years ago, can at this day be considerably augmented.

Even now "old manuscripts" in Dives Akuru character might very possibly come to light, here and there, in the Southern Atolls, were these more distant groups exploited judiciously by systematic search.

At least it is certain that the Ancient Alphabet continues to be used, on occasions, in those Atolls; and songs, &c., written therein may probably yet be obtainable.*

(i.) Origin of the "Dives Akuru" Alphabet.

The obvious affinity of the old writing—not so much with Medieval Sinhalese as to the Tulu of the Malabar Districts of Southern India, which lie opposite the Lakkadive and Maldive Islands; or, doubtless, even more nearly to an older Grantha type of Tulu-Malayalam, or Arya Eluttu, to which the Divesh Akuru may well have been closely akin—strongly suggests the former existence of a fuller list of characters, including aspirates.†

The Dives Akuru Alphabet, so far as it is utilized at the present day, has manifestly been made to fall into line with the modern Gabuli Tana Alphabet, both in the current order, as well as the limit, of its characters.

Evidence has not been forthcoming hitherto—if such exists still on the Islands—concerning its original extent as compared with Sanskrit and other Indian alphabets; but it seems most probable that it once possessed, like them, a more complete complement of letters, embracing not only aspirated consonants, but additional sibilants also.

With the acceptance of Muhammadanism, and the adoption of an alphabet based on a compromise with Semitic script and mode of writing, the need for aspirated letters, and the palatal (s) and—except rarely—the cerebral (sh) sibilants of Indian systems vanished. The dental surd s with sonant z sufficed usually.

* Thirty or forty years ago Mr. Bell procured a few songs, &c., from Maldivian Islanders, both in Dives Akuru and Gabuli Tana writing.
† Unless the Dives Akuru followed the limitation of the Eju Alphabet, which dispensed with aspirates.
Hence, as will be seen by Plate VI., the *dives akuru* Alphabet, as now surviving, is confined to the narrowed limits and changed order of the *gabuli tâna*.

(ii.) *Syllabary.*

There is evidence on record that Christopher must have been acquainted with all the basal "vowel-consonants" (i.e., those with inherent short `a`), as well as the vowel system, of the *dives akuru* Alphabet; but that, with characteristic modesty, he confined himself in his manuscript (from which Dr. Wilson printed) to giving only the equivalent *aksharas* for the first eighteen (18) letters of the *gabuli tâna* Alphabet.*

Inquiries pressed by the writer, when attached to H. M. Customs at Colombo and Galle in the Seventies and Eighties, elicited definite information that *dives akuru* characters *exist corresponding virtually to the entire gabuli tâna* Alphabet, the only exceptions being (see Plate II.) the two so-called "adopted" or "borrowed" Arabic letters *gh* and *th* or *dh*, sub-scribed with three dots, given by Christopher and reproduced by Gray.

Of what survives of the original *dives akuru* Alphabet, a duplicated syllabary of consonants (with short `a` only; except *h*, which is shown, *exempli gratiâ*, fully inflected) and vowels is now presented in Plates VI., VII.

The upper letters of each division exhibit the form (probably the purest) obtained from the *Southern Atolls*, the lower that of those from *Malé*, the centre of the Group.†

From these the main characteristics of the Old Alphabet may be fairly grasped.

The basal forms — twenty-six (26) in all, inclusive of the *sukun* as a nasal — will be found illustrated on Plate VI., in

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* Lieutenant Christopher met the travelled French savant, Monsieur Antoine d'Abbadie, at Tujurrah, in 1841.

† I never saw Christopher; for I was blinded by ophthalmia when he called on me. He promised to send me a copy of the Old Mâldive syllabary; and I thanked his messenger warmly the following day, a few hours before Christopher set sail to receive his death wound on the Indus (1848). When I recovered my eyesight, I saw with regret that he had sent me a list of consonants (34), vocalized only in `a`, followed by a tantalizing ' &c.' I boarded the Indian Navy Warship; but Christopher was then gone." (Extract from a letter to Mr. Bell, dated February 2, 1887, Basses Pyrénées.)

The letters in Christopher's list, as copied by Monsieur d'Abbadie, show 18 with short `a`, and 16 with either long `A` or short `i`.

† The letters as written in the Southern Group were given by Ahmad Didi, of *Fua Mulaku* Island; the others were kindly supplied by Ibrâhim Didi Effendi, Dorhiménâ-kilage-fânu (now Prime Minister), from *Malé*. 
which (a) the letters ("vowel-consonants") commencing with Ḩ (according to modern usage) and ending with Y, and the sukun, are set out; besides (b) some variants.*

These are supplemented in Plate VII. by (c) the five initial vowels, short and long; their (d) medial signs; together with (e) the consonant Ḩ (the first of the Alphabet), as modified by all its vowel inflexions; and (f) a few compound letters.

Finally, (g) specimens of the writing are added.

(iii.) Consonants.

The inflected forms of Ḩ, as shown in Plate VII., definitely explode the long-standing "myth," viz., that "the separate letters appear in a different form according to the vowel to which they are joined"; except in so far, and only in so far, as the addition of vowel signs necessarily modifies the outlines of the consonants affected, as in Sanskrit, Sinhalese, &c.

Ex uno discere omnes. Some consonants may assume a variant shape (see Plate VI.); but, whatever the shape adopted, the addition of vowels, or the sukun, in no way affects them, beyond the inevitable modification resulting from the attachment of the vowels, &c.

A radical difference between the Old type of character and the New lies in the DIVES AKURU base-consonants being, as stated above, like those of Sanskrit, Sinhalese, and other Indian cognate alphabets, actually "vowel-consonants" (i.e., each contains the short vowel a); whilst the GABULI TĀNA letters are pure consonantal signs, quite vowel-less until vivified by the super-script, or sub-script, accents common to Persian, Arabic, &c.

The only indication of aspirates (Ḥ excepted) and extra sibilants once forming part of Maldivian script is furnished by the occurrence in both Alphabets of aksharas for P and F (the simple breath-sound of the aspirated digraph PH), and the occasional employment of SHA in GABULI TĀNA.

* No uniformity has ruled so far for the order of the "adopted," or "borrowed," consonants of the Modern Maldivie Alphabet as contrasted with the first eighteen letters. These should start with Ḩ and end with Ṯ correctly; though the latter half (m to Ṯ) has been sometimes (as by Gray) transposed with the first half, making the last letter Y.

Christopher (reproduced by Gray; see Plate II.) gives (from Persian) C, P, T, (from Arabic) Z, Y, J, GH, TH (or DH); omitting S. Geiger (adopting—for these nine only—the order of the pseudo-GABULI TĀNA in the "Leyden Vocabulary") prints (Plate I.) Y, Z, Č, J, T, S, F, Greek γ for GH, and T underlined for TH (or DH). In Plate VI. the order of the first seven (as copied from the DIVES AKURU manuscript alphabets obtained by Mr. Bell) runs S, T, Č, Y, Z, J, P; but definite authority is not claimed for this obviously unsystematic jumble.
(iv.) Vowels and Vowel Signs.

The Old Maldivian Vowel-sign variations (the natural sequences of the markedly divergent forms of the Initial Vowels, as written in the Southern Atolls and at Mále) are well exhibited in Plate VII.

The distinctive shapes of the Southern-type vowels have manifestly given place elsewhere to a vowel system based on the a consonantal sign (the gabuli tána a), adapted so as to form the other vowels by the addition of the several inflexions.*

Abnormal, and even contradictory, usages seem prevalent. These vagaries are doubtless due to the want existing of a recognized standard in a very elongated series of Atolls, which stretch for over four hundred miles from North to South.

The Eight Vowels.

Initial and Medial forms are employed for both the short and long Vowels a, á, i, i, u, ú, e, é, o, ó, in accordance with the Sanskrit canon; but not for the diphthongs ai, au, which, seemingly, have to be formed by the respective conjunct vowels.

A, á.

The short a, as stated, is inherent in the consonant; the sign for long á is written separately, and, like the Sinhalese elapilla, to right of the letter.

I, i.

