THE WORKS OF SIR WILLIAM JONES.

WITH THE LIFE OF THE AUTHOR, BY LORD TEIGNMOUTH.

IN THIRTEEN VOLUMES.

VOLUME II.

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1807.
MEMOIRS

of

THE LIFE,

WRITINGS AND CORRESPONDENCE,

of

SIR WILLIAM JONES.

Vol. II.
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OF

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SIR WILLIAM JONES embarked for India in the Crocodile frigate; and in April 1783, left his native country, to which he was never to return, with the unavailing regret and affectionate wishes of his numerous friends and admirers.

As to himself, the melancholy impressions which he could not but feel on such an occasion, were alleviated by various considerations. The expectations of five years were now accomplished in the attainment of his wishes; he anticipated the utility of his official labours to the public, and the occupation

Life—V. II. B
so peculiarly delightful to him, of investigating unexplored mines of literature. Sir William Jones was now in his thirty-seventh year, in the full vigour of his faculties, and he looked forward with ardour to the pleasures and advantages arising from his situation in India, without any apprehension that the climate of that country would prove hostile to his constitution. A difference of opinion on great political questions, without diminishing his regard for his friends, had narrowed his habits of intercourse with some whom he sincerely esteemed, and he felt therefore the less regret in quitting those whose principles he wished to approve, but from whom, an adherence to his own frequently compelled him to dissent. He reflected with pleasure on the independency of his station, that the line of duty, which it prescribed, was strait and defined, and in leaving his native country, for which he retained the warmest affection, he was not sorry to abandon all political cares and discussions. But his greatest consolation and enjoyment were derived from the society of Lady Jones.
To those who are destitute of internal resources, whose habits have led them to seek for amusement in the miscellaneous occurrences and topics of the day only, a sea voyage is a period of fatigue, languor, and anxiety. To Sir William Jones every new scene was interesting, and his mind, exercised by incessant study and reflection, possessed an inexhaustible fund of subjects; which he could at pleasure select and apply to the purposes of recreation and improvement, but his application during his voyage was more particularly directed to those studies, by which he was to enlarge the requisite qualifications for discharging the duties of his public station, with satisfaction to himself, and benefit to the community*.

* The following memorandum was written by Sir William Jones during his voyage.

Objects of Enquiry during my residence in Asia.

1. The Laws of the Hindus and Mohammedans.
2. The History of the Ancient World.
3. Proofs and Illustrations of Scripture.
4. Traditions concerning the Deluge, &c.
5. Modern Politics and Geography of Hindustan.
The following short letter to Lord Ashburton, written a few weeks after his em-

7. Arithmetic and Geometry, and mixed Sciences of the Asiatics.
9. Natural Productions of India.
12. The Shi-King, or 300 Chinese Odes.
13. The best accounts of Tibet and Cashmir.
14. Trade, Manufactures, Agriculture, and Commerce of India.
15. Mogul Constitution, contained in the Defteri Alemghiri, and Ayein Acbari.

To print and publish the Gospel of St. Luke in Arabic.

To publish Law Tracts in Persian or Arabic.

To print and publish the Psalms of David in Persian Verse.

To compose, if God grant me Life,
   Model—The Essay on Bailment—Aristotle.
2. The History of the American War. 
   Model—Thucydides and Polybius.
   Model—Homer.
4. Speeches, Political and Forensic. 
   Model—Demosthenes.
5. Dialogues, Philosophical and Historical. 
   Model—Plato.
   Model—Demosthenes and Plato.

12th July, 1783. Crocodile Frigate.
Your kind letter found me on board the Crocodile: I should have been very unhappy had it missed me, since I have long habituated myself to set the highest value on every word you speak, and every line you write. Of the two inclosed letters to our friends, Impey and Chambers, I will take the greatest care, and will punctually follow your directions as to the first of them. My departure was sudden indeed; but the Admiralty were so anxious for the failing of this frigate, and their orders were so peremptory, that it was impossible to wait for any thing but a breeze. Our voyage has hitherto been tolerably pleasant, and, since we left the Channel, very quick. We begin to see albaricoreas about the ship,
and to perceive an agreeable change of climate. Our days, though short, give me ample time for study, recreation, and exercise; but my joy and delight proceed from the surprising health and spirits of Anna Maria, who joins me in affectionate remembrance to Lady Ashburton. As to you, my dear Lord, we consider you as the spring and fountain of our happiness, as the author and parent, (a Roman would have added, what the coldness of our northern language will hardly admit) the god of our fortunes. It is possible indeed, that by incessant labour and irksome attendance at the bar, I might in due time have attained all that my very limited ambition could aspire to; but in no other station than that which I owe to your friendship, could I have gratified at once my boundless curiosity concerning the people of the East, continued the exercise of my profession, in which I sincerely delight, and enjoyed at the same time the comforts of domestic life. The grand jury of Denbighshire, have found, I understand, the bill
against the Dean of St. Aphaph, for publishing my dialogue; but as an indictment for a theoretical essay on government was I believe never before known, I have no apprehension for the consequences. As to the doctrines in the tract, though I shall certainly not preach them to the Indians, who must and will be governed by absolute power, yet I shall go through life with a persuasion, that they are just and rational, that substantial freedom is both the daughter and parent of virtue, and that virtue is the only source of public and private felicity. Farewell.

* * * * * * *

In the course of the voyage he stopped at Madeira, and, in ten additional weeks of prosperous sailing from the rugged islands of Cape Verd, arrived at Hinzuan or Joanna. Of this island, where he remained a few days only, he has published an interesting and amusing description. He expatiates with rapture on his approach to it, delineates with the skill of an artist the beauties of the scenery, and sketches with the discriminating pen
of a philosopher, the characters and manners of the unpolished but hospitable natives. The novelty of the scene was attractive, and its impression upon his mind is strongly marked by the following just and elegant reflection, which in substance is more than once repeated in his writings:—"If life were not too short for the complete discharge of all our respective duties, public and private, and for the acquisition even of necessary knowledge in any degree of perfection, with how much pleasure and improvement might a great part of it be spent in admiring the beauties of this wonderful orb, and contemplating the nature of man in all its varieties!"

But it would be injustice to his memory, to pass over without particular notice, the sensible and dignified rebuke, with which he repelled the rude attack of Muffulman bigotry on the divinity of our Saviour. During a visit which he made to a native of the island, a Coran was produced for his inspection.

tion, and his attention was pointedly directed to a passage in a commentary accusing the Christians of blasphemy, in calling our Saviour the Son of God. "The commentator (he replied) was much to blame for passing so indiscriminately and hastily a censure; the title which gave your legislator, and which gives you such offence, was often applied in Judea by a bold figure, agreeably to the Hebrew idiom, though unusual in Arabic, to angels, to holy men, and even to all mankind, who are commanded to call God their Father; and in this large sense, the Apostle to the Romans calls the elect the children of God, and the Messiah the first born among many brethren; but the words only begotten are applied transcendentally and incomparably to him alone; and as for me, who believe the Scriptures which you also profess to believe, though you assert without proof that we have altered them, I cannot refuse him an appellation, though far surpassing our reason, by which he is distinguished
in the Gospel; and the believers in Mohammed, who expressly names him the Messiah, and pronounces him to have been born of a virgin (which alone might fully justify the phrase condemned by this author) are themselves condemnable, for cavilling at words, when they cannot object to the substance of our faith, consistently with their own."

This quotation affords a decisive proof of the belief of Sir William Jones, in the sublime doctrines of the Christian religion. Had he been an infidel, he would have smiled at the scoffs of Mussulman bigotry; and had he been indifferent to his faith, he would have been silent on an occasion, where he could expect neither candour nor concessions from his antagonists. Indeed he was well aware, that a religious dispute with those zealots, would have been fruitless and unseasonable, and might have been dangerous; but, as it was inconsistent with his principles, to disavow or conceal what he firmly believed.

and professed, he could not suffer the attack to pass without reprehension, and he grounded it on premises, which his opponents could not dispute, nor did they venture to answer.

From Hinzuan to the Ganges, nothing material occurred, and he landed at Calcutta, in September 1783. His reputation had preceded his arrival, which was anxiously expected, and he had the happiness to find, that his appointment had diffused a general satisfaction, which his presence now rendered complete. The Students of the Oriental languages were eager to welcome a scholar, whose erudition in that branch of literature was unrivalled, and whose labours and genius had assisted their progress; while the public rejoiced in the possession of a magistrate, whose probity and independence were no less acknowledged than his abilities.

With what rapture he himself contemplated his new situation, may be more easily conceived than described. As a magistrate of the supreme court of judicature, he had
now that opportunity, which he ever ardently desired, of devoting his talents to the service of his native country, and of promoting the happiness of the community in which he resided; while the history, antiquities, natural productions, arts, sciences, and literature of Asia, opened an extensive and almost boundless field to his enquiries. He was now placed amidst a people, whose pretensions to antiquity had hitherto eluded research, and whose manners, religion, and customs, still retained the same characteristic peculiarities, by which they were originally distinguished. Time, who spreads the veil of oblivion over the opinions and works of mankind, who annihilates empires and the records of their existence, had spared the doctrines and language of the followers of Brama, and amidst the ravages of conquest and oppressions of tyranny, seemed to protect with parental care some of the earliest monuments of his reign. The Hindoos in fact presented to the observation of Sir William Jones, a living picture of antiquity:
and although the colouring might be somewhat faded and obscured, the lineaments of the original character were still discernible by the most superficial observer, whilst he remarked them with discrimination and rapture.

In December 1783, he entered upon his judicial functions; and, at the opening of the sessions, delivered his first charge to the grand jury. The public had formed a high estimate of his oratorical powers, nor were they disappointed. His address was elegant, concise, and appropriate; the exposition of his sentiments and principles was equally manly and conciliatory, and calculated to inspire general satisfaction, as the known sincerity of his character was a test of his adherence to his professions. In glancing at dissensions, which, at no remote period, had unfortunately prevailed between the supreme executive and judicial powers in Bengal, he shewed that they might and ought to be avoided, that the functions of both were distinct, and could be exercised without danger.
of collision, in promoting what should be the object of both, the public good.

In the intervals of leisure from his professional duties, he directed his attention to scientific objects; he soon saw that the field of research in India, was of an extent to baffle the industry of any individual; and that whatever success might attend his own indefatigable labours, it could only be explored by the united efforts of many. With these ideas, he devised the institution of a society in Calcutta, on the plan of those established in the principal cities of Europe, as best calculated to excite and facilitate the enquiries of the ingenious, as affording the means of preserving the numerous little tracts and essays, which otherwise would be lost to the public, and of concentrating all the valuable knowledge, which might be obtained in Asia. The suggestion was received with the greatest satisfaction by several gentlemen to whom he communicated it, and the members of the new association assembled for the first time, in January 1784.
The repetition of a narrative, which has already appeared in several publications*, may be deemed superfluous; but a detail of the circumstances attending the formation of an Institution, of which Sir William Jones was not only the founder, but the brightest ornament, cannot with propriety be omitted in the memoirs of his life.

It had been resolved to follow, as nearly as possible, the plan of the Royal Society in London, of which the King is the patron, and at the first meeting, it was therefore agreed, to address the Governor-General and Council of Bengal, explaining the objects of the society, and soliciting the honour of their patronage, which was granted in the most flattering terms of approbation. The members next proceeded to the nomination of a president: and as Warren Hastings, Esquire, then Governor-General of India, had distinguished himself as the first liberal promoter of useful knowledge in Bengal, and especially

* Asiatic Researches, vol. i. Introduction. The account is omitted in the works of Sir William Jones.
as the great encourager of Persian and Sanscrit literature, they deemed him entitled to every mark of distinction, which it was in their power to offer: and although they were aware, that the numerous and important duties of his public station, might prove an insurmountable objection to his acquiescence, they nevertheless determined to solicit his acceptance of the honorary title of president of the society, as a just tribute of respect, which the occasion seemed to demand, and which could not have been omitted, without an appearance of inattention to his distinguished merit.

The application was received with the acknowledgment due to the motives which dictated it: but Mr. Haffings, for the reasons which had been anticipated, declined his acceptance of the proffered title, and "begged leave to resign his pretensions to the gentleman, whose genius had planned the institution, and was most capable of conducting it, to the attainment of the great and splendid purposes of its formation." Sir
William Jones, upon the receipt of this answer, was immediately and unanimously requested to accept the presidency of the society. On this occasion, he addressed the following letter to Mr. Haftings:

MY DEAR SIR;

Independently of my general presumption, that whatever you determine is right, I cannot but admit the solidity of the reasons, which induce you to decline that precedence, to which, if our society were in its full vigour instead of being in its cradle, you would have a title paramount to all, who have been, are, or will be, in this country. Every part of your letter (except that which your kind indulgence makes so honourable to me) carries with it the clearest conviction. Your first reason (namely, an unwillingness to accept an honorary trust, and want of leisure for one, that may require an active part) must appear satisfactory to all. I trust, you will consider our act as proceeding solely from our anxiety to give you that distinction, which justice obliged us to give. As to myself; I
could never have been satisfied, if, in traversing the sea of knowledge, I had fallen in with a ship of your rate and station, without striking my flag. One thing more, my dear Sir, I must assure you of, that in whatever manner your objections had been stated, I should have thought them just and wise; and if it were not for the pleasure, which your friendly communication of them has given me, I should repent of the trouble which our intended homage has occasioned.

I return Mr. Turner's letters, with many thanks for the entertainment which Lady J. and myself have received from them. I promise myself much delight and instruction from his conversation, and hope that when he shall think proper to communicate a relation of his travels *, he will prefer our society to that of London. I will pay my re-

* This relation was published in 1800, under the title of "An Account of an Embassy to the Court of Teshoo Lama in Tibet;" &c., by Captain Samuel Turner. It is exceedingly curious and interesting. The author, whose amiable manners and good qualities had endeared him to his friends, was seized with an apoplexy as he was walking the streets of London, and died within two days.
specta to you in the evening, and am concerned, from a selfish motive, that the place where I now write, will so soon lose one of its greatest advantages. Believe me to be, with unfeigned regard, dear Sir,

Your faithful and obedient servant,

William Jones.

* * * * * *

To this public and private record of the merit of Mr. Hastings, in promoting and encouraging the pursuits of literature in Asia, the addition of any further testimony must be superfluous; yet I cannot deny myself the satisfaction of stating briefly the grounds of his claims to that distinction, which excited the acknowledgments and prompted the solicitation of the society.

Mr. Hastings entered into the service of the East-India company, with all the advantages of a regular classical education, and with a mind strongly impressed with the pleasures of literature. The common dialects of Bengal, after his arrival in that country, soon became familiar to him; and at a period
when the use and importance of the Persian language were scarcely suspected, and when the want of that grammatical and philological assistance, which has facilitated the labours of succeeding students, rendered the attainment of it a task of peculiar difficulty, he acquired a proficiency in it. His success not only contributed to make known the advantages of the acquisition, but proved an inducement to others to follow his example, and the general knowledge of the Persian language, which has been since attained by the servants of the East-India company, has conspired to produce political effects of the greatest national importance, by promoting and accelerating the improvements, which have taken place in the system of internal administration in Bengal.

If Mr. Hastings cannot claim the merit of having himself explored the mine of Sanscrit literature, he is eminently entitled to the praise of having invited and liberally encouraged the researches of others. But he has a claim to commendations of a higher nature;
for a conduct no less favourable to the cause of literature, than to the advancement of the British influence in India, by removing that reserve and distrust in the professors of the Brahminical Faith, which had taught them to view with suspicion all attempts to investigate their code, and to apprehend the infringement of its ordinances, in our political rule. The importance of his success will be readily acknowledged by those, whose observation qualifies them to form a due estimate of it; and to those who have not had the advantages of local experience, the communication of my own may not be unsatisfactory.

The spirit of the Mohammedan religion is adverse to every appearance of idolatry, and the conquest of Hindustan by the Mughulmans, was prosecuted with the zeal of a religious crusade. The rage of proselytism was united with the ambition of dominion, and the subversion of the Hindu superstition was always considered a religious obligation, the discharge of which might indeed be suspended by political considerations, but could
never be renounced: and, notwithstanding occasional marks of toleration in some of the emperors of Hindustan, or their viceroys, their Hindu subjects were ever beheld by them, in the contemptuous light of infidels and idolaters. They were of course naturally disposed to apprehend the effects of a similar bigotry and intolerance in their European governors, so widely discriminated from themselves in manners, language, and religion. The Bramins, too, (who had the feelings common to the bulk of the people,) deemed themselves precluded by laws, in their opinion of sacred and eternal obligation, from any development of their secret doctrines to a race of people, who could only be ranked in the lowest of the four classes of mankind, and to whom, with little exception, their secrecy and reserve had hitherto proved impenetrable. To surmount these obstacles, to subdue the jealousy and prejudices of the Bramins, and to diminish the apprehensions of the people at large, required a conduct regulated by the most liberal and equitable
principles, and the influence of personal intercourse and conciliation. The compilation of a code of laws by Pundits, convened by the invitation of Mr. Haftings, the Persian version of it, made under their immediate inspection, and the translation of the Bagvhat Geeta, a work containing all the grand mysteries of the Braminical Faith, are incontrovertible proofs of the success of his efforts, to inspire confidence in minds where distrust was habitual, while a variety of useful publications, undertaken at his suggestion, demonstrate the beneficial effects of his patronage and encouragement of Oriental literature.

Amongst the original members of the society, who subscribed the address to the Governor-General and Council, proposing the institution, will be found the names of several who have distinguished themselves by their proficiency in Oriental learning; of Mr. William Chambers, whose knowledge of the dialects on the coast of Coromandel, as well as of Persian and Arabic literature, was critical
and extensive, and his least praise; of Mr. Francis Gladwyn, the author of many works calculated to assist the students of the Persian language, the translator of various Oriental manuscripts, and particularly of the institutes of Akbar, the wisest, greatest, and most tolerant monarch, that ever swayed the sceptre of India*; of Captain Charles Hamilton,

* The toleration of Akbar, and his curiosity to investigate the religious tenets of other nations, have exposed him to the charge of heresy amongst the Mohammedans in general. In a collection of his letters, published by his learned minister Ab-ul-fuzl, there is one addressed to the king of Portugal, in which he censures in the strongest terms, the slavish propensity of mankind, to adopt the religious principles of their fathers and those amongst whom they have been brought up, without evidence or investigation; he avows his own pleasure and profit, in conversing with the learned professors of different persuasions, and desires that some person of that character, conversant in the Oriental and European languages, may be sent to him. He also requests translations of the heavenly books, the Pentateuch, Psalms, and Gospels, or of any others of general utility.

In a code of instructions, specifically addressed to the officers of his empire, I find the two following passages:

"Do not molest mankind on account of their religious principles. If in the affairs of this world, which are transitory and perishable, a prudent man is guided by a regard to his interest; still less, in spiritual concerns, which are eternal, whilst he retains his senses, will he
who published a translation of the Hedaiya, a code of Mohammedan laws, which has been found of great use in the administration of justice in Bengal; and of Charles Wilkins, Esquire, the first Englishman who acquired a critical knowledge of the language of the Bramins, and who by the application of rare talents and industry, by his own personal exertions, invented and cast types of the Debnagree, Persian, and Bengalese characters, in such perfection, that no succeeding attempts have exhibited any improvement upon his labours. Of these names, two only survive.

The loss of Mr. Chambers must be particularly lamented, by all who feel an interest in communicating a knowledge of the doc-

"adopt what is pernicious. If truth be on his side, do not oppose it and molest him; but if it be with you, and he from want of understanding should have imbibed erroneous notions, ignorance is his malady, and he is to be considered an object of your compassion and assistance, not of molestation and severity. Keep on good terms with the upright and virtuous of all pers-

"suasions.

"The best adoration, which man in this world can pay to his Maker, is duly to administer the affairs of his creatures, discarding passion and affection, and without distinction of friend or foe, relation or stranger."
trines of salvation, to the natives of India. In an early period of life he saw and felt the truth and importance of the Christian Religion, and while his own conduct exhibited the strength of his conviction, he thought it a duty to employ his talents and acquirements in disseminating amongst the untaught natives a knowledge of that faith, which he regarded of supreme and universal importance. In this view, he determined to undertake a translation of the New Testament into Persian, and devoted all his leisure to the performance of this task, with the most zealous solicitude to make it accurate; but he had not completed half the Gospel of St. Matthew, when it pleased Providence to call him out of this life.

Such, amongst others, were the original members of the society formed at Calcutta, for enquiring into the history, antiquities, the natural productions, arts, sciences, and literature of Asia, under the patronage of Sir William Jones, who at the first meeting after the institution was completed, in his capacity...
of president, unfolded, in an elegant and appropriate address, the objects proposed for their researches, and concluded with a promise, which he amply discharged, of communicating the result of his own studies and enquiries. That he might be qualified to perform this promise, in a manner worthy his high reputation, as well as from more commanding motives, he determined to commence without loss of time the study of the Sanscrit. His reflection had before suggested, that a knowledge of this ancient tongue would be of the greatest utility, in enabling him to discharge with confidence and satisfaction to himself, the duties of a judge; and he soon discovered, what subsequent experience fully confirmed, that no reliance could be placed on the opinions or interpretations of the professors of the Hindu law, unless he were qualified to examine their authorities and quotations, and detect their errors and misrepresentations. On the other hand, he knew that all attempts to explore the religion or literature of India, through any other medium than a
knowledge of the Sanscrit, must be imperfect and unsatisfactory; it was evident, that the most erroneous and discordant opinions on these subjects, had been circulated by the ignorance of those who had collected their information from oral communications only, and that the pictures exhibited in Europe, of the religion and literature of India, could only be compared to the maps constructed by the natives, in which every position is distorted, and all proportion violated. As a lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world, with secondary information on subjects which had greatly interested their curiosity, when he had the means of access to the original sources. He was also aware, that much was expected by the literati in Europe, from his superior abilities and learning, and he felt the strongest inclination to gratify their expectations in the fullest possible extent.

Of his time he had early learned to be a
rigid economi
t*, and he frequently regretted
the sacrifices of it, which custom or ceremony
extorted. An adherence to this principle,
while it restrained in some degree his habits
of social intercourse, necessarily limited his
correspondence with his friends. From the
few letters which he wrote, I shall now select
such, as describe his feelings, thoughts, and
occupations, a few months only after his ar-

deival in Bengal.

Sir WILLIAM JONES to Mr. Justice HYDE.

_Friday Evening, at the Chambers, Jan. 1784._

DEAR SIR;

Ramlochimd has raised my cu-


* As a proof of the strict regularity of Sir William
Jones in the application of his time, the reader is present-
ed with a transcript of a card in his own writing. It
contains, indeed, the occupations which he had prescribed
to himself in a period of the following year; but may
serve as a sample of the manner in which he devoted his
leisure hours at all times.

**Daily Studies**

for the

_Long Vacation of 1785:

_Morning.......One letter._

_Ten chapters of the Bible._
_Sanscrit Grammar._
_Hindu Law, &c._

After-
cation to receive the evidence of some Mugs, they produced a book in strange square characters, which they called Zuboor. Now Zuboor is the name by which the Psalms of David are known in Asia. May not this book be the Psalms in old Hebrew or Samaritan, and the people a sect of Jews? Can you give me any information on this head?

Sir WILLIAM JONES to Mr. Justice HYDE.

Garden, May 14, 1784.

Many thanks, my dear Sir, for your kind concern and attention. I was on the bridge by Col. Tolly's house in the midst of the storm, my horses mad with the fear of the lightning, and my carriage every moment in danger of being overset by the wind; I was wet to the skin, and saved from worse inconvenience by the diligence of my servants, who took off the horses and drew the carriage to a place of safety. I am nevertheless in good health; but Lady Jones is

Afternoon......Indian Geography.
Evening.........Roman History.
Chess. Ariosto.
not quite recovered from a severe cold and rheumatism, attended with a fever.

Remember that I am always ready to relieve you at the chambers in the Loll Bazar*, and will cheerfully take the labouring oar next month if you please; especially, as I propose to spend the long vacation in a floating house, and to leave Calcutta as soon as the session is over; but I shall return dead or alive before the 22d of October. I am inexpressibly amused by a Persian translation of an old Sanscrit book, called Siry Bha’gwat, which comprizes almost the whole of the Hindu religion, and contains the life and achievements of Crīṣhen; it is by far the most entertaining book, on account of its novelty and wildness, that I ever read.

Farewell, and believe me, dear Sir,

Ever affectionately yours,

WILLIAM JONES.

* A house in Calcutta, where the puisné judges of the Supreme Court of Judicature attended by rotation in the evening, as justices of the peace.
Sir WILLIAM JONES to Dr. PATRICK RUSSEL.

Calcutta, March 10, 1784.

You would readily excuse my delay in answering your obliging letter, if you could form an idea of the incessant hurry and confusion, in which I have been kept ever since my arrival in Bengal, by necessary business, or necessary formalities, and by the difficulty of settling myself to my mind, in a country so different from that which I have left. I am indeed at best, but a bad correspondent; for I never write by candle-light, and find so much Arabic or Persian to read, that all my leisure in a morning, is hardly sufficient for a thousandth part of the reading that would be highly agreeable and useful to me; and as I purpose to spend the long vacation up the country, I wish to be a match in conversation with the learned natives, whom I may happen to meet.

I rejoice that you are so near, but lament that you are not nearer, and am not without hope, that you may one day be tempted to
visit Bengal, where I flatter myself you will
give me as much of your company as possible.

Many thanks for your kind hints in regard
to my health. As to me, I do not expect, as
long as I stay in India, to be free from a bad
digestion, the morbus literatorum, for which
there is hardly any remedy, but abstinence
from too much food, literary and culinary.
I rise before the sun, and bathe after a gentle
ride; my diet is light and sparing, and I go
early to rest; yet the activity of my mind is too
strong for my constitution, though naturally
not infirm, and I must be satisfied with a
valetudinarian state of health. If you should
meet with any curiosities on the coast, either
in your botanical rambles or in reading, and
will communicate them to our society, lately
instituted for enquiring into the history, civil
and natural, the antiquities, arts, sciences, and
literature of Asia, we shall give you our hearty
thanks. There is an Abyssinian here, who
knew Mr. Bruce at Gwender. I have exa-
mined him, and he confirms Bruce's account.
Every day supplies me with something new

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D
in Oriental learning, and if I were to stay here half a century I should be continually amused.

Sir WILLIAM JONES to

April 13, 1784.

* * * * * * *

I am discouraged from writing to you as copiously as I wish, by the fear that my letter may never reach you. I inclose however a hymn to the Indian cupid, which is here said to be the only correct specimen of Hindu mythology that has appeared; it is certainly new and quite original, except the form of the stanza, which is Milton's. I add the character of Lord Ashburton, which my zeal for his fame prompted me to publish.*

* Lord Ashburton died on the 18th of August 1783. His character, written by Sir William Jones, is published in vol. viii. of his works, page 538. I transcribe from it the last paragraph, as a proof of the gratitude and sensibility of the writer.

"For some months before his death, the nursery had been his chief delight, and gave him more pleasure than the cabinet could have afforded: but this parental
Had I dreamt that the dialogue would have made such a stir, I should certainly have taken more pains with it. I will never cease to avow and justify the doctrine comprised in it. I meant it merely as an imitation of one of Plato's, where a boy wholly ignorant of geometry, is made by a few simple questions to demonstrate a proposition, and I intended to inculcate, that the principles of government were so obvious and intelligible, that a clown might be brought to understand them. As to raising sedition, I as much thought of raising a church.

"affection, which had been a source of so much felicity, was probably a cause of his fatal illness. He had lost one son, and expected to lose another, when the author of this painful tribute to his memory, parted from him, with tears in his eyes, little hoping to see him again in a perishable state. As he perceives, without affectation, that his tears now steal from him, and begin to moisten the paper on which he writes, he reluctantly leaves a subject, which he could not soon have exhausted; and when he also shall resign his life to the great Giver of it, he desires no other decoration of his humble grave, than this honourable truth: With none to flatter, none to recommend, Dunning approv'd, and mark'd him as a friend."
My dialogue contains my system, which I have ever avowed, and ever will avow; but I perfectly agree (and no man of sound intellect can disagree) that such a system is wholly inapplicable to this country, where millions of men are so wedded to inveterate prejudices and habits, that if liberty could be forced upon them by Britain, it would make them as miserable as the cruelest despotism.

Pray remember me affectionately to all my friends at the bar, whom I have not time to enumerate, and assure my academical and professional friends, that I will write to them all when I have leisure. Farewell, &c.

Sir WILLIAM JONES to CHARLES CHAPMAN, Esq.

Gardens, near Allapore, April 26, 1784.

Allow me, dear Sir, to give you the warmest thanks in my own name, and in that of our infant society, for the pleasure which we have received from your interesting account of Cochin-china, with considerable extracts from which we have been favoured by
our patrons. Our meetings are well attended, and the society may really be said, considering the recent time of its establishment, to flourish.

We have been rather indisposed, the weather being such as we had no idea of in England, excessive heat at noon, and an incessant high wind from morning to night; at this moment it blows a hurricane, and my study reminds me of my cabin at sea. Our way of life however is quite pastoral in this retired spot; as my prime favourites, among all our pets, are two large English sheep, which came with us from Spithead, and, having narrowly escaped the knife, are to live as long and as happily with us as they can; they follow us for bread, and are perfectly domestic. We are literally lulled to sleep by Persian nightingales, and cease to wonder, that the Bulbul, with a thousand tales, makes such a figure in Oriental poetry. Since I am resolved to sit regularly in court as long as I am well, not knowing how soon I may be forced to remit my attention to business, I shall not be at liberty to
enter my budgerow till near the end of July, and must be again in Calcutta on the 22d of October, so that my time will be very limited; and I shall wish if possible to see Benares.