The invariable broad rule followed in Devanágiri and similar Indian scripts, of using the super-script medial signs for i, í, meets with unlooked-for exception in the case of the Dives Akuru Alphabet.

As will be seen (Plate VII.), these signs differ only from that for long á in that, whilst the latter is detached, i, í should be united to the consonant (in the case of long i with a slight kink at start), and carried below it partially, or, in cursive script, fully round, to the left, after the manner of the Sinhalese uttara rakaráŋsaya (peculiar r sign) in ః, śr, and Old Maldiv srí.

A not-improbable explanation of this anomaly may be that the Maldivians adopted Medial signs of the rare ṇi, ni vowel signs (which are written below the consonant in several old Indian alphabets) in lieu of those for i, í.†

* See the lower line of Vowels on Plate VII.
† See Burnell, South Indian Palæography, 1878; Faulmann, Das Buch der Schrift, 1880; Holle, Tabel van Oud-en-Niew Indische Alphabetten, 1882.
U, Ù.*

These signs are usually attached to the consonants below in accordance with that form (hook to right) of the pápilla used with certain Sinhalese consonants; but the alternative adoption for short Ù of a superscript form appears to be allowable for several, if not all, letters.

E, Ý.

The Sinhalese practice rules nearly. The vowel-consonant with short a, following a small circle, serves for short É; and for long Ý a similar double circle looped: these being the substitutes for the Sinhalese kombuva and its manner of employment.

O, Ó.

Here the usage is apparently irregular. The kombuva symbol is followed by the consonant inflected with either i or u vowel signs;† whereas the Sinhalese and Indian fixed rule is to employ the consonant with short a and long á respectively.

SUKUN.

The wavy semi-diagonal symbol (possibly an évolution of the two kinds of Sinhalese al mark rolled into one) employed for the sukun of the Dives Akuru—as distinct from the small open superscript circle (Sinhalese, bindu) in Gabuli Tána—is written not merely above, but to the right of the letter with which it is used.

Undoubtedly the former should be classed with the stroke-like Sanskrit viráma and upright al of Sinhalese; whilst the later bindu, or dot, is common as well to South Indian Prákrit manuscripts, and goes as far back as the early lipi of India.

For the use and sound-values of the Máldiv e sukun, see supra, pp. 27, 28.

(v.) Writing.

The Dives Akuru Character is written in two ways:—

(i.) Ordinary; each akshara being formed separately.

(ii.) Cursive; with two aksharas united, usually by carrying the Máldiv e forms of the Sinhalese élapilla or ispilla signs round the head of its consonant to unite with the next letter.

Samples of (i.), the simpler form of the script, appear in (a) a list of birudas (eulogistic epithets) of Máldiv e Sultáns (Plate VIII. 3), and (b) the Dives Akuru transcript of the Gabuli Tána letter on Plate IX.

* Note the variant Medial signs for long Ù (Plate VII.).

† In the form employed in the Southern Atolls, a vertical stroke heads the long ó, both Initial and Medial.
Epithets of Máldive Súltáns.

1. Suvaśti śrī-mattā (? śrī-mata)†
   Hail! With beauty endowed,
   Mahá śrī-bari †
   of great fortune the bearer,
2. Kusa furadāna † śrī rannavaloka ‡
   in wisdom pre-eminent, glorious war-lord,
3. Ábárūna †
   śākā sāstura
   (to the race) the ornament, in arts and sciences
   aúdāna †
   accomplished,
4. Kiriti kattiri bovana † mahá radun.
   renowned, a Kshatriya, of the Universe the Great King.

Stanza.

The following "Stanza" (spelt as written, and quoted from "dioge raivaru," a favourite Máldivian poem) affords a specimen of both styles: (i.) on Plate VI.; (ii.) on Plate VIII. 4:—

1. Tavašuāri § eruvi nao
   With sea-coconuts loaded the vessel
2. Báilate bīheti naafu
   was taken out, when going aground, into deep water
3. Rāra dioge adanaafu.
   to sail, O! Dioge, to Aden.

The Máldive Islanders are expert and intrepid mariners, whose picturesque boats (M. opii) may be seen in most Indian ports, not infrequently.

At times—"sailing upon different stars (by means of their effective, if primitive, nautical instruments) in lieu of points of the compass"—they make greatly adventurous voyages,

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* See, too, supra, p. 54, and Appendix D.
† See infra, Appendix D (Sultán’s Missive: A.D. 1795).
‡ Sanskrit Rannavaloka : lit., "warfare o’ersee" (raja, "war," "battle"; avaloka, "seeing," "supervising"). A biruda of the Ráṣṭhrakútas (Ep. Ind., VI., 189). Cf. Avalokitéśvara, "the lord who looks down (in compassion)." Ábárūna (not found in Sultán’s Missives) = perhaps, S. abharaya, "ornament."
§ Tavašuāri, "the hard (shelled) coconut" (cf. S. tāvara, "firm").
This, the double-coconut (Lodoicea Sechelliarum), from its fruits being carried by currents from the Seychelles and cast ashore frequently on the Máldive Islands obtained the names Coco-de-mer ("sea coconut") and Cocos-des-Máldivès.
In former days it was highly valued as an imagined sovereign remedy for all sorts of ailments. See Hak. Soc. Pyrard, I., 230.
from the "tempest-haunted" Atolls, in their small, light-built, but most sea-worthy vessels, as far as Aden, Calcutta, Penang, Sumatra, &c., braving the storms and formidable currents which sweep round the Indian Ocean and elsewhere.

Lo! our barque’s upon the wave,
Dangers of the deep to brave,
Path ’mid ocean-wilds to pave—
To Aden.

Guiding stars with kindly ray
Will direct us on our way
Through the darkness, day by day—
To Aden.

Seas of strife as wide as deep,
Restless waves that never sleep,
Currents of terrific sweep—
To Aden.

Slender barque of bosom’d sail,
Breasting bold the sternest gale
Till her haven’s light she hail—
At Aden.

II.—“Gabuli Tana” Alphabet.

Particulars regarding the Gabuli Tána Alphabet, and its use, were afforded by Christopher (1833): these were partially reprinted by Gray (1878), and have been touched on by Geiger (1900).

Details appear in the “Studies” (supra, pp. 20–29), in Appendix A, and in Plates I., II.

Some additional remarks may be offered.

(i.) Variant uses of “Tána” Scripts.

Certain variations in the order of Tána script are in vogue at the Maldives.

The Memoir already quoted says (supra, p. 21):—

There are several kinds of Tána writing; and we are inclined to think that the one at present used was not so generally adopted until within the last fifty years, as many tombstones are evidently inscribed in a character differing from the Gabuli Tána: the letters, at least, have a different sound, and the signs used for vowels are different.

Nothing seems to be known of tombstone epigraphs other than those in the Old and Modern Maldivé character and Arabic. It is possible that Young and Christopher may be
referring to the **dives akuru** as the unknown tongue; or to some chance gravestones of aliens carved in their special script.*

Artificial transpositions of "**tána** writing," smacking of semi-secret, semi-apparent "codes," employed by social classes or private individuals, are occasionally indulged in to this day — apparently **pour passer le temps**, rather than for any definite object.

Of these are the "**hara tána**" and "**de-fa(t) tána**" systems—nuances, pure and simple, of no real importance.†

According to the **de-fa(t) tána** mode, the two halves of the **gabuli tána** (I., II.) are exactly interchanged, i.e., **h = m**, **r = f**, and so on; whereas in **hara tána** the mutation is effected between consecutive letters, i.e., **h (hara) = r (gabuli)**; **r (hara) = h (gabuli)**; **n (hara) = r (gabuli)**; **r (gabuli) = n (hara)**, &c.

In the following Table, Columns I. and II. give the more usual eighteen (18) letters of the **gabuli tána** Alphabet arranged for **de-fa(t) tána**, so that the first nine balance the last nine placed opposite to one another; whilst Columns III. and IV. show the equivalent **hara tána** letters matching those of **gabuli tána**.

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(a) **gabuli tána** = Columns I. and II. together.
(b) **de-fa(t) tána** = Columns I. and II. opposed.
(c) **hara tána** = Columns III. and IV. opposed to Columns I. and II.