* * * * *

The principal object of his meditated excursion was to open sources of information, on topics entirely new in the republic of letters. The indisposition which he mentions, not without apprehensions of its continuance, had not altogether left him when he commenced his journey, and during the progress of it returned with a severity, which long held the public in anxious suspense, before any hopes could be entertained of its favourable termination,

The author of these memoirs saw him in August 1784, at the house of a friend in the vicinity of Moorshedabad, languid, exhausted, and emaciated, in a state of very doubtful convalescence; but his mind had suffered no depression, and exhibited all its habitual fervour. In his conversation he spoke with rapture of the country, of the novel and in-
tereering sources opened to his researches, and seemed to lament his sufferings, only as impediments to the prosecution of them. From Moorshedabad he proceeded to Jungipore, at the distance of a day's journey only, and from this place continued his correspondence, which describes his condition.

Sir WILLIAM JONES to CHARLES CHAPMAN, Esq.

August 30, 1784.

Nothing but a series of severe attacks of illness could have prevented my replying long ago to your friendly letter. After resisting them by temperance and exercise for some time, I was quite overpowered by a fever, which has confined me ten weeks to my couch, but is now almost entirely abated, though it has left me in a state of extreme weakness. I had a relapse at Raugamutty, which obliged me to stay three weeks at Azalbang, where the judgment and attention of Dr. Glas, prevented perhaps serious consequences. I have spent two days at this place,
and I find myself so much better, that I propose to continue my voyage this evening: whether I shall be able to go farther than Patna, (I long to see Benares) is very uncertain. This is only the second attempt I have made to write since my illness; and as I hold my pen with some difficulty, I will say no more than that I am, with great esteem, &c.

P. S. I cannot help adding, that your proposal of extracting such parts of your very interesting narrative concerning Cochin-china, as you may think proper to deposit among the archives of our society, is the very thing I wished, and I really think it will be one of our most valuable tracts.*

* The extracts alluded to, have not yet appeared in the Asiatic Researches. The voyage which led to that narrative, was undertaken on the following occasion: Two Mandarins of Cochin-china, had been accidentally brought to Calcutta, in 1778; the Governor-General of India, W. Hastings, Esq., from motives of humanity and policy, furnished the means of their return to their native country, and Charles Chapman, Esq., at his own request, was appointed to accompany them with a public commission, with instructions to establish, if practicable, a commercial intercourse between the Company's settlements in India and Cochin-china, and to procure such
But his thoughts and attention were not confined to the perishable concerns of this world only; and what was the subject of his meditations in health, was more forcibly impressed upon his mind during illness. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and I find these sentiments expressed in a short prayer, which he composed during his indisposition in September 1784, and which I here insert:

"O thou Bestower of all Good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy will dom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by privileges and advantages for English vessels resorting thither, as the government of that country might be disposed to grant."
advancing in true knowledge and awful love of thee. Thy will be done!"

I quote with particular satisfaction, this short but decisive testimony of the religious principles of Sir William Jones. Among many additional proofs, which might be given of them, is the following short prayer, composed on waking, July 27, 1783, at sea, also copied from his own writing:

"Graciously accept our thanks, thou Giver of all Good, for having preserved us another night, and bestowed on us another day. O, grant that on this day, we may meditate on thy law with joyful veneration, and keep it in all our actions, with firm obedience."

Minute circumstances frequently tend to mark and develop character. As a farther instance of this observation, however trifling it may appear, the application by Sir William Jones to himself, of two lines of Milton in his own writing under a card with his printed name, in addition to more substantial proofs,
may be quoted in evidence of his habitual frame of mind:

Not wand'ring poor, but trusting all his wealth
With God, who call'd him to a land unknown.

On another scrap of paper, the following lines appear; they were written by him in India, but at what period is not known, nor indeed of any consequence:

Sir Edward Coke,
Six hours in sleep, in law's grave study six,
Four spend in prayer,—the rest on nature fix:
RATHER,
Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to Heaven.

If we sometimes suffer the humiliation, of seeing great talents and extensive erudition prostituted to infidelity, and employed in propagating misery by endeavouring to subvert the basis of our temporal and eternal welfare, we cannot but feel a more than common gratification, at the salutary union of true genius and piety. Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but though brilliant, it is baneful, and while it dazzles, makes us tremble for our safety. Science therefore,
without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem, with the humble knowledge, which makes us wise unto Salvation. The belief of Sir William Jones in Revelation, is openly and distinctly declared in his works; but the unostentatious effusions of sequestered adoration, whilst they prove the sincerity of his conviction, give an additional weight to his avowed opinions. More might be added on this subject, but it will be communicated in another place.

His next stage was Bhagilpoor, the residence of the friend, to whom the preceding letters were addressed, and here he was long detained by illness and debility. The vigour of his mind however still continued unimpaired, and except during the severe paroxysms of disorder, his researches for information were never suspended, nor would he suffer himself to be debarred from any intercourse by which they could be promoted. It was at this place, during the hours of convalescence when he was confined to his couch,
that he applied himself to the study of botany; a science for which he had early entertained a great partiality, and which he pronounces the most lovely and fascinating branch of natural knowledge. With the works of Linnaeus before him, he procured the plants of the country to be brought to him, and comparing the productions of nature, with the descriptions and arrangements of the Swedish philosopher, he beguiled the hours of languor and disease, and laid the solid foundation of that botanical knowledge, which he ever afterwards cultivated with increasing ardour and delight.

From Bhagilpoor he pursued his journey to Patna, where he was again attacked with a severe indisposition. It did not however prevent him from proceeding by land to Guyah, famous as the birth-place of Boudh, the author of a system of philosophy which labours under the imputation of atheism; but more famous for the annual resort of Hindu pilgrims from all parts of India, who repair to the holy city for the purpose of making prescribed
oblations to their deceased ancestors, and of obtaining absolution from all their sins.

The city of Benares was his next stage, and the limits of his excursion. He had here an opportunity of seeing the professors of the Hindu religion, at the most celebrated and ancient university of India, and had only to regret, that his knowledge of their language was insufficient to enable him to converse with them without the assistance of an interpreter. After a short residence, which his sense of duty would not allow him to protract unnecessarily, he returned by the Ganges to Bhagilpoor*, where, as he observes, he had

* From a note written by Sir William Jones, on Major Rennel's account of Butan and Tibet, I extract the following passage. It is endorsed, as having been intended for the Researches of the Asia Society, but is not published in them.

"Just after sun-set, on the 5th of October 1784, I had a distinct view from Bhagilpoor of Chumalury peak, and the adjoining mountains of Tibet, which are very clearly seen from Perneia, and were perfectly recollected by a learned member of our society, one of the latest travellers to that interesting country, who had obligingly communicated to me a correct note of the bearings and courses observed in his journey from Rengpur to Tassisudden, and thence through Parad-
already found so much health, pleasure, and instruction for two months.

In his journey from this place to Calcutta, he visited Gour, once the residence of the sovereigns of Bengal. This place still exhibits architectural remains of royal mag-

"gong to Chumalury. The peak bore very nearly due north to the room, from which it was seen, in the house of Mr. Chapman; and from the most accurate calculations that I could make, the horizontal distance at which it was distinctly visible, must be at least 244 British miles; there was a strong glare from the setting sun on the snows of its more western side, and it might assuredly have been discerned at a much greater distance. By an observation of Mr. Davis, at Rengpur, and another at Tassisudden, the difference of latitude between the place last mentioned and Bhagilpoor, is 163 geographical, or 188 and a fraction, British miles: now although the road from Buxadewar in Butan, the latitude of which was found to be 26° 53', consisted of rough mountains and deep valleys, yet the way between Paradgong and Chumalury, especially from Chescamba, the frontier of Tibet, was very level; and the accuracy of our travellers gives us reason to believe, that their computed miles from Tassisudden were but little above the standard; so that having measured the northern sides of the two triangles, formed by their courses WNW. and NNW. we could not be far from the truth."

"The mountains of Chumalury, are the second or third ridge described in the Memoir. The Major justly considers the mountains of Himola, for so they are named
nificence, which the traveller is obliged to explore at some personal risk amidst forests, the exclusive haunts of wild beasts; for nature has here resumed her dominion, and triumphs over the short-lived pride of man. In a letter to a friend*, written after his arrival in Calcutta, he has briefly described some parts of his journey. "The Mahanada was beautiful, and the banks of some rivers in the Sunderbunds were magnificent; we passed within two yards of a fine tiger, who gazed on us with indifference; but we took care for several reasons to avoid the narrow passes at night. As we approached Calcutta, we perceived the difference of climate, and thought of Bhagilpoor with pleasure and regret. "I find Calcutta greatly changed; the loss by the natives from a word signifying snow, as equal in elevation to any in the old hemisphere; and an observation of Mr. Suundes at Pernea, added to a remark of Mr. Smith on the appearance of Chumalury from Moreng, gives abundant reason to think, that we saw from Bhagilpoor, the highest mountains in the world, without excepting the Andes."

* Charles Chapman, Esq.
of Mr. Haftings and Shore*, I feel very sensibly, and cannot but fear that the pleasure, which I derive from other friendships formed in India, will be followed by the pain of losing my friends next season. This was a great evil at the university, and abates not a little the happiness I expected in this country.

Will you have the goodness to ask Mahéfa pundit, whether the university of Tyrhoot is still supported, and confers degrees in Hindu law? One of our pundits is dead, and we have thoughts of requesting recommendations from the universities of Hindustan, particularly from Benares, and Tyrhoot, if it exists; so that the new pundit may be universally approved, and the Hindus may be convinced, that we decide on their law from the best information we can procure†.

* Warren Hastings, Esq. and Mr. Shore embarked in February 1785, for England.

† The pundits are the expounders of the Hindu law; in which capacity, two constantly attended the supreme court of judicature, at Fortwilliam.
"I am just returned," (thus he writes to another correspondent, Dr. P. Ruffel, March 2, 1785,) "as it were from the brink of an-
other world, having been absent near seven
months, and reduced to a skeleton by fevers
of every denomination, with an obstinate
bilious flux at their heels. My health is
tolerably restored by a long ramble through
South Behar, and the district of Benares, of
which if I were to write an account, I must
fill a volume."

They who have perused the description of Joanna, by Sir William Jones, will regret that this volume was never written. The objects presented to his inspection during his journey, afforded ample scope for his observation, which was equally qualified to explore the beauties of nature, the works of art, the discriminations of character, and the productions of learning and science. Many of the remarks and reflections which he made in this tour, are transfused through his various compositions, two of which were actually written, during the course of his journey.
The elegant little tale in verse, under the title of The Enchanted Fruit, or Hindu Wife, was composed during his residence in Beyhar, and affords a proof of the success of his enquiries, as well as of his skill in the happy application of the intelligence obtained by them.

The other production was a Treatise on the Gods of Greece, Italy, and India, which he afterwards revised, and presented to the society. The design of this essay was to point out a resemblance, too strong to have been accidental, between the popular worship of the old Greeks and Italians, and that of the Hindus, and between their strange religion and that of Egypt, China, Persia, Phrygia, Phoenicia, and Syria, and even remoter nations. The proof of such resemblance, if satisfactorily established, would, as he remarks, authorize an inference of a general union and affinity between the most distinguished inhabitants of the primitive world, at the time when they deviated, as they did too early de-
viate, from the rational adoration of the only true God.

To this journey, under Providence, he was in all probability indebted for the preservation of his life, which without it might have fallen a sacrifice to the accumulation of disease: after his arrival in Calcutta, his health was almost completely restored.

He now resumed his functions in the supreme court of judicature, and renewed the meetings of the society, which had been interrupted by his absence. In his second anniversary discourse, which was delivered in February 1785, he notices with pleasure and surprize the successful progress of the institution, and the variety of subjects which had been discussed by the members of it: and as in his first address, he had confined himself to the exhibition of a distant prospect only of the vast career on which the society was entering; in the second, he delineates a slight but masterly sketch of the various discoveries in history, science, and art, which might justly
be expected to result from its researches into the literature of Asia. He mentions his satisfaction at having had an opportunity of visiting two ancient seats of Hindu religion and literature, and notices the impediments opposed by illness to the prosecution of his proposed enquiries, and the necessity of leaving them, as Æneas is feigned to have left the shades, when his guide made him recollect the swift flight of irrevocable time, with a curiosity raised to the height, and a regret not easy to be described.

I now return to the correspondence of Sir William Jones, which in this year, consists of few letters, and those chiefly addressed to *John Macpherson, Esq. who, in February 1785, succeeded to the station of Governor-General of India, on the departure of Mr. Hastings. If, in these letters, Sir William adverts to topics not familiar to his readers, they are such as naturally arise out of his situation and connections. Removed at a distance of a quarter of the circumference of the

* The present Sir John Macpherson, Bart.
globe from the scene of politics, in which he had taken a deep interest, his attention is transferred to new objects and new duties. The sentiments which flow from his pen, in the confidential intercourse of friendship, display his mind more clearly than any narrative; and they are often such as could not be omitted without injury to his character. Some passages in the letters, which, as less generally interesting, could be suppressed without this effect, have not been transcribed.

Sir WILLIAM JONES to J. MACPHERSON, Esq.

March 12, 1785.

I always thought before I left England, that a regard for the public good required the most cordial union between the executive and judicial powers in this country; and I lamented the mischief occasioned by former divisions. Since I have no view of happiness on this side of the grave, but in a faithful discharge of my duty, I shall spare no pains to preserve that cordiality which sub-
sifts, I trust, and will subsist, between the government and the judges.

Lord Bacon, if I remember right, advises every statesman to relieve his mind from the fatigues of business by a poem, or a prospect, or any thing that raises agreeable images; now as your own gardens afford you the finest prospects, and I should only offer you a view of paddy fields*, I send you for your amusement, what has amused me in the composition, a poem † on the old philosophy and religion of this country, and you may depend on its orthodoxy. The time approaches when I must leave these recreations, and return to my desk in court, where however a knowledge of the Hindu manners and prejudices may not be useless.

Sir William Jones to J. Macpherson, Esq.

May 17, 1785.

I have so many things, my dear Sir, to thank you for, that I scarce know where

* Rice fields.
† The Enchanted Fruit; or, Hindu Wife. Works, vol. xiii. p. 211.
to begin. To follow the order of time, I must in the first place give you my hearty thanks for your kind and pleasing letter of last week, which shews that your mind can grasp the whole field of literature and criticism, as well as that of politics, and that in the manner of ancient rulers in Asia, particularly Cicero, the governor of Cilicia, you unite the character of the statesman and the scholar. Next for the news, which has on the whole given me pleasure, and in particular, what both pleases and surprise me, that Lord Camden has accepted the post of president of the council. You know the opinion which I early formed of Pitt; and that opinion will be raised still higher, if he has shewn himself (not merely indifferent, but) anxious that the reins of this government may long continue in the hands which now hold them, and which, though mortals, as Addison says, cannot command success, will certainly deserve it. I anxiously wish, for the sake of the public, that not only the operations of the law, but the cordial assent of those on whom it
depends, have already secured your seat, as long as it may be consistent with your happiness to fill it.