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* When at Mále in 1879, Mr. Bell did not notice any graveyard records inscribed in scripts other than **dives akuru**, **gabuli tána**, and **arabic**; but closer search might possibly have revealed such.
† Abdul Hamid Didi writes:—"The **hara** and **de-fa(t) forms of writing and conversation are still in use among the higher classes of **Máldives**; sometimes in the presence of ordinary people."
Examples.

(a) Kula Sundura Kaatiri Bovana Mahá Radun.
(b) Nuba Udnuta Nasriti Lojada Hamá Tanud.
(c) Uta šurfuna Aklini Lomara Vará Nafur.

(ii.) The "Leyden Vocabulary" Alphabets.

The so-called "archaic variations" (see supra, p. 25) of the GABULI TÁNA Alphabets attributed to Hasan-bin Adam ("transmogrified" by Professor Geiger in Plate I., both as regards the respective order of their appearance in the "Leyden Vocabulary" and their true delineation; but correctly represented in Plate V.) offer a strange puzzle.

It seems highly improbable, on the one hand, that—

"Exceeding peace had made Ben Adhem bold,"

and that he, or other unsophisticated Máddivian, would have laid himself out deliberately to invent, from the ordinary GABULI TÁNA of his day, spurious alphabets to be foisted on the erudite Dr. John Leyden as the "DIVES AKURU."

On the other hand, there is the distinct opinion regarding Hasan-bin Adam's linguistic limitations contained in Ahmad Didi's Letters (see Appendix B, supra); coupled with the crushing condemnation, recently put on record by Abdul Hamid Didi, another son of the Máddivian Prime Minister Ibráhim Didi, that "the alphabets" are "pure inventions of Hasan-bin Adam," concocted to serve private purposes.*

Be the case—if there be any case—what it may for the genuineness of the two alphabets of the "Leyden Vocabulary" as "archaic variations" of the modern GABULI TÁNA, of this, at any rate, there can be no question—they have nothing whatever to do with the Old Character, the true DIVES AKURU.

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* "The alphabets you have sent me should not be taken seriously as Máddivian letters. They are pure inventions of Hasan-bin Adam, of Himiti. He must have composed them in order to prevent others reading his private writings. It is not the first time that I have seen, and known, persons writing or inventing such letters for their own personal use. I enclose herewith a modern specimen of such fancy letters.

"The letters contained in the photographic print (Plate V.) cannot, of course, be called the DIVES AKURU Alphabet: they are, as you say, formed from GABULI TÁNA letters." (Extract from a letter to Mr. Bell.)

The "specimen" of TÁNA writing sent—playfully styled INGIRÉSI (English) TÁNA—is formed on the stiffest angular lines, not unlike the form of Column I (i.) on Plate V.
(iii.) Origin of the "Gabulī Tāna" Alphabet.

How did the Gabulī Tāna Alphabet originate? A simple explanation, primā facie reasonable, is submitted tentatively.

With the gradual influx of Arab trade and the growing influence of settlers on the Islands, which culminated in the Muslim conversion of the Twelfth Century, the continued use of the cumbersome Dives Akuru script would steadily become more and more intolerable; and must almost inevitably have given way to some Semitic mode of presenting the Mālvī language in written form easy of expression, besides following the right-to-left practice of Arabia and Persia.

Hence it is but natural that the Old Writing should come to be supplanted, as far as practicable, by a simpler system based on Persi-Arabic lines.

Thus it could easily happen that the devisers of the New Gabulī, or "Composed," Alphabet, looking for a satisfactory basal substitute for the objectionable indigenous form, found it readily available to a large extent in two sets of Numerals.

These were, presumably, (a) the Mālvī Numerals for 1 to 9 — some at least variants, without doubt, of the Sinhalese Numerals (Plate V. 3) and Lit Akuru (Plate V.* 4),* or other and possibly closer Indian equivalents — which conveniently fell into place as the consonants (ten to eighteen) M, F, D, T, L, G, N, S, P; whilst (b) the ordinary Arabic Numerals of like values were made to serve for the first nine letters H, R, N, B, L, K, A (or Λ), V.

For the rest, the Arabic, Persian, and Urdū alphabets would inevitably suggest adaptations for some at least of the remaining consonants needed.†

No alphabetic revolution could be more smoothly effected: happy selection, compromise, and modification would meet all requirements with the least possible inconvenience.

(iv.) Classified Table of the Mālvīan Alphabet.

The arbitrary arrangement of the Gabulī Tāna Alphabet has naturally destroyed that orderly scientific classification (Gutturals, Palatals, &c.) founded upon Pronunciation, and

* For the Sinhalese Numerals and Lit Akuru (or Lit Ilakkam), see C. A. S. Journal, 1852, Appendix, xlvi., xlvii.

† The connection of the Sinhalese 1, 2, 3, and 7 with the Mālvī Numerals is clear; the others (4, 5, 6, 8, 9) are open to doubt; for them the Mālvīans may have preferred some Indian prototypes.

Mālvī s may be an adoption from Persi-Arabic.

† Thus: Christopher's z with one dot above; oh, th (or dh) with three dots below; f formed by similarly sub-scribing Mālvīan f. On the other hand, c, t, y, j, s appear to be free of Semitic influence.
adopted by Grammarians in dealing with Sinhalese and other Indian Alphabets, which, there is no reason to doubt, once ruled also with the DIVES AKURU.

Taking the Consonants and Vowels which at the present day constitute the full Mâldivian Alphabet—Christopher's gh and th (or dh) being excluded, but ñ added—these may be grouped, according to phonetic values, as follows:—*

<table>
<thead>
<tr>
<th>DIVISIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>CONSONANTS</td>
</tr>
<tr>
<td>SURD.</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>1. Gutturals</td>
</tr>
<tr>
<td>2. Palatals</td>
</tr>
<tr>
<td>3. Cerebrals</td>
</tr>
<tr>
<td>4. Dentals</td>
</tr>
<tr>
<td>5. Labials</td>
</tr>
<tr>
<td>6. Gutturo-Palatals</td>
</tr>
<tr>
<td>7. Gutturo-Labials</td>
</tr>
<tr>
<td>8. Dento-Labials</td>
</tr>
<tr>
<td>9. Sukun</td>
</tr>
</tbody>
</table>

(v.) Old "Gabula Tâna" Manuscript.

Various substances have from time to time been utilized in India and the Far East for writing on—prepared cloth, wooden boards, bhûrja bark, palm leaves, metal plates.

* The classification by A. Mendis Gunasékara, Mudaliyár, in his Sinhalese Grammar, 1891, p. 22, is adopted, being easy of comparison in Ceylon. The sukun, in its nasal capacity, like the bindu by Gunasékara, is put last, unclassified.
The comparative poverty of their vegetation and products no doubt forced the Máldive Islanders to resort to yet another expedient.

In 1886 the Editor was able, with considerable difficulty, to procure from the Máldives a couple of old manuscripts, which proved to be written on strips, about a foot in length by five inches broad, of the Pandanus odoratissimus (Máldivian, má-kařikeyo; Sinhalese, vejakeyiya).*

The use of this make-shift material had even then long been superseded by paper on the Group.

The prepared Pandanus leaves are formed into continuous booklets, of convenient size, by folding each strip in and out alternately, so as to make the rough inner surface alone available for receiving the writing, which is in some kind of "fast" black ink.

Two leaves, photo-lithographed from the more archaic manuscript,† appear in Plate VIII. Its writing offers striking comparison with that of the modern Commercial Letter of about 1875 (Plate IX.).

The short diagonals and vertical down strokes (specially marked in R, N, and B), the unusual type of ṅ, the perpendicular B, with the general rugged boldness of all the characters, carry its age back at least to the first half of the Eighteenth Century, if not earlier.

The writing approaches in style the script of the oldest extant Missives in Gabuli táná sent by the Máldive Sultáns to the Dutch Governors at Colombo annually: Missives written also to the Commanders at Galle are more recent.‡

A transcript of the Arabic and Máldivian letters on the third leaf (which contains all the first 18 letters of the Gabuli táná Alphabet) is given below.§

The manuscript is a Máldivian Fadita fo(t) (Sinhalese, mantra pota), or "Charm Book" of love spells, into which a fair proportion of Arabic enters.||

* There is an interesting reference to the use of Pandanus leaves, as a pis-aller for writing material, in the Mahówaṇa.

When King Waṭṭagámíni was fleeing from his "Damila" enemies, he hid in the Vessagiri forest, where he was fed by the Théra Mahá Tissa, of Kuppikala Vihára. "Thereon the king, glad at heart, recording it upon a kála leaf, allotted lands to his vihára for the use of the brotherhood." (Geiger, Mahówaṇa, XXXIII., 48–50.)

† This little book, as folded, measures 5½ in. by 4½ in., and has 7 pages of 65 lines. The other book is slightly larger.

‡ The oldest Gabuli táná Missive discovered by Mr. Bell in the Dutch Records Office, Colombo, is dated October 16, 1713.

§ Arabic words are printed in italic capitals.

Professor Geiger devotes a paragraph (supra, p. 5) to a quotation from Christopher and Young's *Memoir* regarding "the old animistic worship, the belief in demons and spirits, in exorcism, and in magic," which plays an "important part in the life of the people (Máldivians)," despite the counter injunctions of "Islam, the official religion."

Side by side with Muhammadism there has continued to exist an older creed—not the less real because disowned—in demons and spirits, spells, charms, and the like. Anyone thrown in contact with the ordinary Islanders (particularly those of the Southern Atolls) will find demonolatry and nature worship as rife as of old, if pursued now-a-days less obtrusively.*

**Transcript.†**

(Top half: right.)

1. *Aghá ví Tana(r) kiavai Tîr fa*
2. *Harù Arîr Mîhâ Mûna(r) fumelai*
3. *Ahâni Kulaka(r) buñeî Mujaârab*
4. *Fasl vari Tola(r) Kurakâ(r) ni*
5. *Aduru Fatu tin Fatu Rasû*
6. *Lullahi Gefánâî iyahûdinâî*
7. *Haideru Masriîka maghribba*
8. *Haideru Udâi bimaî hai*
9. *Duru Alhâ Kumuttaka suruhattâ*

(Bottom half: left.)

10. *Duru miage de verîr duru miher*
11. *Tîr Fatu liënî e(r) fa(r) kâb*
12. *Ne daaru lani añe(r) fa(r) edu daaru*
13. *Valulanî añe(r) fa(r) oîi daaru la*
14. *Ni varivei fasîl vari tolu bu*
15. *Name ahâde rukur û tîr buri*
16. *Vî fanaku medu buri varugai*
17. *De Kene(r) ru kuralai de bo deko*
18. *La(r) lâi vahaka vara ouâr*

A translation of the manuscript would be out of place in the present connection.

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* Bell, *The Maldives Islands*, p. 58.

† Noticeable is the preference given to *r* (i.) in lieu of the *viene* sign *n*, for mute terminations—here printed *(r)*; (ii.) for the nasal (*e.g., Tîr, Arîr*); and (iii.) for duplicating consonants; also the exceptionally frequent use (as in Sultâns' Missives of early Eighteenth Century) of the cerebral *n*.
POSTSCRIPT.

What has been said above, so far as it relates to the GABULI TĀNA script, is based mainly on the material put together in 1838 by Lieutenant Willmott Christopher,* of the Indian Navy, and the Plate of the Modern, and a portion of the Old, Māldivian Alphabet which accompanied it, when printed in 1841.

That Plate was reproduced in a Paper, published in 1878, by Mr. (now Sir) Albert Gray, formerly of the Ceylon Civil Service, with a summary, below the Alphabet, of Christopher's remarks regarding the sound-values of the letters. (See Plate II.)

It was only to be expected that, in the fluxion of three-quarters of a century or more, the form of the Māldive written character would undergo gradual evolution. This has been the natural course in the history of all scripts of long-continued life.

A comparison of the forms of the letters in Christopher's Table (Plate II.), and those appearing in the "Māldivian Commercial Letter" of 1875 circa (Plate IX.), provides expected testimony to this slow, but no less sure, process of mutation.

Thanks to the courteous aid of Abdul Hamid Didi Effendi, the Māldivian Government Representative in Ceylon (who has himself carefully penned each character), the Editor is enabled to close this Appendix with a list of the twenty-four (24) letters which at the present time make up the full Māldivian Alphabet, and exhibit the GABULI TĀNA as it is written now-a-days, according to best authority.

That steady evolution has continued even since 1875 is illustrated by the form of the Māldivian characters given in the Table on page 167.

* For particulars of the gallant death of this brave Officer at Multān, in 1848, see supra, p. 130 †.

One who knew him intimately wrote: "Lieutenant Christopher, of the Indian Navy, was a very old friend of mine—indeed I was his 'best man' at his wedding, at Aden, in, I think, 1844. You may depend on the accuracy of whatever he put on paper. He was an earnestly religious man." (General H. W. B. Bell, R.E., January 1, 1880.)

The closing words of Christopher's Letter to Dr. Wilson, in forwarding his Vocabulary of the Māldivian Language (MS. in C. A. S. Library), pathetically bespeak the "Christian Soldier" fated to give a noble life for his country within a few years: "(May) you continue to prosper under the fostering care of Our Heavenly Father."
In the absence of any standardized font of cast type, the tendency in manuscript is manifestly towards a "running hand," with its inevitable result—progressive, though unconscious, "slurring" of distinctive forms.

The clear difference between such characters as R and N, Ñ and Z in the GABULI TÁNA of the Old Pandanus Manuscripts, and the Maldive Sultáns' Missives of the earlier years of the Eighteenth Century—those of the first quarter of the Nineteenth Century—and, finally, the "current script" of the later Nineteenth and present period of the Twentieth Centuries, is strongly marked.

Frankly, it must be admitted that the change, thus almost automatically evolved during a period of two centuries, has not made for greater distinctness or beauty in the writing: instead of amelioration, steady chiographic decline is perceptible. This has been due, without doubt, to the want of a recognized printed standard; such, for instance, as has for long ruled—with certain modifications not affecting its general bold attractiveness, teres atque rotundus—in the case of Sinhalese characters of Ola manuscripts and printed books.

The GABULI TÁNA letters which have undergone most change perhaps, during the course of the past two hundred years, are B and J. These do not seem to be used ordinarily at the present day in their old stilted vertical shape.

The form of cerebral Ñ given by Christopher, that was holding the field firmly more than a century earlier, appears to have yielded to the nasal more usually transcribed as the presumed palatal Ñ.† It is believed that the older form, as well as the variants of T and C (see Plate II.), may still be employed at will.

The word KUSHA, among the birudas of the Sultáns in their Missives of the Eighteenth Century, was written (when not spelt simply KUSA) alternatively by Maldive dental s with three dots under, or by the Arabic character for cerebral sh super-scribed with triple dots.

The present-day GABULI TÁNA Alphabet has been arranged on page 167 in three Columns, from right to left according to Maldivean script.

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* The strange type of D found in the FADITA FO(T) (see Plate VIII.) does not occur in Sultáns' Missives.

† Formerly, at least, association of different classes of nasals was allowable; thus, e.g., HUNNA (dental and cerebral). Further, the honorific plural suffix in MANIKUPÁNUMENÑA, and the like, appears with its final nasal looped, but bent to left—apparently the form of palatal Ñ (Plate I.) now, and may be of old, utilized also for cerebral Ñ (see Alphabet, p. 167, and cf. ĐOÑE, Plate IV., line 10).
Column I. gives the first nine letters of the Alphabet: these are virtually the Arabic Numerals 1 to 9.

Column II. shows the next nine, drawn from the Māldivian Numerals* of like values, several of which find obvious counterparts in Indian, and Ceylon, Numerical symbols.

In Column III., the remaining six letters are set out, presumably in their recognized alphabetic order.