* * * * *

I will not fail to talk with Mr. Chambers on the college, and beg you to assure yourself, that I shall ever be happy in my sphere to give my humble assistance whenever you may require it.

Sir William Jones to J. Macpherson, Esq.

May 22, 1785.

It was my intention to present to you in the author's name, the books which I now send. The poet Zainudeen was recommended to me soon after I came to India, as a worthy ingenious old man. I inclose his verses to you, with a hasty translation*

* This translation, as a specimen of the taste and adulatory style of modern Persian poets, is inserted for the reader's entertainment.

Macpherson exalted as the sky, prosperous in thy undertakings, who like the sun receivest even atoms in thy beams! Thou art the just one of this age; and in thy name, that of Nushirovan revives. With the aid of
on the back of the paper, of the best couplets. The smaller volume contains part of the epic

Jesus (blessed be his name!) the government acquires its stability from thy mind. I have composed a poem in words of truth, beginning with a panegyric on the company. It contains a recital of the wars of the English, described with an animated pen. By the command of Hastings, entitled to reverence, I began a book on the victory of Benares; but before the completion of my task, that honourable man returned to his country. In thy government has my work been completed, and with thy name have I adorned its opening, in hope that thou wilt send me fresh materials, to decorate with golden verses the cheeks of my book. If I compose a Shāhnameh, on the glorious name of the King of England, the book will fly over Iran and Turan, and the deeds of thy nation will blaze like the sun; if I sing the achievements of the English, the name of Parveiz will be no more mentioned. If I open a chapter of their conquests, Afrasiab will tremble under the earth; the rapid motion of my dark reed will make Rustem halt and droop. Hear my strains with discernment, and my pen shall soar with the wings of a falcon. Favour me, as Sultan Mahmoud shewed kindness to Ferdosi, that we may be a pair of tuneful nightingales.

The actions of all nations are commemorated, let those of the English be celebrated under thy auspices. May thy orders be resistless as the sea; the head of the contumacious be in thy power, and the seal of government bear thy name!

On the names mentioned in this translation, it may be sufficient to observe that Ferdosi is the Homer of Persia,
poem, which is written with enthusiasm; and the other volume is filled with odes and elegies, all in the old man's writing. He is *married to immortal verse*, and his highest ambition is to be *an atom in one of your sunbeams*.

*Sir William Jones to J. Macpherson, Esq.*

*May, 1785.*

The ornament of the faith (for that is the bard's name) Zainudeen will wait upon you on Wednesday; his style of compliments is moderate in comparison of most Oriental compositions; other poets of this country would have entreated you not to ride on horseback, lest you should cause an earthquake in India when you mounted. This was actually said to a prince at Delhi, who pleasantly bade the poet comfort himself, and assured him, that he would ever after go in a palanquin.

who composed an heroic poem under the title of Shah-nameh; that the name of Nushirovan, is proverbial for justice; that Iran and Turan are Persia and Tartary; and that the other persons introduced were kings or heroes of those countries.
Sir William Jones to J. Macpherson, Esq.

May 26, 1785.

The regulation which you made concerning the Madrissa * is so salutary, that few things would grieve me more than to see it frustrated. Your predecessor has often mentioned to me, the high opinion which he had formed of the rector, but (I know not for what reason) he is very unpopular. Perhaps it is only faction, too common in most col-

* The passages in these letters relating to the Madrissa or college, as an establishment of national importance, merits a more particular explanation. Mr. Hastings, whilst he held the office of governor-general, with a view to promote the knowledge of Mohammedan law, as essential to the due administration of justice to the natives of India, had established a college at Calcutta, in which native students were admitted and taught at the public expense. This institution was dictated by a wise policy; it was calculated to conciliate the affections of the Mussulmans, and to ensure a succession of men properly qualified by education to expound the law of the Koran, and to fill the important offices of magistrates in the courts of justice. The president of this college had been selected with every attention to his character and ability; but some representations having been made to his disadvantage, the succeeding governor-general, J. Macpherson, Esq. consulted Sir William Jones, on the regulations proper to be established for promoting the laudable objects of the institution, and controlling its conduct,
leges at our universities, of the students against the head.

It is a remark of Johnson's*, that as spiders would make silk, if they could agree together, so men of letters would be useful to the public, if they were not perpetually at variance. Besides my approbation as a good citizen of your regulations, I have a particular interest in the conduct of Mujbuddeen, who is Maulavy † of the court, and as such ought to be omni exceptione major. I believe from my conversation with him, that he is not a man of deep learning; but his manners are not unpleasing. The proposal which you make, cannot but produce good effects; but I hardly know any member of our society who answers your description for a visitor under your directions, except Mr. Chambers, and his report might be depended on. I will, if you please, propose it on Thursday. The students brought a complaint before me last term, which I dismissed as not being with-

* Originally Reaumur's.
† Expounder of the Mohammedan law.
in my cognizance, that their allowances were taken by the head, who left them without subsistence; but whether this be true or false, it will not be amiss for the Maulavy to know, that he is subject to visitation from time to time.

If the best intentions can ensure safety, you have nothing to apprehend; but, alas! my friend, if you can be safe only in fixed unanimous opinions of statute law, you can seldom, I fear, act with perfect confidence. Such is the imperfection of human language, that few written laws are free from ambiguity; and it rarely happens that many minds are united in the same interpretation of them.

A statesman told Lord Coke, that he meant to consult him on a point of law. "If it be 'common law,' said Coke, "I should be ashamed if I could not give you a ready answer; but if it be statute-law, I should be equally ashamed if I answered you immediately."

I will here only set down a few rules of interpretation which the wisdom of ages has
established, where the sense of the words is at all ambiguous.

1. The intention of the writer must be sought, and prevail over the literal sense of terms; but penal laws must be strictly expounded against offenders, and liberally against the offence.

2. All clauses, preceding or subsequent, must be taken together to explain any one doubtful clause.

3. When a case is expressed to remove any doubt, whether it was included or not, the extent of the clause, with regard to cases not so expressed, is by no means restrained.

4. The conclusion of a phrase is not confined to the words immediately preceding, but usually extended to the whole antecedent phrase.

These are copious maxims, and, with half a dozen more, are the stars by which we steer in the construction of all public and private writings.
Sir William Jones to J. Macpherson, Esq.

Court House, July.

We have just convicted a low Hindu of a foul conspiracy, which would have ended in perjury, and (as his own law-giver says) in every cause of damnation. If richer men were of the plot, I hope our court will escape the reproach of the satirist, that "laws resemble cobwebs, which catch flies and let the wasps break through."

Sir William Jones to J. Macpherson, Esq.

August 14, 1785.

I give you my hearty thanks, my dear Sir, for the history of the Roman Republic, which I read with particular pleasure.

Looking over my shelves the other day, I laid my hand on the annexed little book ascribed to Sir Walter Raleigh; it is, like most posthumous works, incorrect, but contains, with some rubbish, a number of wise aphorisms and pertinent examples; it is rather the common-place book of some statesman,
than a well digested treatise, but it has amused me on a second reading, and I hope it will amuse a few of your leisure moments.

* * * * *

The society of Sir William Jones was too attractive to allow him to employ his leisure hours in those studies, which he so eagerly desired to cultivate; and although no man was more happy in the conversation of his friends, he soon found that the unrestrained enjoyment of this gratification was incompatible with his attention to literary pursuits. He determined therefore to seek some retirement, at no great distance from Calcutta, where he might have the benefit of air and exercise, and prosecute his studies without interruption, during the vacations of the supreme court. For this purpose, he made choice of a residence at Crishnagur, which had a particular attraction for him, from its vicinity to a Hindu college; and from this spot he writes to his friends.
Sir William Jones to Dr. Patrick Ruffel.

Sept. 8, 1785.

Your two kind letters found me overwhelmed with the business of a severe sessions and term, which lasted two months, and fatigued me so much, that I was forced to hasten from Calcutta as fast as winds and oars could carry me. I am now at the ancient university of Nadeya, where I hope to learn the rudiments of that venerable and interesting language which was once vernacular in all India, and in both the peninsulas with their islands. Your pursuits must be delightful, and I shall be impatient to see the fruit of your learned labours. Our society goes on slowly; and hot-bed fruits are not so good to my taste as those which ripen naturally.

* * * * * * *

Dr. Koenig's loss will be severely felt; he was a valuable man, with as much simplicity as nature herself, whose works he studied. Do you know when his books are to be disposed of? I should wish to purchase his Linnaeus.
Sir William Jones to Charles Chapman, Esq.

Sept. 28, 1785.

I am proceeding slowly, but surely, in this retired place, in the study of Sanscrit; for I can no longer bear to be at the mercy of our pundits, who deal out Hindu law as they please, and make it at reasonable rates, when they cannot find it ready made. I annex the form adopted by us for the oaths of Mussulmans; you will in your discretion adopt or reject it, and if you can collect from Mahesa pundit, who seemed a worthy honest man, how Hindu witnesses ought to be examined, and whether the Brahmins can give absolution (I think they call it pryarchitt) for perjury, and in what case, you will greatly oblige me, and contribute to the advancement of justice.

* * * * * *

The conclusion of this letter expresses a sentiment, which, as a judge in Bengal, and friend of human nature, he always considered an object of the first importance.

The period of his residence at his country
cottage, was necessarily limited by the duty of attending the supreme court: on his return to Calcutta, in October, he writes to John Macpherson, Esq. "Lady Jones, and myself, received much benefit from the dry soil and pure air of Crishnagur; how long my health will continue in this town, with constant attendance in court every morning, and the irksome business of justice of peace in the afternoon, I cannot foresee. If temperance and composure of mind will avail, I shall be well; but I would rather be a valetudinarian, all my life, than leave unexplored the Sanscrit mine which I have just opened. I have brought with me the father of the universify of Nadya, who, though not a Brahmin, has taught grammar and ethics to the most learned Brahmins, and has no priestly pride, with which his pupils in general abound."

In the year 1785, a periodical work was undertaken at Calcutta, under the title of the Asiatick Miscellany, which has been ignorantly ascribed to the Asiatick Society, with whose
reiearches it had no connection. The title of the work indicates the nature of its contents, which consisted chiefly of extracts from books published in Europe, relating to India, of translations from Oriental Authors, and of poems and essays. The editor was occasionally assisted by the literary talents of gentlemen in India, and we find in the two first volumes, which were published in the years 1785 and 86, the following compositions of Sir William Jones, who never neglected any opportunity of contributing to the advancement of Oriental literature: the tale of the Enchanted Fruit, which has already been mentioned, six hymns * addressed to as many Hindu deities, a literal translation of twenty

* In his hymn to Surya, or the Sun, Sir William Jones alludes to himself in the following beautiful lines:

And, if they ask what mortal pours the strain?  
Say (for thou seest earth, air, and main),  
Say, "From the bosom of yon silver isle,  
Where skies more softly smile,  
He came; and lisping our celestial tongue,  
Though not from Brahma sprung,  
Draws orient knowledge, from its fountains pure,  
Through caves obstructed long, and paths too long obscure."
tales and fables of Nizami, expressly intended to assist the students of the Persian language, besides other smaller pieces, from which I quote with pleasure, the following beautiful tetraesthetic, which is a literal translation from the Persian:

On parent knees, a naked, new-born child,
Weeping thou sa'st, while all around thee smil'd:
So live, that, sinking in thy last long sleep,
Calm thou may'st smile, when all around thee weep.

The hymns, which are original compositions, are descriptive of the Hindu deities, to whom they were addressed, and a short introductory explanation accompanies each. The mythological allusions and Sanscrit names, with which they abound, are not sufficiently familiar to the English reader, to enable him to derive that pleasure from them, which those who are acquainted with the manners and mythology of the Hindus feel in the perusal of these hymns; but whilst they mark the taste and genius of the author, they supply a fund of information, equally novel and curious. We contemplate
with delight and surprise the admirer of the Grecian bards, and the pupil of the Grecian sages, led by his enthusiasm from the banks of the Ilyssus to the streams of the Ganges, celebrating, in strains not unworthy of Pindar, the fabulous divinities of India, and exploring the sources of the Egyptian and Persian theology, and of the tenets of the Ionic and Italic schools of philosophy. These compositions were the elegant amusements of hours of leisure and relaxation, which he never suffered to interfere with his public duties. They prove the versatility of those intellectual powers, which could immediately turn from the investigation of legal causes or the solution of abstruse mathematical problems, to explain and adorn the mythological fictions of the Hindus, in odes which the Bramins would have approved and admired. The variety of measures adopted in the composition of these hymns is remarkable; each of the nine* has a different form of versification, and if they are not all equally harmonious, they are all

* He wrote three more hymns afterwards.
regular. The opening and conclusion of the Hymn to Narayon are very sublime.

On the second of February 1786, Sir William Jones delivered to the society his third annual discourse, in which he proposed to fill up the outlines delineated in his two former addresses, and promised, if the state of his health should permit him to continue long enough in India, to prepare for the annual meetings of the society, a series of short dissertations unconnected in their titles, but all leading to one common point of no small importance, in the pursuit of interesting truths. He exhibits, in this discourse, a proof of the successful application of his time to the study of Sanscrit, and speaks with increased confidence of the result of his new attainments. The conclusion expresses his regret, at the departure for Europe of the very ingenious member who first opened the mine of Sanscrit literature, an honourable tribute to the merit of Mr. Charles Wilkins.

Sir William had long proposed making an excursion to Chatigan, the eastern limits of
the British dominions in Bengal. Exclusively of his anxiety to acquire, from local observation, a knowledge of the state of the country, and of the manners and characters of the natives, a prudent attention to the re-establishment of his health, which had suffered from an unremitting application to his public duties as judge and magistrate, as well as a regard for that of Lady Jones, now rendered the journey expedient. In the beginning of 1786, after the recess of the court, he had an opportunity of executing his plan, and repaired to Chatigan by sea, in February.

A short time before his departure, a discussion had taken place between the judges of the supreme court of judicature, and the executive government of Bengal, respecting a resolution adopted by the latter, altering the mode in which the salaries of the judges had been paid. They remonstrated against the resolution, and the letter written by Sir William Jones to Sir J. Macpherson on the occasion, is so strongly characteristic of that independent spirit which he always possessed,
that on this account it merits insertion. The remainder of his correspondence of this year, as far as it is proper to lay it before the public, follows in the order of its dates.

*Sir William Jones to F. Macpherson, Bart.  
*Phænix Sloop, Feb. 5, 1786.*

**MY DEAR SIR,**

Had I known where Captain Light *lived in Calcutta, I would not have troubled you with the annexed letter, but I must request you to forward it to him. It is an answer to an excellent letter from him, which I received near a twelvemonth ago. I anxiously hope he has completed (what no other European could begin) a version of the Siamese code.

My voyage to the eastern coast will, I trust, be very pleasant, and I hope we shall make our part good against the scoundrel Peguers; though if we descry a fleet of boats, I believe it will be wiser to retreat on the wings of the

*Captain Light was appointed superintendant of a new settlement at Penang, or Prince of Wales’s Island. He was thoroughly conversant in the Malay dialect.*
Phoenix; for I am not poet enough to believe, that another will rise from her ashes.