With the list of Māldivian characters, Abdul Hamid Dīdī further supplied their Persi-Arabic equivalents as written by Māldivians, appending this important Note:—

We do not use Persi-Arabic letters, unless we find it absolutely necessary to give Persi-Arabic pronunciation, when writing an Arabic or Persian word in Māldivian characters. But we could write Māldivian wholly in Arabic letters, with dots here and there to represent Māldivian TĀNA sound.†

This accounts for the absence from the GABULI TĀNA alphabet of the comparatively little-used characters transcribed by Christopher (see Plate II.) as ŠH, TH (or DH).

The following points should be noticed.

The penchant for modifying Arabic forms by triple dots sub-script is very marked: see B, G, N, D, C.

The Māldivian sign for P is virtually F, subscribed thrice, or once: from Z the super-script dot (test Christopher, Plate II.) has disappeared.

T with quadruple dots above is an Urdū form.

The Arabic letter (here subscribed once and utilized as the equivalent of L) is usually transcribed by z with dot or line below.

---

* Sultán Ibrāhīm Iskandar’s Missive of A.D. 1749 is dated in Māldivian Numerals (M N T D); as is that of Sultán Gházi Hasan Izz-ud-din’s Missive of A.D. 1765 (M N G L), in addition to the Hījra Year 1178 in Arabic Numerals (H H K L).

† In proof Abdul Hamid Dīdī gave the Māldivian title DORIMÉNA KILAGEFĀNU written in Persi-Arabic characters.
Maldavian "Gabul Tana" Alphabet, with English and Persi-Arabic equivalents.

I.  
H R N B E K A

II.  
M F D T L N S P

III.  
W Z E O P X
APPENDIX D.

MALDIVIAN LETTERS.

In his *Mãldivische Studien*, I., 1900, pp. 678–684, Professor Geiger has copied—according to his own transliteration, and with independent renderings into German,* but without giving the Mãldive writing—the only two Mãldivian Letters (Texts, Transcripts, and Translations, in full) which have been yet published.

It may be well, therefore, to reproduce, *in extenso*, both these Letters, as first printed, accompanied in each case by a Plate in replica showing the Mãldive script (see Plates III., IV.).


To these is now added a third.

III.—Commercial Letter. This exhibits, side by side, the two forms of the Mãldive Alphabet: (i.) the Ancient, or DIVES AKURU, and (ii.) the Modern, known as GABUÌ TÁNA.


[The word-for-word Transcript and Translation, given below, written out (with a few trifling errors) by Christopher in his own clear handwriting, were supplemented by a Summarized Translation from the hand of his Editor, Dr. J. Wilson, which was subsequently printed in the Asiatic Society's Journal (*loc. cit.*, p. 74).]

* See *supra*, pp. 49–52, 54–56, for Mrs. Willis's English rendering of the German.
Transcript.*

The following is a specimen of the language. It is a copy of a letter written by the Máldive Málim of a boat at Colombo to his countrymen at Galle:

(1) GÁLIGAI TIBI DIWEHÍNGGE EMME
    At Galle stopping, of the Máldives to all
    KALUNGANAR ARABU OÐI
    the people of the Arab boat

(2) MÁLIMI KALÍGEFÁNU SALÁMEN MIFAHARAG
    the Málim Chief's saláms. Now
    MI RARHUGAI HURHI OÐI FAHARHII
    at this port are the boats:

(3) ARABU OÐI FINLADU OÐI WEDUNG OÐI
    Arab boat, Finladu boat, Present boat,
    FÁDIYÁRU OÐI
    Fàndiyáru's boat,

(4) AHAMMÁ DÍDÎ OÐI MÁNDO-GÉ OÐI HITI-
    Ahama Dídi's boat, Mándu-house boat, Bitter-
    GAS-DARHU-GÉ OÐI MÍFAHARAG
    tree-corner (house)† boat. At present

(5) EMME KALUNG GADA WE EBA TIBÚWEWE
    all people in health remain.
    TIYÁ RARHUGAI HURHI
    At your port (which) you have

* For the Málim's Letter, Christopher, in his manuscript, employed diacriticals; transliterated Máldivian nasal both as Ñ and NG; the mute A at the end of words by Í; B by RH, or by doubling the connected consonant; and T final by I.

His editor, Dr. Wilson, converted Christopher's silent Í into italic Í, as well as using italics instead of subscribed dots for cerebral consonants; inserted a short diagonal stroke at foot between duplicated consonants; and changed I into short I.

Geiger abandoned NG for single N, and I for the original T final; adopted N with superscribed dot (here printed ‹) for final semi-nasal; substituted apostrophe (') sign for mute A; and R with small superscript ‡ for RH; restored diacritical dots; and utilized hyphens freely.

† Christopher has rendered MÁNDO-GÉ and HITI-GAS-DARHU-GÉ correctly, except that DÁRU means "under." M. HITI-GAS = S. kohomba-yaha, Azadirachta Indica.

Abdul Hamid Didi writes.—These "Houses" (GÉ) are both in Málé Island. MÁNDO-GÉ is, at the present time, the residence of the ex-Sultán's brothers (MÁNDO-GÉ MANIFULUN). HITI, "bitter"; GAS, "tree"; DÁRU (or DÖRU), "under" = together: "the House under the Bitter Tree."
(6) Kabareng fonuwáti mi rarhugai
the news you must send. At this port

Hurhi kabaru mi fonuwíe
(which) there is the news I hereby send.

(7) Wilátung au bódá sáhibeng atuewe
From Europe a new Governor has arrived.

Wilátu rasge
Of England the King

(8) Maruwejjewé lanka gina farhung
is dead. Lacs many in strings

Salámen mi rarhu mas vikki
saláms. This port's fish we have sold:

(9) Himití mas hang diha hai
the Himití fish for seven tens and seven

Riyálayarág mále atolu mas
dollars; the Málé Atoolu fish

(10) Fas dólhos hatakag fáding-fulu
for five twelves and seven; the Fáding-fulu

Kirá mas* sálís-
weighed fish for forty-

(11) Hatakag mihidang vikkaigeng
seven. Thus having sold it

Tibi agímiwewe† lanka gina
we are stopping for the price. Lacs more

(12) Farhung salámen mi liyuní mitangwi
strings saláms. This is written here

Bárusfati duwahung
on Thursday the day.

(13) Máí kaláge russewítái sauda
If God permits (or pleases) in fourteen

Duwahu álugasdu furánémewe
days I shall have sailed; †

(14) Hitai hurhi meve
I have the desire.

* See supra, p. 52. † See supra, p. 53.
The meaning of the above letter appears to be as follows:—
The Málím of the Arab boat to all the people of the Máldives stopping at Galle. The Chief's greeting.†
The boats now at this port are the Arab boat of Finladu, the Offering boats of Fádiyáru and Ahamma Didi, and the boats of Mándu-gé and Hiti-gas-darhu-gé.
All the people are in good health.
Send what news you have at your port. I hereby send what news there is at this port.
A new Governor is come from Europe. The King of England is dead.
Very many greetings.
We have sold at this port, Himití fish for seventy-seven dollars, Málé Atoll fish for sixty-seven, and Fádingflu fish weighed (?) for forty-seven: having sold the fish, we are waiting for the price.
Very many greetings.
This is written on Thursday. If God permits, I shall sail in fourteen days; such is my wish.

II.—Missive from the Sultan of the Máldives: A.D. 1795.

This Missive of A.H. 1210 and its Translation are reproduced below, with the Notes which accompanied it, virtually as they were printed in The Máldives Islands (loc. cit., pp. 78-81). Supplementary matter is given in footnotes.]

It may strengthen the position assumed by Albert Gray (Journal, R.A.S., Vol. X., 1878) regarding the affinity of the Sinhalese and Máldivian languages (whilst of interest on other

* Geiger's Translation (1900) is as follows:—

† See supra, p. 52.
grounds) to insert here a facsimile of one of the Annual Missives of the Maldive Sultans of the Eighteenth Century, with a Transcript in Roman characters, an English Translation, and some Explanatory Notes.

As will be seen, the proportion of words in this Letter clearly traceable to Sinhalese, or Sanskrit, sources is large, amounting to at least 65 per cent.

Transcript.*

\[\text{HUWA'IL GHANI}\]

(1) \text{SUVA\-STI SIRIMATA MAH\-AH SIRI-BARI KUSA FURAD\-A}
(2) \text{NA SIRI KULA SADA IRA SI\-AKA SASTURA AUDANA KA}
(3) \text{ATIRI AS-SULT\-AN HASAN NUR-UD-DIN ISKANDAR KAA}
\phantom{TI}
\text{TI RI BOWANA}
(4) \text{MAH\-AH RADUN KO\-LUBU GORUNUD\-OREWE KIY\-A RASGE-
\phantom{FANA(A) MITA(A)}
\text{FANA(A) MITA(A)}
(5) \text{LA\-AKA HAS FARU SAL\-AM MANIKUF\-ANUME\-GAE KOLU-
\phantom{BUGAI IHU U}
\text{BUGAI IHU U}
(6) \text{LU\-AVI RAS-RAS-KAL\-UAN\-A} MI DIVEHI RA\-A\-JE\-GAI IHU ULUL\-A
(7) \text{VI RAS-RAS-KAL\-UAN\-A RAHMATRIKAAL BEHATEVI FADAIA}
\phantom{ME MANI}
\text{ME MANI}
(8) \text{KUF\-AN\-A TIMAA MANIKUF\-ANU HIAFU\-LUGAI RAHMAT}
\phantom{BAHAATAVAIGEA HUANE}
\text{BAHAATAVAIGEA HUANE}
(9) \text{VIME MANIKUF\-ANUME\-A KIBAIA EDI TIBIM\-AVE MI}
\phantom{DIVEHI RA\-A\-JE\-GAI OD\-I}
\text{DIVEHI RA\-A\-JE\-GAI OD\-I}
(10) \text{YE DON\-E(A)† BEHIGEA GOS MANIKUF\-ANA(A) KUBARI}
\phantom{VE TANAKU TIBI NA}
\text{VE TANAKU TIBI NA}

* Bell (The Maldive Islands, 1882, p. 78) followed Christopher's system of transliteration generally, except in using (i.) \(\text{\textasciitilde n}\) (anusvara) for his \(\text{\textasciitilde n}\), where some nasal pronunciation seemed required, and (ii.) the apostrophe ('') where it seemed to be mute.

In the Editor's footnotes to Geiger's Maldivian Studies, as well as the present reprint of the Sultan's Missive of A.D. 1795, each Maldive character has been transcribed by an equivalent single Roman letter, irrespective of pronunciation. Maldive AVIENI sign, shown as \(\text{\textasciitilde n}\), bears various sound values, according to its usage in Maldivian, whether nasal, duplicative, or simply a mute termination (\(\text{\textasciitilde n}\)). For RH, \(\text{\textasciitilde n}\) is adopted. Words, or portions, written in Arabic are printed in italic capitals.

† Several other spellings (e.g., D\-O\-N\-IYE, D\-O\-N\-E); but all with \(\text{\textasciitilde n}\) (presumed palatal, or variant cerebral), singly or second. Maldivians usually style their Voyaging Vessels FURADI OD\-I, or DATURU OD\-I.
(11) MA E BAYAKU GEADAVAI E MIHUANGE HAIHRUNKAA BEALAVUMAI MI DIVEHI

(12) RÁLJE(A) ADÁVALTERIKAU MANIKUFÁNA(A) EGIAJE NAMA E BAYAKA(A)

(13) MANIKUFÁNUMEA NU-RUSSEVUMEVE MANIKUFÁNUMEANÁI ARAFÓDIGEA-

(14) NUVÁ KUḌA HADITYÁ KOĻA-KÁI AHMAD KUḌA BÁDERI KÉVÍ ÍIÁ FONUÁVÍMU MI A

(15) LÁ DEANEVI KAME(A) KURAÁVAI MI ALUA KIBAIN TAKSÍR(A) VIAS MU’ÁP

(16) KURAÁVAI ÁVALU MÚSUMUGAI FURUVÁ-KAMA(A) EDI VAḌAIGEA HUANE

(17) VÍME 1210 SANAT.

Translation.*

He (God) is bountiful (lit., the richest)!

Hail! Sultan Hasan Núr-ud-dín Iskandar,† Mighty Monarch of the Universe, a Kshatriya, endowed with beauty, possessed of great wealth, who imparts wisdom, (born) of illustrious race resembling the sun and moon, conversant with arts and sciences, of unsullied (fame), to the Ruler, namely, the Governor of Colombo,‡ countless (lit., many million-fold) salutations!

* The German Translation of 1900 runs:—


† “The Mählive Sultáns have assumed the fulsome cognomen Iskandar—applied by Arab and Persian writers to Alexander the Great (Iskandar al Rúni)—perhaps by virtue of supposed descent from the wide-ruling Iskandar Dhul’Ikárnein (‘the two-horned’), a traditional Persian King of the First Race, contemporary of Abraham, and tenth descendant from Noah.” (The Mählive Islands, p. 76.)

‡ See supra, p. 56.
As the former Rulers at Colombo — Your Excellency’s predecessors—and the former Rulers of this Island Kingdom (Máldives) preserved mutual friendship, Your Excellency and Ourselves have borne (reciprocal) friendship in our hearts. May this (amity) continue on Your Excellency’s part!

Should any odi or dóni (Máldive boats) be driven ashore at any place with which (Your Excellency) is acquainted, (We request that Your Excellency will kindly) send for those (shipwrecked) persons, and enquire into their wants.*

(Further) should Your Excellency be aware of any persons ill-disposed towards this Island Kingdom, (We, also, request that Your Excellency will be pleased to) show them no countenance.

For Your Excellency’s acceptance we send—all unworthy though it be—a small present by the hands of (Our Ambassador) Ahmad Kuđa Bađeri Kevi.†

(We beg Your Excellency will kindly) issue directions that his requests be attended to.

If he commit any fault (We hope that Your Excellency will) pardon it.

(We trust that Your Excellency will) allow him to return in the favourable monsoon.‡ A.H. 1210 (A.D. 1795).

Reply of the Dutch Governor.

The Reply of the Dutch Governor, J. G. van Angelbeck, to the Missive of the Sultán, despatched from Colombo on December 2, 1795, is couched in equally friendly terms:—

AAN DEN GELUKKIGEN SULTAN HASEN NOOREDIE ISKANDER, KONING DER MALDIVOS.

Ik heb de eer gehad Uwer Hoogheids brief, en de daar nevens gezondene geschenken, uit handen van Uwer Hoogheids Zendeling, Agamadoe Koeda Banderie Kewie, wel te ontvangen; waar voor ik Uwe Hoogheid zeer vriendelijk bedanke.

Dat Uwe Hoogheid geneigd is vriendschap met my te onderhouden, strekt my tot veel genoegen; en ik zal niet nalaaten, zoo veel mogelijk, alles toebrengen, wat deee vriendschap duurzaam kan maaken.

Nevens dezen biede ik Uwe Hoogheid zoodanige goederen aan, als by de ingesloetene Notietsie vermeld staan, met vriendelijk myner geneegeningheid te willen akcepteeren.

* See supra, p. 57.
† This “Assistant (lit., Small) Treasurer” was sent also in 1793 and 1794.
‡ See supra, p. 58.
Voorts bid ik God, dat Hy Uwe Hoogheid gelieve 'te zegenen met gezondheid en voorspoed, en Uwer Hoogheids Regering steeds gelukkig te doen zijn, tot noch een reex van jaare.