I lament that our respective engagements have prevented our meeting often, since the end of the rains; but six or seven hours in the morning, and two or three in the evening, spent in unremitted labour for the last three months, fatigued me so much that I had no leisure for society, scarcely any for natural repose. My last act was to sign our letter to your board on the subject of our salaries, and I would have called upon you to expostulate amicably on the measure you had pursued, if I had not wished to spare you the pain of defending indefensible steps, and the difficulty of finding reasons to support the most unreasonable conduct. Many passages in the letter were softened by my brethren, for I, who have long been habituated to ancient simplicity, am ever inclined both to write and speak as I think and feel; and I should certainly have asked, if we had conversed on this matter, whether distressing and pinching the judges, and making them contemptible in the
eyes of the natives, and of their own servants, was, as you expressed yourself last summer, assisting them with heart and hand; or whether forming resolutions, as the sub-treasurer wrote me word three weeks ago concerning them, of which they were the last men in the settlement to hear, was intended as a return for that perfect cordiality, as far as honesty permitted, which I had assured you and Mr. Stables, to be one of the golden rules which I had early resolved to pursue in my judicial character.

In a word, the measure is so totally indefensible, that it would have given me as much pain as yourself, to have discussed it. I have marked the progress of this business from the morning, when I received Mr. M.'s note; and I am well persuaded, that the invasion of our property, was not an idea conceived or approved by you, but forced on you by some financier, who was himself deluded by a conceit of impartiality, not considering that the cases were by no means parallel; under this persuasion, I beg you to
believe, that the measure has not yet made any change in the sincere esteem, with which I am, dear Sir,

Your faithful humble servant,

WILLIAM JONES.

Sir William Jones to Thomas Caldicott, Esq.
Chatigan, Feb. 21, 1786.

I have been so loaded with business, that I deferred writing to you, till it was too late to write much, and when the term ended, was obliged, for the sake of my wife's health and my own, to spend a few weeks in this Indian Montpelier, where the hillocks are covered with pepper vines, and sparkle with blossoms of the coffee tree; but the description of the place would fill a volume, and I can only write a short letter to say, si vales, bene est; valeo.

Sir William Jones to George Hardynge, Esq.
Feb. 22, 1786.

A word to you, no! though you have more of wisdom (et verbum sapienti, &c.) than I
have, or wish to have of popularity, yet I would not send you one word, but millions and trillions of words, if I were not obliged to reserve them for conversation. The immeasurable field, that lies before me in the study of Sanscrit and of Hindu jurisprudence (the Arabic laws are familiar to me) compels me for the present, to suspend my intention of corresponding regularly with those I love.*

* The following sonnet, written some years before the date of Sir William Jones's letter, was addressed by him to his friend:

**To G. HARDYNGE, Esq.**

HARDYNGE, whom Camden's voice, and Camden's fame,
To noble thoughts, and high attempts excite,
Whom thy learn'd sire's well polish'd lays invite,
To kindle in thy breast, Phœbean flame,
Oh rise! oh! emulate their lives, and claim
The glorious meed of many a studious night,
And many a day spent in asserting right,
Repressing wrong, and bringing fraud to shame.
Nor let the glare of wealth, or pleasure's bow'rs
Allure thy fancy. Think how Tully shone,
Think how Demosthenes with heav'nly fire
Shook Philip's throne, and lighten'd o'er his tow'rs.
What gave them strength? Not eloquence alone,
But minds elate above each low desire.

W. J.
Sir William Jones to Sir J. Macpherson, Bart.

Jafferabad, Feb. 27, 1786.

I cannot express, my dear Sir, the pleasure which I have just received from that part of the Board's letter to us, in which they set us right in our misconception of their preceding letter.

I rejoice that we were mistaken, and have just signed our reply; it will, I persuade myself, restore the harmony of our concert, which, if worldly affairs have any analogy to music, will rather be improved than spoiled by a short dissonant interval. You, who are a musician, will feel the tone of this metaphor; as to my harsher notes, quicquid asperius dictum est, indictum esto. In fact (you could not know it, but) I never had been so pinched in my life, for the last three months; having bought company's bonds, (which nothing but extreme necessity could have made me sell at 30 per cent. discount), I was unable to pay my physician, or my munhis, and was forced to borrow (for the first time in my life) for my daily rice; what
was worse, I was forced to borrow of a black man, and it was like touching a snake or the South American eel; in short, if our apprehensions had been well grounded, two of us had resolved to go home next season. But your letter dispersed all clouds and made my mind as clear as the air of this fine climate, where I expect to escape the heats, and all the ills they produce in a constitution like mine. I confess I wish you had accepted our offer, for half my salary is enough for me, and I would have received the remainder cheerfully on any terms, as I have hitherto done; but as it is, we are all satisfied, and your offers were so equal, that either would have been satisfactory to me.

You must know better than I can, though I am so much nearer the place on the frontiers where Major Ellerker is now encamped. I can hardly persuade myself that Myun Ga-chim Fera*, with all his bravery in words, will venture to pass the Nāf; the whole story

* A general in the service of the king of Ava, who appeared on the frontiers of Chatigan, with an army. The Nāf, is the boundary river between Chatigan and Aracan.
iscurious, and as I am on the spot, I wish to write it with all the gravity of an historian, especially as I can pick out some part of the Pegu general's original letter, the characters of which are little more than the nagari letters inverted and rounded.

I now sit opposite to the seas, which wafted us gently hither in the Phoenix; and our voyage was well timed, for had we stayed two days longer, we should have been in a north-wester. A beautiful vale lies between the hillock on which the house is built and the beach, on all the other sides are hills finely diversified with groves, the walks are scented with blossoms of the champac* and nagafar†; and the plantations of pepper and coffee are equally new and pleasing. My wife, who desires her best remembrance, amuses herself with drawing, and I with botany. If (which I trust will not be the case) you should be indisposed, this is the Montpelier which will restore you to health.

* Lin. Michelia. † Lin. Me ua.
Sir William Jones to Mr. Justice Hyde.

Jaffrabad, April 30, 1786.

I delayed, my dear Sir, to answer your kind letter of the 10th, until I could give you an accurate account of my motions towards Calcutta. We shall not stay here a whole week longer, but proceed, as soon as we can make preparations for our journey, to the burning well*, and thence

* The burning well is situated about twenty-two miles from Chatigan, at the termination of a valley surrounded by hills. I visited it in 1778, and from recollection am enabled to give the following account of it. The shape of the well, or rather reservoir, is oblong, about six feet by four, and the depth does not exceed twelve feet. The water which is always cold is supplied by a spring, and there is a conduit for carrying off the superfluity; a part of the surface of the well, about a fourth, is covered with brick-work, which is nearly ignited by the flames, which flash without intermission from the surface of the water. It would appear that an inflammable vapour escapes through the water, which takes fire on contact with the external air; the perpetuity of the flame is occasioned by the ignited brick-work, as without this, much of the vapour would escape without conflagration. This was proved by taking away the covering of brick-work after the extinction of the heat, by throwing upon it the water of the well. The flames still continued to burst forth from the surface, but with momentary intermissions, and the vapour was always immediately kindled by holding a candle at a small distance from the surface of the water. A piece of
through Tipera to Dacca: an old engagement will oblige us to deviate a little out of our way to Comarcaly; and if the Jellingy be navigable, we shall soon be in Calcutta, if not, we must pass a second time through the Sundarbans; in all events, nothing I think can hinder my being in court on the 15th of June. Suffer me now to thank you, as I do most heartily, for the very useful information which you give me concerning money matters. The ancients said, (not very properly of their imaginary gods) 'carior est divis homo, quam fibi:' but I may truly say, 'carior est amicis, quam fibi,' speaking of myself and of your friendly attentions to me.

silver placed in the conduit for carrying off the superfluous water, was discoloured in a few minutes, and an infusion of tea gave a dark tinge to the water.

On the side of a hill distant about three miles from the burning well, there is a spot of ground of a few feet only in dimensions, from which flashes of fire burst on stamping strongly with the foot. The appearance of this spot resembled that of earth, on which a fire had been kindled. I do not recollect whether it was hot to the touch.
Sir William Jones to Sir J. Macpherson, Bart.

May 6, 1786.

I delayed from day to day, and from week to week, the pleasure of answering your acceptable letter, which I received, I am afraid, so long ago as the middle of March. I wished to send you something interesting; but my days flowed on in the same equable and uniform tenor, and were only to be distinguished by the advances I made in my Persian, Indian, and botanical pursuits. In short, as it sometimes happens, by intending to write much, I had written nothing; and was preparing to give you some account of my motions towards the presidency, when I had the very great satisfaction of receiving your packet full of matter, full of pleasing accounts, and full of just observations.

* * * * * * * * * *

* * I read with pleasure, while I was at breakfast, Mr. Forster's lively little tract, and having finished my daily-task of Persian reading with a learned Parsi of Yezd, who accompanied me hither, I allot the rest of the morning ot you.
The approbation given at home to your seasonable exertions here, was but natural; it could not have been otherwise, and therefore it gives me great pleasure, but no surprize. Be assured that general applause ever has resulted, and ever will result from good actions and salutary measures, as certainly as an echo, in rocky places, follows the voice. You will readily believe me, when I assure you, that I have few things more at heart than that you may enjoy as much as you can desire of that echo, and receive no pain or injury from the rocks; for rocks abound, my friend, in the sea of life.

The Scripture speaks of nations overturning their judges in stony places; and ambitious judges ought to be overturned, but as I do not aspire, I can never fall from an eminence.

The state of parties in England, still makes me rejoice, that I am not in London. My friendships would lead me naturally to wish the rise of the ———— while my conscience, and my humble judgment oblige me to prefer . . . . . system as far as I know
it. God grant he may adopt the best measures for this country, and give them effect by the best means, without disarranging your measures, since the wheel of continual changes cannot but have a bad effect in the minds of the governed—but I sat down to write a letter, not a treatise.

By the way, I have read a second time here your friend's Treatise on the History of Civil Society, and am extremely pleased with it, especially his chapter on the relaxation of national spirit.

Your communications about the Lama will be truly interesting. I have read since I left Calcutta 800 pages in quarto concerning the Mythology and History, both civil and natural, of Tibet. The work was printed with every advantage of new types and curious engravings, at Rome, about ten years ago, and was compiled from the papers of an Italian father, named Orazio, who had lived thirty years in that country and Nepal, where he died. On my return, I purpose, with the
permission of the society, to send a treatise* to the press, which ought to stand first in our collections, as it will be a key to many other papers. I have caused six or seven plates to be engraved for it.

Always excepting my own imperfect essays, I may venture to foretell, that the learned in Europe will not be disappointed by our first volume. But my great object, at which I have long been labouring, is to give our country a complete digest of Hindu and Mussulman law. I have enabled myself by excessive care to read the oldest Sanscrit law books with the help of a loose Persian paraphrase; and I have begun a translation of Menu into English; the best Arabian tract, I translated last year. What I can possibly perform alone, I will by God's blessing perform; and I would write on the subject to the Minister, Chancellor, the Board of Control, and the Directors, if I were not apprehensive that they who know the world, but

do not fully know me, would think that I expected some advantage either of fame or patronage, by purposing to be made the Justinian of India; whereas I am conscious of desiring no advantage, but the pleasure of doing general good. I shall consequently proceed in the work by my own strength, and will print my digest by degrees at my own expense, giving copies of it where I know they will be useful. One point I have already attained; I made the pundit of our court read and correct a copy of Halhed's book in the original Sanscrit, and I then obliged him to attest it as good law, so that he never now can give corrupt opinions, without certain detection.

May your commercial blossom arrive at maturity, with all the vigour of Indian vegetation!

My soul expands, like your blossom, at the idea of improved commerce; no subject is to me more animating.

I have a commercial idea for you, not a

* A translation by N. B. Halhed, Esq. of the code compiled by pundits, by the direction of Mr. Hastings.
bloom, but as yet a germ only. What if Persia should now flourish! and what if the present king, Jaffier Khan, be really as great a man as represented! Persia wants many manufactures of India, and her king would be a valuable ally. I have already thanked you for your kind attentions to Emin, and I beg to repeat them. Many in England will be equally thankful. He is a fine fellow; and if active service should be required, he would seek nothing so much, as to be placed in the most perilous edge of the battle.

In this letter we see the unabated activity of a vigorous mind, uniting recreation with improvement, and collecting in its progress through the gardens of literature, the flowers of every soil. A detailed account of the daily studies of Sir William Jones would surprise the most indefatigable, and it may not be impertinent to mention in proof of this observation, that he found time during his short residence at Chatigan, in addition to the occu-
pations which he has described, to peruse twice
the heroic poem of Ferdosi, the Homer of
Persia, supposed to contain sixty thousand
couplets. Of the sentiments expressed in his
correspondence, it is sufficient to remark in
general, that they do no less honour to his
heart than to his judgment. I cannot but
wish that he had found time to write the am-
ple description which he mentions.

Few persons have passed through a greater
variety of hardships, and perilous adventures,
than the person mentioned by Sir William
Jones, under the name of Emin. Born at
Hamadan, in Persia, of Armenian parents,
and exposed during his infancy to uncommon
disasters, while a mere youth he followed his
father and ruined family to Calcutta. He had
there an opportunity of observing the superi-
ority of Europeans, in arms, arts, and sciences,
over the Asiatics, and the impression which
he received from it, inspired an invincible de-
sire in Emin to acquire the knowledge which
they possessed. For this purpose, he deter-
mined, at all hazards, to visit England, and
after a long opposition from his father, having obtained his reluctant assent, he adopted the only means left for the accomplishment of his purpose, by working his passage as a common sailor in one of the ships belonging to the East-India Company. After his arrival in England, he lost no time in beginning to acquire the instruction which he so anxiously desired, but his progress was retarded by the narrowness of his circumstances, and he was compelled to submit to menial occupations, and laborious employments, to procure a subsistence. Fortune favoured his perseverance, and in a moment of despair, he was accidentally introduced to the notice of the Duke of Northumberland, and afterwards to that of many gentlemen of rank and fortune, by whose assistance his views were promoted.

* Previous to his introduction to the Duke of Northumberland, Emin had become acquainted with Edmund Burke, whom he accidentally met in the Park. After some conversation, Mr. Burke invited Emin to his apartments, up two pair of stairs at the sign of Pope's head, at a bookseller's near the Temple. Emin, ignorant of the name of the gentleman who had treated him with
The great object of Emin, was to obtain a knowledge of military tactics, in the hopes of employing it successfully, in rescuing the liberty and religion of the country of his ancestors from the despotism of the Turks and Persians. After serving with the Prussian and English armies in Germany, he procured so much courtesy, begged to be favoured with it, and Mr. Burke politely answered, "Sir, my name is Edmund Burke at your service; I am a run-away son from a father as you are," He then presented half-a-guinea to Emin, saying, "upon my honour this is what I have at present; please to accept it."

Mr. Burke the next day visited Emin, and assisted him with his advice as to the books which he should read. He introduced him to his relation, Mr. William Burke; and for thirty years Emin acknowledges that he was treated with unceasing kindness by both.