_Kolumbo, den 2nd December, 1795._

_Notes.*_

(i.) The magniloquent _birudas_, "great swelling words of vanity," employed by the Sultáns in their Annual Missives to the Ceylon Governors, have strangely waxed and waned since the commencement of the Eighteenth Century.†

Sultán Íbráhim Iskandar (A.D. 1721-1749) was content to affix to his name RANNAVALÓKA MAHÁ RADUN.‡

In 1750, under Sultán Mukarram Muhammad Imád-ud-din, Máldívan official bombast reached the height beginning _suvaññi, &c.,§_ and attained its zenith some twenty or thirty years later.||

Re-action then ensued; and in letters subsequent to 1805 _circa_, the Sultán's Arabic titles were followed merely by the epithets _KULA SUNDURA KAATIRI BOWANA MAHÁ RADUN—"expressions" which Christopher considered "unexplainable at the present day."[

(ii.) _suvaññi . . . MAHÁ RADUN._—Adopting [provisionally] the translation given above, the Sultán's title may be rendered into Sinhalese as follows:—_Sêpa vévá : srimatvú : mahá šri dharrannávú : prañjá pradhána karannávú (kalyána

---

* In the elucidation of these _birudas_ valuable aid was received, in 1881, from the late learned scholars Waskañugu Subhúti Unnáne, Dhammáloká Unnáne, of Rátmalána, and B. Gúnasékara, Mudaliyáär, Chief Translator to Government.

Suggestions very kindly offered by A. Mendis Gunäsékara, Mudaliyáär, appear in some of the present footnotes to the Notes.

† By gracious permission of the Ceylon Government, Mr. Bell was enabled to have all surviving _originals_ of these Missives (i.) photographed and (ii.) lithographed to exact size, at his own charges. Some of the Missives are choice specimens of calligraphy, written both in red and in black characters. There are many gaps. The earliest Missive in _GABULI TÁNA_ characters discovered in the Dutch Records Office, Colombo, is dated 1713; the latest 1825. They await editing.

‡ First appears in extant Missive of 1732. Prior Missives seem to contain no _birudas._

§ His first Missive (September, 1750) opens: _SUVAÑÑI SIRÍMATA MAHÁ SIRÍ NAVARANNA KÍRÍTI AUDÁNA._

|| Variant epithets, dropped later, are: _RAN-MIWA, DANÁLA, VÍRA-SINGA, AUDA_, which occur combined with more usual _birudas._

¶ The epithets mean: "Great Ruler of the World, a Kshatriya of pure race."

(iii.) MAHĀ SIRĪ BARI.—S. mahā śrī-bhāri, “possessed of immense (lit., great weight of) glory (or wealth).” Cf. sīri bara in preamble of mediēval Sinhalese inscriptions.*

In place of BARI some Missives give DīRI, which may = S. dula, “glittering,” “splendid,” through dīli.*

(iv.) KUSA FURĀDĀNA.—Taken [provisionally] as = S. kuṣa pradhāna. Besides the meanings (a) praṇāva, “wisdom,” or (b) kalyāna, “goodness,” assigned here to KUSA, the compound will also bear the sense (c) S. jala pradhānavā, “Lord of Waters,” i.e., the Ocean, and (d) “Chief of Kusa (Dvīpa),” a division of the universe.† Some Missives read KUṢA.

(v.) SADA IRA.—The order of Sanskrit compounds is followed; īra (for hira) saṁda = saṁda īra.

(vi.) SIĀKA SĀSTURA.—For SIĀKA, Subhúti Unnánse proposed Hindi siśāna, “clever”; rendering the compound (a) daksā anuṣāsakavā, “skilful teacher,” or “commander,” (b) dhūrtā janayāta satravā, “enemy of wicked men.”

Dhammālōka Unnánse, deriving SIĀKA from the Sanskrit sāyaka, “bow,” translated (c) dhanurdhraṇāvā, “skilled with the bow.”

B. Gunasékara, Mudaliyār, suggested (d) Shiāka sāturā (satru), “enemy of the Shias,” the Māldivians being Sunnis; (e) S. siya, “own” + aka (Sanskrit akṣa, “organs of sense”), “subduer of (his) passions”; (f) siya + aka, “eye” = pratyaksha, and sāstura = sāstruvā, “experienced teacher.”‡

* Cf., too, Sribhara (lit., “bearer of wealth or glory”): one of the birudas of a Seventh Century Pallava King, probably Narasinghavarman I. (Epigraphia Indica, X., p. 5). A. Mendis Gunasékara, Mudaliyār, would derive DĪRI from the Sanskrit dhīra, “learned,” “brave”; which seems preferable.

† As the Māldive Rulers style themselves in Arabic, on their Coins, AS-SULṬĀN UL BAR WA’L BĀḤĀR, “Sultān of Land and Sea,” the epithet KUSA FURADĀNA may, perhaps, be better translated “Lord of the Ocean” (S. jala pradhānavā).

‡ Taking SIĀKA SĀSTURA AUDĀNA KAṬIRI together, A. Mendis Gunasékara, Mudaliyār, would translate: “The Kṣatriya (Ruler, famed for) heroism (or glorious achievements, secured by the power) of his (Sanskrit swākiya) arms (Sanskrit sastra).”

(viii.) Bowana.—Older Missives give the truer form Buwana (S. bhúwana, “world,” “universe”).†

(ix.) Rasge-Fánu.—In early Missives of the Eighteenth Century sometimes written Radunge-Fánu; Rasge-Fánanse.

Fánu, Fánanse.—S. vahansé, honorific suffix, by consonantal change through vanansé.

(x.) Maniku-Fánu-Men.—Euphemistic plural-singular.

(xi.) Fadaia-Me.—“As,” “in the manner” = S. paridden, by rejection of liquid medial consonant: me = S. ma, intensive suffix.

(xii.) Hía-Fúlu-Gal.—“In mind,” locative = hit (S. hité) Fúlu (honorific) Gai (Gátun, “near”), by euphonic assimilation.

(xiii.) Behigee Gos.—S. behígana (bahinaví, “to descend”) gos: Pyrard, behigue, “sailing with the wind and current”: Drake’s (old English) “spooming along before the sea.”

(xiv.) Arafódigee-Navá.—“In all humbleness,” “unworthy though (the giver and the present) be.”

Alternative forms in older Missives: ARA Hódi, Arai Hódi, Aranu Hóde, ARAINU HóDE.

Cf. Pyrard, VEDON A ROUESPOU [VEDUN ARUVAIFU], “the present paid to a delegate of the Sultán”; and Máldiv Málim’s Letter, VEDUN OPI, “Present boat.”

(xv.) Badérl.—Originally confined to the “Treasurer,” or Keeper of the Royal Stores (S. Bhändágāriká). The title, like Bandára, Bandá, in Ceylon, gradually acquired a wider use, though at first restricted to persons of high birth.

(xvi.) Kévi.—Perhaps = névi, “tindal.”

(xvii.) Álu-Gádu, Alu-Gádu-Men.—The ordinary designation employed by Máldivian Sultáns and nobles when writing of themselves in the first person.

---

* Whence Sanskrit avadána, “glorious,” “heroic” (see supra, p. 57, 2). Avadána also means “dividing.”

† Bowana Maha Radun. Cf. Sanskrit bhupati náyaka, “Chief of Kings” (A. Mendis Gunasékara, Mudaliyár).
(xviii.) gaḍu, koḷu, fuḷu.—Honorific suffixes, generally implying connection with Royalty.

(xix.) āavalu . . . huanevīme.—Periphrasis for the simpler expression, occasionally found in these Missives, daturu (Hindústání játrā) avas-kuraavai, "(kindly) hasten (his return) voyage."

VADAIKEN.—Cf. the respectful use of Sinhalese vaḍinava, as applied to Buddhist Priests, &c.

Consonant and Vowel Changes.*

Some ruling Vowel and Consonantal changes from Sinhalese into Máldivian are noticeable in this Missive:—

(i.) Consonants.

Sinhalese ḍ becomes Máldive r : S. paṭa ; M. faru; r : S. piṭatvenava; M. furuva.
Sinhalese ḍ becomes Máldive h : S. ḍas ; M. hás.
Sinhalese ṇ becomes Máldive l : S. unna ; M. ulu.
Sinhalese p becomes Máldive f : S. pradhāna ; M. furadāna.
Sinhalese v becomes Máldive f : S. evanava ; M. fonuvimu.

(ii.) Vowels.

Sinhalese a becomes Máldive e : S. danvanava, balavanava; M. deanevi, bealavumal.
Sinhalese a becomes Máldive i : S. tamun ; M. timaa.
Sinhalese a becomes Máldive o : S. evanava ; M. fonuvimuu.
Sinhalese a becomes Máldive u : S. ihaṭa, karavanava ; M. ihu, kuraavai.
Sinhalese ā becomes Máldive u : S. innava ; M. huanevime.
Sinhalese u becomes Máldive a : S. tamun ; M. timaa.
Sinhalese u becomes Máldive o : S. bhuvana ; M. bovana.
Sinhalese e becomes Máldive i : S. mé, tibenava ; M. mi, tibi.
Sinhalese o becomes Máldive u : S. no-rusanava ; M. nu-russevumee.
Sinhalese e becomes Máldive e ; a : S. hengenava, teṇa ; M. egiaje ; tanaku.

* See supra, p. 135, for James de Alwis's similar comparison, and passim for Geiger's.
(iii.) Exotic Words.

Independent of Sinhalese, many words, purely foreign, or of probable foreign origin, occur:—

Persi.-Arabic. — Iskandar, salâm, rahmat, khabar, adá, hadiyá, takísir, muáf, musimu, sanat.


Malay. — ēdi (? Malay ada, "be").


The Letter in gabuli tánà (of which a line-for-line Transcript in dives akuru † is given to right on Plate IX.), though short, and purely a "Business Communication," will not, as doubly reproduced, be without some service towards a comparative study of the Old and Modern Maldive Alphabets.

It was written in the Seventies of the Nineteenth Century, by Ali Didi Dorhiméná-kilagefánu, a Maldivian nobleman then resident at Galle, ‡ where his son, the present Prime Minister, Ibráhim Didi Dorhiméná-kilagefánu, and one grandson, Ahmad Didi Kuđa Dorhiméná-kilagefánu, were educated.

* gorunudóre, "Governor." The latter portion is not (as presumed in 1882) = T. turai, "lord," &c. : the complete word is a corruption, doubtless through Portuguese, of the Latin Gubernator. The transliteration greatly exercised the Maldivian State Secretaries; for the first part of the word appears in Missives under a variety of forms (e.g., govorana, goruna, gorna, govan, goun, and a dozen others), more or less close. Of the "Commander" at Galle, they made kubudóru.

† The two texts only differ in the dives akuru version omitting the Arabic heading, and inserting salâm at the end in place of the signature (illegible) at foot of the gabuli tánà writing.

‡ Ali Didi died in 1878. "Much of his (Ahmad Didi, a relative of Sultán Muhammad Múin-ud-din, A.D. 1799–1835) ability was inherited by his son Ali Didi (recommended by the Sultán in 1850 to the notice of Lord Torrington), who became a domiciled Ceylon subject, and resided at Galle until his death." (Bell, The Maldive Islands, p. 37.)
Transcript.*

AL-HAMDU-LILLAH

(1) DORIMÉNÁ-KILAGEFÂNURGE SALÁR
Of Dorhiméná-kilagefánu the salutation

(2) HURTÉVE MUHAMMAD MARÁKÁRA DEKALU
is (sent) to Muhammad Marakkár, two persons.

(3) RNÁ(R) ISFINISGE AĐÁRTUO
Of the Spanish Agency

(4) A ÁGU BÔTU(R) GENÁ HADULUGE
in the steamer † (which was) brought for the rice
NÁLU
the freight

(5) E MÍHUNA(R) NU-DÍGEŘ TIYA ULE
to those persons not given that doing

(6) NÍ KÍRWEGER-HÉ ADU SÍTÍYE
why to-day a letter

(7) (T) EBA FONUVIYÉ NÁLÍHA(R) HIGÁDÁ
they have sent, proceedings will have

(8) NAMÉ KIYÁ E RUFÍYÁ E
to go forth saying. That money to those
MÍHURNA(R) persons

(9) LIBÉNÉGO(T) AVAHA(R) HADÁREVE
of receiving soon (the means) make.

(10) MI SÍTÍ LIUNÍ MAÍ(R) 17
This letter is written on May 17th. ‡

* The preference of the writer, like that of the author of the FADITA
FO(T) (see supra, p. 163), for R, as, on the other hand, of the official
scribe who penned the Sultan's Missive of A.H. 1210 (A.D. 1795) for
AVIENI (A), may be contrasted, in interesting confirmation of the
unsettled orthography of Maldivian words, permitting alternative use
of these letters, according to fancy.

† See supra, p. 66, note *. ÁGU is not onomatopoeic for "cargo":
it is from Hindústání āy, "steam" (cf. áy-ká-alat, "steam engine").
Other Hindústání derivatives are AĐÁRTUO, NÁLU (cf. Arabic nául,
"freight"), NÁLÍHA (cf. Persian nála-gí, "complaint").—B., Ed.

‡ Year not given, but probably about 1875, or earlier.
Translation.

Praise be to God, the Most Highest!

The compliments (lit., salám) of (Ali Dídí) Dorhiméná-kilagefánu to Muhammad Marakkár Brothers (or Company).

Owing to the non-payment of the freight due on the rice brought by the steamer of the Spanish Agency, they (the Agents) have sent a letter to-day enquiring why it has not been paid, and intimating that legal proceedings will have to be instituted.

Please, therefore, take necessary action, so that they (the Agents) may get the money soon.

(Dated) May 17.*

* See footnote † on page 181, supra.
**Mäldivische Alphabete.**

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**Vocalzeichen.**

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|---|---|---|---|
| ka | kā | ke | kē |
| ku | kū | ke | kē |
| ko | kō |   |   |

**Beispiele mäldivischer Wörter.**

udun, foi, kutta

**MÁLDIVE ALPHABETS.**
<table>
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**Note:** (1) The Maldive alphabet is taken from Christopher's list, carefully compared with his facsimile of a Maldive letter. (J. R. A. S. Vol. VI.)

**Note:** (2) The Sinhalese letters are taken from a photograph of the inscription of Nissanka Malla (A.D. 1191) discovered at Anuradhapura in 1874.

**Note:** (3) The vowel signs are called filli, or severally, oba, aba, ija, ika, oka, ika, oka, aba, and ija, filli.

"Only six consonants can take the sukun (ו) over them, and consequently these only can terminate a syllable; they are a, g, n, t, s, and t. In this case with the exception of s, their sounds receive some modification: a becomes a; t or n sometimes take the sound of s; t is sounded like a very short t; and n merely takes the sound of the following consonant, giving an emphasis to the syllable it terminates; but when it terminates the word it is silent, and appears wholly unnecessary, except for the division it causes, but the natives cannot understand writing without it. Christopher in J. R. A. S. Vol. 45. There is no inherent vowel 'a.' Accordingly every consonant has either a vowel sign or the sukun; in the latter case, if the consonant cannot take the sukun, it is changed to one which can. The initial vowels are formed by the quasi consonant 'a' with the appropriate vowel sign, and the second of two vowels following a consonant is expressed in the same way, thus 'gai' is written 'ga' with the vowel sign 'a,' followed by the quasi-consonant 'a' with the sign 'i.'
1. MÄLDIVE ("GABULI TÄNA") ALPHABETS.

2. SIÑHÄLESE "LIT AKURU."

PLATE V.

Apothecaries' Co., photo.

Survey Office half-tone block.
PLATE V.*

4.

1 = 9
2 = 10
3 = 11
4 = 12
5 = 13
6 = 14
7 = 15
8 =

4. SIṆHĀLESE "LIT AKURU."

[These run from 1 to 60.]

The figures in Column 3, Plate V., are more correctly styled "Sinhalese Numerals."
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Consonants |
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**Stanza**

"DIVES AKURI," OR OLD MALDAP, ALPHABET.
## 1. Vowels and Vowel Signs

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## 2. Compound Letters (specimen)

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</table>

KAA  B  YAI  E  DI  Y  SRI  E

## 3. "DIVES AKURU" OR OLD MALDIVE ALPHABET

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## 4. "DIVES AKURU" OR OLD MALDIVE ALPHABET

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Apothecaries' Co., photo.

"Gabul Tanna."

MALDIVES LETTER.

"Dives Akuru."

Survey Office half-tone block.
"A book that is shut is but a block"

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