At the period of the commencement of his acquaintance with Mr. Burke, Emin had little left for his maintenance, and the prospect of accomplishing the purpose of his voyage to England became daily more gloomy. "Had not Mr. Burke consoled him now and then (to use the words of Emin) he might have been lost for ever through despair; but his friend always advised him to put his trust in God, and he never missed a day without seeing Emin. He was writing books at the time, and desired the author (i.e. Emin) to copy them; the first was an Imitation of the late Lord Bolingbroke's Letter; the second, The Treatise of Sublime and Beautiful." Life of Emin, London edition, p. 93.
the means of transporting himself into the mountains of Armenia, in the view of offering his services to Heraclius, the reigning prince of Georgia, and of rousing the religious zeal and martial spirit of his countrymen. He had there the mortification to find his resources inadequate to the magnitude of the enterprise, and he was compelled to return disappointed to England. After some time spent in solicitation, he was enabled by the assistance of his patrons to proceed with recommendations to Russia, and thence after various fatigues and impediments, which his fortitude and perseverance surmounted, he reached Tiflis, the capital of Georgia. After eight years of wandering, perils, and distress, through the mountains of that country and Armenia, he was obliged to abandon his visionary project, and returned to his father in Calcutta. Still anxious for the accomplishment of his plans, and no ways intimidated by the experience of past dangers and difficulties, he made a third attempt for the execution of them, and proceeded to Persia. This
proved equally unsuccessful, and he again returned to Calcutta. In Emin, we see the same man, who was a sailor, a porter, a menial servant, and subsisting by charity, the companion of nobles, and patronised by princes and monarchs, ever preserving in his deepest distresses, a sense of honour, a spirit of integrity, a reliance upon Providence, and a firm adherence to the principles of Christianity, in which he had been educated. During his residence in Calcutta, he published an account of his eventful life, which Sir William Jones condescended to revise, so far only as to correct orthographical errors, but without any amendment of the style.

From Chatigan, Sir William Jones returned to Calcutta, and after the recess of the court, again visited his retirement at Chhrishnagur, where he occupied himself as usual in his favourite studies, an account of which, as well as of his journey to the presidency, I shall supply by extracts from his familiar lette
Sir William Jones to Mr. Justice Hyde.

Comarcaly, June 15, 1706.

I find that in this country, travellers are perfect slaves to the seasons and elements. It was my resolution when I left Dacca, to push on as expeditiously as possible to Calcutta; but in passage of eight days last year through the Tulsi creek and the Artai river, our boat was hotter day and night, than I ever felt a vapour-bath; till then, as much as I had reason to dread an Indian sun, I had not a complete idea of it. This affected both Lady Jones and me so much, that it would have been madness to have passed the Sundarbans in such weather; and Mr. Redfearn having promised to send me word, when the Jelinga becomes navigable (which is usually about the middle of this month) I expect every day to receive that intelligence, after which I shall be in Calcutta in eight days. I am principally vexed at this delay, because from your having taken the charge when it was Sir R. Chambers' turn, I fear he must be ill, and consequently that you must have a
great deal of trouble: give my affectionate remembrance to him.

I am, &c.

Sir William Jones to Miss E. Shipley.

On the Ganges, Sept. 7, 1786.

You do too much honour, my dear Madam, to my compositions; they amuse me in the few hours of leisure that my business allows, and if they amuse my friends, I am amply rewarded.

Mà si ’l Latino e’l Greco
Parlan di me dopo la morte, è un vento;
Ond'io, perche pavento
Adunar sempre quel ch'un' ora sgombre,
Vorrei ’l vero abbraciar lassando l'ombre.

We talk of the year 1790, as the happy limit of our residence in this unpropitious climate; but this must be a family secret, lest applications should be made for my place, and I should be shoved out before my resignation. God grant that the bad state of my Anna's health, may not compel her to leave India before me; I should remain like a man with
a dead palsy on one of his sides; but it were better to lose one side for a time than both for ever. I do not mean that she has been, or is likely to be, in danger from her complaints. I have proposed a visit to her friend Lady Campbell, and she seemed to receive the proposal with pleasure; the sea air, and change of scene at a proper season, may do more than all the faculty with all their prescriptions. As to politics and ministers, let me whisper another secret in your ear:

Io non credo più àl nero ch' all' azzurro,

and, as to coalitions, if the nero be mixed with the azzurro, they will only make a dirtier colour. India is yet secure, and improvable beyond imagination; it is not however in such a state of security, but that wise politicians may, with strong well-timed exertions and well applied address, contrive to lose it. The discharge of my duty, and the study of Indian laws in their original languages (which is no inconsiderable part of my duty) are an excuse for my neglect of writing letters; and indeed I find by experience, that I can take up my Life—V. II.
pen for that purpose but once a year, and I have a hundred unanswered letters now lying before me, but my Anna, who is my secretary of state, and first or rather sole lady of the treasury, has written volumes. Loves and regards to all who love and regard us; as to compliments, they are unmeaning things, and neither become me to send, nor you to convey.

I am,

With great regard, dear Madam,

Your faithful and affectionate servant,

WILLIAM JONES.

Sir William Jones to Dr. Patrick Ruffel.


Various causes contribute to render me a bad correspondent, particularly the discharge of my public duty, and the studies which are connected with that duty, such as the Indian and Arabic laws in their several difficult languages, one of which has occupied most of my leisure for the last twelvemonth, excepting when I travelled to
Islamabad, for the benefit of the sea air and verdant hillocks, during the hot season. It is only in such a retirement as the cottage, where I am passing a short vacation, that I can write to literary friends, or even think much on literary subjects; and it was long after I left this solitude last autumn, that I had the pleasure of receiving your most agreeable letter.

I am tolerably strong in Sanskrit, and hope to prove my strength soon by translating a law tract of great intrinsic merit, and extremely curious, which the Hindus believe to be almost as old as the creation. It is ascribed to Menu, the Minos of India, and like him, the son of Jove. My present study is the original of Bidpa's fables, called Hitopadesa*, which is a charming book, and wonderfully useful to a learner of the language. I congratulate you on the completion of your two works, but exhort you to publish them. Think how much fame Koenig lost by delay—

ing his publications. God knows whether any use honourable to his memory will be made of his manuscripts. Think of Mr. D'Herbelot, whose posthumous work, like most others, had the fate of being incorrectly published. Printing is dear at Calcutta; but if government would print your works (as they ought) I could cheerfully superintend commas and colons. I am delighted with your botanical pursuits. They talk of a public garden on the banks of the river near Calcutta. How I wish for our sakes, you could be allured from the Sircars! I long to visit them, however, and to view your collections; though I must be so honest as to own, that accurate botanical descriptions give me more pleasure than an herbal, I mean where the fresh plants can be examined. For this reason I have not begun to collect specimens, but describe as well as I can; and for brevity in coarse Latin. Lady Jones assists me by her accuracy in drawing and colouring.

The province of Chatigan (vulgarly Chitigong) is a noble field for a naturalist. It is
so called, I believe, from the chatag, which is the most beautiful little bird I ever saw. The hills and woods abound with uncommon plants and animals; indeed the whole Eastern peninsula would be a new world to a philosopher. I wish poor Koenig had left his papers to you; Banks has too much of his own to employ him, and Macpherson, who loved the sage, would I dare say have persuaded Lord Cornwallis to raise the best monument to his memory, a good edition of his works. I have carefully examined a plant, which Koenig mentioned to me, and called pentapethes protea, from the singular variety of leaves on the same tree. The natives call it Mascamcband; and of its fragrant fleshy blossoms, infused for a night in a glass of water, forms a mucilage of a very cooling quality. The pentapethes phoenicia, which now beautifies this plain, produces a similar mucilage, which might answer the same purposes as that of the Arabian gum, if not other and more important purposes. But I mention this plant, because Koenig told me, that Linnaeus had in-
verted nature in his description of it, by as-
signing to it five castrated filaments, to each of
which were annexed three prolific ones;
whereas, said he, (I am sure I did not mis-
take him) the flower has fifteen castrated, and
five prolific; so that in truth it would have
been pentandrian. Now I have examined all
the flowers of this species that I could get,
and I find the description of Linnaeus to be
correct; but there is no accounting for the
variety of a protean plant.

Many thanks for your offer of Mr. D'Han-
carville, but I have the book, though like you
I have not read it. I wish to be firm in San-
scrit, before I read systems of mythology.
We have sent the first papers of our trans-
actions to the press, and shall go on as fast as
Mr. G.'s compositor will let us. Farewell,
my dear Sir; vivere, valere, et philosophari
cum paucis, is what I wish for you, as much
as for your, &c.
Sir William Jones to William Shipley*, Esq.

Crishna-nagur, Oct. 5, 1786.

I blush, my dear Sir, in reading a second or third time with increasing delight, your excellent letters from Maidstone, when I compare the dates of them with that of my answer. Various, however, are the causes which oblige me to be an indifferent and slow correspondent; first, illness, which had confined me three months to my couch, where your first letter found me on the great river; next, the discharge of an important duty, which falls peculiarly heavy on the Indian judges, who are forced to act as justices of the peace in a populous country where the police is deplorably bad; then the difficult

* William Shipley, Esq. brother to the late Bishop of St. Asaph, and now in his 89th year. He suggested the idea of the Society for the Encouragement of Arts, Commerce, &c. which was established in 1759, and in the following year, a gold medal was voted to him by the society, with an inscription:

To William Shipley,
whose public spirit gave Rise to this Society,
Study of Hindu and Mohammedan laws, in two copious languages, Sanscrit and Arabic, which studies are inseparably connected with my public duty, and may tend to establish by degrees, among ten millions of our black subjects, that security of descendable property, a want of which, as you justly observe, has prevented the people of Asia from improving their agriculture and mechanical arts; lastly, I may add (though rather an amusement than a duty) my pursuit of general literature, which I have here an opportunity of doing from the fountain head, an opportunity, which if lost, may never be recovered. When I accept therefore with gratitude the honour offered me by your young Hercules, the Maitstone Society, of being one of their corresponding members, I cannot indulge a hope of being a diligent or useful correspondent, unless any discovery should be made by our Indian Society, which I may think likely to be of use in our common country. Your various papers I have distributed among those, who seemed the likeliest to avail themselves
of the rules and hints which they contain. The rapidity of the Ganges, makes it extremely difficult to rescue the unhappy persons who are overlet in boats, especially at the time of the bore*, when such accidents most usually happen; but I am confident that the methods prescribed in the little work which you sent me, will often be salutary even here. Dr. Johnson's tract I have now lent to a medical friend of great ability; and I am particularly interested in the security of our prisons from infection, to which indeed they are less liable in this climate, from our practice of sleeping in a draught of air whenever it can be had. Without this habit, to which I am now enured, we should never be free from putrid disorders.

* * * * * * * * *

* Should your society be so extended as to admit all Kent, you will, I trust,

* The bore, is an expression applied to a peculiar swell in the Hughli river, occasioned by the rapid influx of the tide; it breaks in shallow water along the shore, and no boat can resist its violence. The noise of its approach is heard at a distance of some miles, and the boats to
have an excellent member in one of my oldest college friends, Doctor Breton, of Broughton, near Ashford, who has left no path of science or literature unexplored. We shall print our transactions with all speed consistent with accuracy; as all our members, including even our printer, are men of business, in commerce, revenue, or judicature, we cannot proceed very rapidly, either in giving the public the tracts we have already collected, or in adding to our collection.

Sir William Jones to Sir J. Macpherson, Bart.

Calcutta, Nov. 1786.

The society heard with pleasure, the curious account of the Lama’s inauguration; and the first sheet of their transactions is printed.

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Be assured, that I will ever remember the contents of your own letter; avoid it are rowed into deep water, where the agitation is considerable, but not dangerous. The bores are highest about the equinoxes, and at the middle periods between them cease altogether.
and accept my thanks for the pleasure which I have received from that of Mr. Adam Ferguson to you. One sentence of it is so wise, and so well expressed, that I read it till I had it by heart. "Justice to the stranger," &c.

I am correcting proofs of our Transactions, which will, I hope, satisfy Mr. Ferguson as to the theology of the Hindus. By rising before the sun, I allot an hour every day to Sanscrit, and am charmed with knowing so beautiful a sister of Latin and Greek.

Magnum vestigal est parsimonia, is an aphorism which I learned early from Cicero. The public, if they are grateful, must wish that you had attended as vigilantly to your own vestigal, as you have wisely and successfully to theirs.

In September, Lord Cornwallis arrived at Fortwilliam, with the appointment of Governor-General; and the writer of these sheets, who accompanied him to India, had the hap-
pine of renewing his personal intimacy with Sir William Jones.

The uniformity which marked the remaining period of his allotted existence, admits of little variety of delineation. The largest portion of each year was devoted to his professional duties and studies; and all the time that could be saved from these important avocations, was dedicated to the cultivation of science and literature. Some periods were chequered by illness, the consequence of intense application; and others were embittered by the frequent and severe indisposition of the partner of his cares and object of his affections. "The climate of India" (as he had already found occasion to remark in a letter to a friend) "had been unpropitious to the delicate constitution of his beloved wife;" and so apprehensive was he of the consequences, that he intended, "unless some favourable alteration should take place, to urge her return to her native country, preferring the pang of separation,
"for five or six years to the anguish, which
he should hardly survive, of losing her."

While business required the daily attendance of Sir William Jones, in Calcutta, his usual residence was on the banks of the Ganges, at the distance of five miles from the court; to this spot he returned every evening after sun-set, and in the morning rose so early as to reach his apartments in town by walking, at the first appearance of the dawn. Having severely suffered from the heat of the sun, he ever afterwards dreaded and avoided an exposure to it; and in his hymn to Surya, he alludes to its effect upon him, and to his moon-light rambles in the following lines:

Then roves thy poet free,
Who with no borrow’d art,
Dares hymn thy pow’r, and durst provoke thy blaze,
But felt the thrilling dart;
And now on lowly knee
From him, who gave the wound, the balsam prays.

The intervening period of each morning until the opening of the court, was regularly allotted and applied to distinct studies. He passed the months of vacation at his retire-
ment at Crisnna-nagur, in his usual pursuits. Some of the literary productions of his retirement will be noticed; and I shall now continue my extracts from his familiar correspondence.

Sir William Jones to J. Shore, Esq.

Gardens, near Calcutta, March 25, 1787.

I am charmed, my dear Sir, with the short but comprehensive work of Rhadacaunt, your pundit, the title of which I see is Purán-arthupracusam, or the meaning of the Purans displayed. It contains pedigrees, or lists of kings, from the earliest times to the decline of the Indian empire; but the proper names are so murdered, or so strangely disguised in Persian letters, that I am only tantalized with a thirst for more accurate information. If the pundit at your request, will lend me the original, my marbatta writer shall copy it elegantly, with spaces between the lines for a literal English translation, which may perhaps be agreeable, with your consent, to our society.
May 11, 1787.

I return with many thanks, my dear Sir, the letter of his High Mightiness Tatbu Arnu (king of Ava*). When I began

* If the reader has a curiosity to see this singular letter, he may gratify it. The perusal may perhaps recall to his recollection the following lines:

Here's a large mouth indeed,
That spits forth death and mountains, rocks and seas!

Official translation of a letter from the Rajah or Principal of the Burmas to the Collector of Chittagong:

I am lord of a whole people, and of 101 countries, and my titles are Rajah Chatterdary (i.e. sitting under a canopy) and Rajah Surey Bunkshee, (i.e. descendant of the Sun). Sitting on the throne with a splendid canopy of gold, I hold in subjection to my authority many Rajahs; gold, silver, and jewels, are the produce of my country, and in my hand is the instrument of war, that, as the lightning of Heaven, humbles and subdues my enemies; my troops require neither injunctions nor commands, and my elephants and horses are without number. In my service are ten pundits learned in the Shaster, and 104 priests, whose wisdom is not to be equalled; agreeably to whose learning and intelligence, I execute and distribute justice among my people, so that my mandates, like the lightning, suffer no resistance nor control. My subjects are endowed with virtue and the principles of justice, and refrain from all immoral practices, and I am as the Sun, blessed with the light of wisdom to dis-
it, I feared it was hostile, but am glad to find it so amicable. Dulce mihi nomen pacis! If cover the secret designs of men; whoever is worthy of being called a Rajah, is merciful and just towards his people; thieves, robbers, and disturbers of the peace, have at length received the punishment due to their crimes; and now the word of my mouth is dreaded as the lightning from Heaven. I am as a great sea, among 2000 rivers, and many rivulets; and as the mountain Shumeroo, surrounded by 40,000 hills, and like unto these is my authority, extending itself over 101 Rajahs; further, 10,000 Rajahs pay daily attendance at my Durbar, and my country excels every country of the world; my palace as the heavens, studded with gold and precious stones, is revered more than any other palace in the universe. My occupations resemble the business of the chief of the angels, and I have written unto all the provinces of Arracan, with orders to forward this letter in safety to Chittagong, formerly subject to the Rajah Sery Tamah Chucka, by whom the country was cultivated and populated; and he erected 2400 places of public worship, and made 24 tanks.

Previous to his accession, the country was subject to other Rajahs, whose title was Chatterdary, who erected places of worship, and appointed priests to administer the rites of religion to people of every denomination; but at that period the country was ill governed, previous to the accession of Rajah Sery Tamah Chucka to the government of the countries of Rutunpoor, Dootinady, Arracan, Dooraputy, Ramputty, Chagdoye, Mahadaye, Mawong, in whose time the country was governed with justice and ability, and his wisdom was as the lightning; and the people were happy under his administration. He was also favoured with the friendship of
he is at peace with the Siamef, he may be a
good neighbour, and we may be gainers by
the religious men of the age, one of whom, by name
Budder, resorting to his place of residence, was solicited
by the Rajah to appoint some one for the purpose of in-
structing him in religious rites, and Shawhmany was ac-
cordingly appointed agreeably to the Rajah's requisition;
at this time it rained from Heaven, gold, silver, and pre-
cious stones, which were buried under ground in charge
of the above priest, whose house was of gold and silver
workmanship, to which the people resort, and worship
the deities; and the Rajah kept a large establishment of
servants, and of slaves at the temple, for the service of
travellers and passengers; and his time was engaged in
the studying of the five books, and he always refrained
from immoral practices and deeds interdicted by his re-
ligion, and the priests, &c. abstained from the flesh of
goose, pigeons, goats, hogs, and of fowls; and wicked-
ness, theft, adultery, lying, drunkenness, were unknown
in that age. I likewise pursue a line of conduct and re-
ligion similar to the above; but previous to my conquest
of Arracan, the people were as snakes wounding men, a
prey to enmity and disorder; and in several provinces
there were eaters of the flesh of men, and wickedness
prevailed amongst them, so that no man could trust his
neighbour. At this time one Bowdah Outhar, otherwise
Sery Boot Taukwor, came down in the country of Arra-
can, and instructed the people and the beasts of the field
in the principles of religion and rectitude, and agreeably
to his word the country was governed for a period of
5000 years, so that peace and good-will subsisted amongst
men; agreeably hereto is the tenor of my conduct and
government of my people: as there is an oil, the produce
of a certain spot of the earth, of exquisite flavour, so is
Life-V. II.
his gold and ivory; but I have no inclination to taste his sweet and delicious petroleum, which he praises so highly; I am satisfied with the smell of it, and with its singular pro-

my dignity and power above that of other Rajahs; and Taffloo Rajah, the high priest, having consulted with the others of that class, represented to me on 15th Aughr 1148, saying, do you enforce the laws and customs of Sery Boot Taukwor, which I accordingly did, and moreover erected six places of divine worship, and have con-
formed myself strictly to the laws and customs of Sery Tamah Chucka, governing my people with lenity and justice.

As the country of Arracan lies contiguous to Chittagong, if a treaty of Commerce were established between me and the English, perfect amity and alliance would ensue from such engagements; therefore I have submitted it to you, that the merchants of your country should resort hither for the purpose of purchasing pearls, ivory, wax, and that in return my people should be permitted to resort to Chittagong for the purpose of trafficking in such commodities as the country may afford; but as the Mugs residing at Chittagong have deviated from the principles of religion and morality, they ought to be correct-
ed for their errors and irregularities agreeably to the written laws, insomuch as those invested with power will suffer eternal punishment in case of any deviation from their religion and laws, but whoever conforms his conduct to the strict rules of piety and religion, will hereafter be translated to Heaven. I have accordingly sent four ele-
phant’s teeth under charge of 30 persons, who will re-
turn with your answer to the above proposals and offers of alliance.
perty of restoring the scent of Russian leather. I am told he is an able man; but from all I can learn, I suspect him to be an ambitious dog, who would act the lion if he could, and end, as he is said to have begun, the Aur-renzeb of the Indian peninsula.

We are pretty well, and hope that you are now in good health. You will not (though you dislike medicine) object to my prescription:

Take a concerto of Corelli,  
An air of Leo, or Pergolesi,  
——— a trio of Haydn, &c. Mixtura fiat.

Would I could be as good a physician to you, as I am, &c.

Sir William Jones to J. Shore, Esq.  
May 12, 1787.

You have sent me a treasure, which will enable me to satisfy my mind at least on the chronology of India; need I say, that I shall ever be happy in the conversation of so learned a man as Rhadacaunt? Before I return to Calcutta, I shall have read his interesting book, and shall be better able to con-
verse with him in Sanscrit, which I speak continually with my pundit.

I can easily conceive all your feelings, but consider, my dear friend, that you are now collecting for yourself (while you serve your country) those flowers which will give a brighter bloom even to the valleys of Devonshire, that you are young and have as fair a prospect of long happiness as any mortal can have. I predict, that when I meet you a few years hence at Teignmouth, where I hope to spend many a season with all that my soul cherishes in this world, I shall hear you confess, that your painful toil in India, conduced in the end to your happiness. That you may enjoy as much of it as human life affords, is the sincere wish of, &c.

Sir William Jones to J. Shore, Esq.

June 24.

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* * * I am well, rising constantly between three and four, and usually walking two or three miles before sunrise; my wife
is tolerably well; and we only lament, that the damp weather will soon oblige us to leave our herds and flocks, and all our rural delights on the banks of the Baghiratti. The business of the court will continue at least two months longer, after which I purpose to take a house at Bandell or Hugli, and pass my autumnal vacation as usual with the Hindu bards. I have read your pundit's curious book twice in Sanscrit, and will have it elegantly copied; the Dabiftan also I have read through twice with great attention; and both copies are ready to be returned, as you shall direct. Mr. R. Johnston thinks he has a young friend who will translate the Dabiftan, and the greatest part of it would be very interesting to a curious reader, but some of it cannot be translated. It contains more recondite learning, more entertaining history, more beautiful specimens of poetry, more ingenuity and wit, more indecency and blasphemy, than I ever saw collected in a single volume: the two last are not the author's, but are introduced in the chapters on the heretics and
infidels of India. On the whole, it is the most amusing and instructive book I ever read in Persian *

I hear nothing from Europe, but what all the papers contain; and that is enough to make me rejoice exceedingly, that I am in Asia. Those with whom I have spent some of my happiest hours, and hope to spend many more on my return to England, are tearing one another to pieces, with the enmity that is proverbial here, of the snake and the ichneumon. I have nothing left therefore, but to wish what is right and just may prevail, to discharge my public duties with unremitted attention, and to recreate myself at leisure with the literature of this interesting country.

* The Dabistan, is a treatise on twelve different religions, composed by a Mohammedan traveller, a native of Cashmir, named Mohsan, but distinguished by the assumed name of Fani, or perishable. Sir William Jones, in his sixth discourse to the society, on the Persians, refers to it as a rare and interesting tract, which had cast a gleam of light on the primeval history of Iran and the human race, of which he had long despaired, and which could hardly have dawned from any other quarter.
Sir William Jones to J. Shore, Esq.

Crishna-nagur, Aug. 16, 1787.

I thank you heartily, my dear Sir, for the tender strains of the unfortunate Charlotte*, which have given us pleasure and pain; the sonnets which relate to herself are incomparably the best. Petrarca is little known; his sonnets, especially the first book, are the least valuable of his works, and contain less natural sentiments than those of the swan of Avon; but his odes which are political, are equal to the lyric poems of the Greeks; and his triumphs are in a triumphant strain of sublimity and magnificence. Anna Maria gives you many thanks for the pleasure you have procured her. We are in love with this pastoral cottage; but though these three months are called a vacation, yet I have no vacant hours. It rarely happens that favourite studies are closely connected with the strict discharge of our duty, as mine happily are; even in this cottage I am assisting the court.

* Sonnets by Charlotte Smith.
by studying Arabic and Sanscrit, and have now rendered it an impossibility for the Mohammedan or Hindu lawyers to impose upon us with erroneous opinions.

This brings to my mind your honest pundit, Rhadacaunt, who refused, I hear, the office of pundit to the court, and told Mr. Hastings that he would not accept of it, if the salary were doubled; his scruples were probably religious; but they would put it out of my power to serve him, should the office again be vacant. His unvarnished tale I would have repeated to you, if we had not missed one another on the river; but since I despair of seeing you until my return to Calcutta, at the end of October, I will set it down here, as nearly as I can recollect, in his own words:

"My father (said he) died at the age of an hundred years, and my mother, who was eighty years old, became a *sati*, and burned herself to expiate sins. They left me little besides good principles. Mr. Hastings purchased for me a piece of land,
which at first yielded twelve hundred rupees a year; but lately, either through my inattention or through accident, it has produced only one thousand. This would be sufficient for me and my family; but the duty of Brahmans is not only to teach the youths of their sect, but to relieve those who are poor. I made many presents to poor scholars and others in distress, and for this purpose I anticipated my income: I was then obliged to borrow for my family expenses, and I now owe about three thousand rupees. This debt is my only cause of uneasiness in this world. I would have mentioned it to Mr. Shore, but I was ashamed.

Now the question is, how he can be set upon his legs again, when I hope he will be more prudent. If Bahman* should return to Persia, I can afford to give him one hundred rupees a month, till his debt shall be discharged out of his rents; but at present, I pay more

* A parsi and a native of Yezd, employed by Sir William Jones as a reader.
in salaries to my native scholars than I can well afford; nevertheless I will cheerfully join you in any mode of clearing the honest man, that can be suggested; and I would assist him merely for his own sake, as I have more Brahmanical teachers than I can find time to hear.

I send you not an elegant pathetic sonnet, but the wildest and strangest poem that was ever written, Khakani's complaint in prison. The whole is a menace, that he would change his religion, and seek protection among the Christians, or the Gabres. It contains one or two proper names, of which I find no full explanation even in a commentary professedly written to illustrate the poem. The fire of Khakani's genius blazes through the smoke of his erudition; the measure of the poem, which will enable you to correct the errors of the copies, is

\[
\begin{align*}
  &u\quad -\quad -\quad -
  \\  &u\quad -\quad -\quad -
  \\  &u\quad -\quad -
\end{align*}
\]

with a strong accent on the last syllable of each foot. Adieu, my dear Sir, &c.
Sir William Jones to Jos. Cowper Walker,
Esq. St. Valeri, Bray, Ireland.

_Crishna-nagur, Sept. 11, 1787._

I give you my hearty thanks, dear Sir, for your kind attention to me, and for the pleasure which I have received from your letter, as well as for that which I certainly shall receive from your historical memoirs of the Irish Bards. The term being over before your book could be found, and the state of my health obliging me to seek this pastoral retreat, where I always pass my vacation among the Brahmans of this ancient university, I left Calcutta before I could read your work, but shall peruse it with eagerness on my return to the capital. You touched an important string, when you mentioned the subject of Indian music, of which I am particularly fond. I have just read a very old book on that art in Sanscrit. I hope to present the world with the substance of it, as soon as the transactions of our society can be printed; but we go on slowly, since the press is often engaged by government; and
we think it better to let our fruit ripen naturally, than to bring forth such watery and imperfect fruits as are usually raised in hot beds. The *Asiatic Miscellany*, to which you allude, is not the publication of our society, who mean to print no scraps, nor any *mere* translations. It was the undertaking of a private gentleman, and will certainly be of use in diffusing Oriental literature, though it has not been so correctly printed as I could wish. When you see Colonel Vallancy, whose learned work I have read through twice with great pleasure, I request you to present him with my best remembrance. We shall soon I hope see faithful translations of Irish histories and poems. I shall be happy in comparing them with the Sanscrit, with which the ancient language of Ireland had certainly an affinity. Proceed, Sir, in your laudable career, you deserve the applause of your country, and will most assuredly have that of, Sir, &c.
Sir William Jones to Dr. Patrick Ruffel.

Crisna-nagur, Sept. 22, 1787.

Your interesting papers did not find their way to me till I had left this cottage, and was wholly immersed in business. Indeed, I am so harassed for eight months in twelve, that I can seldom think of literature till the autumn vacation, which I pass in this charming plain, the driest in Bengal, and close to a college of Brahmans. I am charmed with your plan; and if the directors have not yet resolved to print the work at their expense, I can perhaps suggest a mode of procuring very powerful influence with them. The king has much at heart his new botanical garden at St. Vincent's; his object is two-fold, to improve the commerce of the West-India islands, and to provide the British troops on service there with medicinal plants. Now, if you could send a box or two of seeds, likely to be useful in commerce or medicine, directed to Sir George Young, the secretary at war, (to whom I have inclosed your letter to the Board at Madras) I dare say the Board of Control would be desired to use their in-
fluence with the Directors.

You could not have chosen a better specimen than the *pedalium murex*, of which little is said by Linnaeus, and that from doubtful authority. The *opuntia* I have not seen here, and I cannot ramble into the woods. Our groves at this place are skirted with an angulated *caëtus*; called *fija* (pronounced *jeja*) in the Sanscrit dictionaries, where I find the names of about 300 medicinal plants, the virtues of which are mentioned in medicinal books. I agree with you, that those books do not carry full conviction; but they lead to useful experiments, and are therefore valuable. I made fine red ink, by dropping a solution of tin in *aqua regia* into an infusion of the *coccus*, which Dr. Anderson was so polite as to send to me. His discovery will, I trust, be useful; his ardour and ingenuity deserve success.

I have just read with attention the *Philo-sophia Botanica*, which I consider as the grammar, and the *Genera et Species* as the dictionary, of botany. It is a masterly work, and contains excellent matter in a short vo-
lume; but it is harshly, not to say barbarously, written. I grieve to see botany imperfect in its two most important articles, the natural orders and the virtues of plants, between which I suspect a strong affinity. I envy those who have leisure to pursue this bewitching study.

Pray, my dear Sir, have you the Oriental manuscripts of my friend Dr. Alexander Russel? He lent me three, which I returned; the Sucardan, the Banquet of Physicians, and a beautiful Hafez. If you have them, I shall beg leave to read them again, when we meet in Europe.

Postscript. What is spikenard? I mean botanically, what is the natural order, class, genus, &c. of the plant? What was the spikenard in the alabaster-box of the Gospel? What was nardi parvus onyx? What did Ptolemy mean by the excellent nard of Ranggamutty in Bengal? I have been in vain endeavouring for above two years to procure an answer to these questions; your answer will greatly oblige me.
Sir William Jones to Thomas Caldicott, Esq.

Crishna-nagur, Sept. 27, 1787.

Your brother sent me your letter at a convenient time, and to a convenient place, for I can only write in the long vacation, which I generally spend in a delightful cottage, about as far from Calcutta as Oxford is from London, and close to an ancient university of Brahmans, with whom I now converse familiarly in Sanscrit. You would be astonished at the resemblance between that language and both Greek and Latin. Sanscrit and Arabic will enable me to do this country more essential service, than the introduction of arts (even if I should be able to introduce them) by procuring an accurate digest of Hindu and Mohammedan laws, which the natives hold sacred, and by which both justice and policy require that they should be governed.

I have published nothing; but Armenian clerks make such blunders, that I print ten or twenty copies of every thing I compose,
which are to be considered as manuscripts. I beg you will send me your remarks on my plan of an epic poem. Sanscrit has engaged my vacations lately; but I will finish it, if I live. I promise you to attend to all that is said, especially if alterations are suggested, always reserving to myself the final judgment. One thing I am inflexible in; I have maturely considered the point, and am resolved to write in blank verse. I have not time to add my reasons; but they are good.

I thank you for Sheridan's speech, which I could not however read through. For the last sixteen years of my life, I have been in a habit of requiring evidence of all assertions, and I have no leisure to examine proofs in a business so foreign to my pursuits.

If Hastings and Impey are guilty, in God's name let them be punished; but let them not be condemned without legal evidence. I will say more of myself, than you do of yourself, but in few words. I never was unhappy in England; it was not in my nature to be so;
but I never was happy till I was settled in India. My constitution has overcome the climate; and if I could say the same of my beloved wife, I should be the happiest of men; but she has perpetual complaints, and of course I am in perpetual anxiety on her account.

Sir William Jones to J. Wilmot, Esq.

* * * * * * * * * * * *

Crishna-nagur, Bengal, Oct. 3, 1787.

* * * I cannot, however, let the season slip, without scribbling a few lines to tell you, that my constitution seems to have overcome the climate, and that I should be as happy as mortal man can be, or perhaps ought to be, if my wife had been as well as I have for the last three years.

I have nothing to say of India politics, except that Lord Cornwallis and * * * are justly popular, and perhaps the most virtuous governors in the world. Of English politics I say nothing; because I doubt whether you and I should ever agree in them. I do not mean the narrow politics of contending par-
ties, but the great principles of government and legislation, the majesty of the whole nation collectively, and the consistency of popular rights with regal prerogative, which ought to be supported, to suppress the oligarchical power. But in India I think little of these matters.

Sir William Jones to J. Shore, Esq.

Crisna-nagur, Oct. 10, 1787.

I hope in less than a fortnight to see you in perfect health, as I shall leave this charming retreat on the 20th. I want but a few leaves of having read your copy of Hafez twice through; and I am obliged to you for the most agreeable task (next the Shah-nameh) I ever performed. The annexed elegy* was sent to me by the post; and I send it to you, because I think you will like it. There

* The elegy alluded to, which has been since printed in a collection of poems, is the following:

PHILEMON. An Elegy.

Where shade yon yews the church-yard's lonely bourn,
With faltering step, absorb'd in thought profound,
Philemon wends in solitude to mourn,
While evening pours her deep'ning glooms around.
is a great pathos in the fourth tetraстиck; and
I know unhappily that excessive grief is
neither full of tears, nor full of words; yet if
a dramatic poet were to represent such grief
naturally, I doubt whether his conduct would
be approved, though with fine acting and fine
sounds in the orchestra, it ought to have a
wonderful effect. Lady J. is pretty well; a
tiger about a month old, who is suckled by a
goat, and has all the gentleness of his foster-
mother, is now playing at her feet. I call

Loud shrieks the blast, the sleety torrent drives,
Wide spreads the tempest's desolating power;
To grief alone Philemon reckless lives,
No rolling peal he heeds, cold blast, nor shower.
For this the date that stamp'd his partner's doom;
His trembling lips receiv'd her latest breath.
"Ah! wilt thou drop one tear on Emma's tomb?"
She cried: and clos'd each wistful eye in death.
No sighs he breath'd, for anguish riv'd his breast;
Her clay-cold hand he grasp'd, no tears he shed,
'Till fainting nature sunk by grief oppress'd,
And ere distraction came all sense was fled.
Now time has calm'd, not cur'd Philemon's woe,
For grief like his, life-woven, never dies;
And still each year's collected sorrows flow,
As drooping o'er his Emma's tomb he sighs.
Sir William Jones to Dr. Ford.

Gardens, on the Ganges, Jan. 5, 1788.

Give me leave to recommend to your kind attentions Colonel Polier, who will deliver this to you at Oxford. He presents to the university an extremely rare work in Sanscrit, a copy of the four Vedas, or Indian scriptures, which confirm, instead of opposing the Mosaic account of the creation, and of the deluge. He is himself one of the best-disposed and best informed men, who ever left India. If he embark to-morrow, I shall not be able to send you, by him, an Arabic manuscript, which I have read with a native of Mecca, the poems of the great Ali. * * * * * * * * * *

Our return to Europe is very distant; but I hope, before the end of the eighteenth century, to have the pleasure of conversing with you, and to give you a good account of Persia, through which I purpose to return,
Sir William Jones to Sir Joseph Banks.

Gardens, near Calcutta, Feb. 25, 1788.

I was highly gratified by your kind letter, and have diffused great pleasure among our astronomers here, by shewing them an account of the lunar volcano. The Brahmans, to whom I have related the discovery in Sanscrit, are highly delighted with it. Public business presses on me so heavily at this season, that I must postpone the pleasure of writing fully to you, till I can retire in the long vacation to my cottage, where I hear nothing of plaintiffs or defendants. Your second commission I will faithfully execute, and have already made enquiries concerning the dacca cotton; but I shall be hardly able to procure the seeds, &c. before the Rodney sails.

* * * * * * *

These letters describe the elegant occupations of a mind disciplined in the school of science, ardent to embrace it in all its extent, and to make even its amusements subservient
to the advancement of useful knowledge, and
the public good. From the discharge of his
appointed duties, we see Sir William Jones
returning with avidity to his literary pursuits,
improving his acquaintance with botany, and,
relaxing from the severity of study by the pe-
rusal of the most admired Oriental authors,
communicating his pleasures and acquirements
to his friends. There are few of his letters
in which he does not introduce the name of
Lady Jones, with that affection which never
abated: she was his constant companion, and
the associate of the literary entertainment
which occupied and amused his evenings.

Amongst the letters which I have tran-
scribed, I cannot pass, without particular no-
tice, that which he wrote to me in the begin-
ning of 1787. The prediction which it con-
tains, is a melancholy proof of the disappoint-
ment of human expectations; and I am now
discharging the duty of affection for his me-
mony, at a short distance only from the spot
which he mentions, as the anticipated scene
of future delight, and where I once fondly
hoped to enjoy the happiness of his society. That happiness would indeed have imparted a higher bloom to the valleys of Devonshire, which I now trace with the melancholy recollection, that the friend whom I loved, and whose virtues I admired, is no more.

The introduction of the unvarnished tale of his respectable Hindu friend, is a proof of that kindness and sensibility, which he ever felt for distressed merit. It is superfluous to add, what the reader will have anticipated, that the disposition to relieve his wants was not suffered to evaporate in mere profession.

In the midst of his public duties and literary employments, political speculations had but little share of his attention; yet the sentiments which he occasionally expresses on this subject, do honour to his heart, and prove that the welfare of his country was always nearest to it.

The hope with which he flatters himself, that his constitution had overcome the climate, was unfortunately ill-founded; few months elapsed without his suffering from the effects
of it, and every attack had a tendency to weaken the vigour of his frame.

Among other literary designs which he meditated, he mentions the plan of an epic poem. It was founded on the same story which he had originally selected for a composition of the same nature in his twenty-second year, the discovery of England by Brutus; but his acquaintance with Hindu mythology had suggested to him the addition of a machinery perfectly new, by the introduction of the agency of the Hindu deities; and however wild or extravagant the fiction may appear, the discordancy may be easily reconciled by the actual subjection of Hindustan to the British dominion, poetically visible to the guardian angels of that country. The first hint of this poem, was not suggested by the example of Pope, but by a passage in a letter of Spenser to Sir Walter Raleigh*; it is evident however, that Sir William Jones was not disposed to abandon the execution of his

* Appendix A.
purpose by the strictures of Dr. Johnson, on Pope's intended poem, and that, in more open defiance of the critic's opinion, he determined to write it in blank verse, although he originally proposed to adopt the heroic measure in rhyme. I should have been happy to gratify the curiosity of my readers with his reasons for this determination, but they do not appear.

Notwithstanding all that might have been expected from the genius, taste, and erudition of Sir William Jones on a subject like this, I cannot, for my own part, lament the application of his time and labour to other studies, calculated to instruct as well as to delight the public; we have far more reason to lament, that he did not live to return to his native country through Persia, and that we have left for ever that information which would have been supplied by his researches and observations during the journey. The strength of a constitution, never vigorous, was unequal to the incessant exertion of his
mental faculties: and whilst we admire the boundless activity of his mind, we anticipate with sorrow its fatal effects upon his health.

I have frequently remarked, that it was the prevailing wish of Sir William Jones to render his talents and attainments useful to his country. The tenour of his correspondence shews, that his principal studies were directed to this object; and nearly two years preceding the period at which I am arrived, he describes the mode in which he proposes to give effect to his wishes, and expresses his determination to accomplish it, with an energy which marks his sense of the importance of the work he then meditated.

Having now qualified himself, by his knowledge of the Sanscrit and Hindo laws, for the execution of his plan, he determined to delay it no longer; and as he could not prudently defray the expense of the undertaking from his own finances, he deemed it proper to apply to the government of Bengal for their assistance. The following letter which he addressed to the Governor-General, Lord
Cornwallis, on this subject, contains all the explanations necessary.

MY LORD,

It has long been my wish to address the government of the British dominions in India on the administration of justice among the natives of Bengal and Bahar, a subject of equal importance to the appellate jurisdiction of the supreme court at Calcutta, where the judges are required by the legislature to decide controversies between Hindu and Mohammedan parties, according to their respective laws of contracts, and of succession to property; they had, I believe, so decided them, in most cases before the statute to which I allude, had passed; and the parliament only confirmed that mode of decision, which the obvious principles of justice had led them before to adopt. Nothing indeed could be more obviously just, than to determine private contests according to those laws, which the parties themselves had ever considered as the rules of their conduct and engagements in civil life; nor could any thing be wiser, than, by
a legislative act, to assure the Hindu and Mussulman subjects of Great Britain, that the private laws which they severally held sacred, and a violation of which they would have thought the most grievous oppression, should not be superseded by a new system of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance.

So far the principle of decision between the native parties in a cause appears perfectly clear; but the difficulty lies (as in most other cases) in the application of the principle to practice; for, the Hindu and Mussulman laws are locked up for the most part in two very difficult languages, Sanscrit and Arabic, which few Europeans will ever learn, because neither of them leads to any advantage in worldly pursuits: and if we give judgment only from the opinions of the native lawyers and scholars, we can never be sure, that we have not been deceived by them.

It would be absurd and unjust to pass an indiscriminate censure on so considerable a
body of men; but my experience justifies me in declaring, that I could not with an easy conscience concur in a decision, merely on the written opinion of native lawyers, in any case in which they could have the remotest interest in misleading the court; nor, how vigilant soever we might be, would it be very difficult for them to mislead us; for a single obscure text, explained by themselves, might be quoted as express authority, though perhaps in the very book from which it was selected, it might be differently explained or introduced only for the purpose of being exploded. The obvious remedy for this evil had occurred to me before I left England, where I had communicated my sentiments to some friends in parliament, and on the bench in Westminster-Hall, of whose discernment I had the highest opinion: and those sentiments I propose to unfold in this letter, with as much brevity as the magnitude of the subject will admit.

If we had a complete digest of Hindu and Mohammedan laws, after the model of Jus-
tinian's inestimable pandects, compiled by the most learned of the native lawyers, with an accurate verbal translation of it into English; and if copies of the work were deposited in the proper offices of the Seder Divani Adaulat*, and of the supreme court, that they might occasionally be consulted as a standard of justice, we should rarely be at a loss for principles at least, and rules of law applicable to the cases before us, and should never perhaps be led astray by the pundits or maullavis, who would hardly venture to impose on us, when their imposition might so easily be detected. The great work, of which Justinian has the credit, consists of texts collected from law books of approved authority, which in his time were extant at Rome, and those texts are digested according to a scientifical analysis; the names of the original authors, and the titles of their several books, being constantly cited with references even to the parts of their works, from which the different passages were selected: but although it com-

* The court of appeals in civil suits.
prehends the whole system of jurisprudence, public, private, and criminal, yet that vast compilation was finished, we are told, in three years; it bears marks unquestionably of great precipitation, and of a desire to gratify the Emperor by quickness of dispatch; but with all its imperfections, it is a most valuable mine of judicial knowledge, it gives law at this hour to the greatest part of Europe, and, though few English lawyers dare make such an acknowledgement, it is the true source of nearly all our English laws, that are not of a feudal origin. It would not be unworthy of a British government, to give the natives of these Indian provinces a permanent security for the due administration of justice among them, similar to that which Justinian gave to his Greek and Roman subjects: but our compilation would require far less labour, and might be completed with far greater exactness in as short a time, since it would be confined to the laws of contracts and inheritances, which are of the most extensive use in private life, and to which the legislature has limited the
decisions of the supreme court in causes between native parties; the labour of the work would also be greatly diminished by two compilations already made in Sanscrit and Arabic, which approach nearly in merit and in method, to the digest of Justinian: the first was composed a few centuries ago by a Brahman of this province, named Raghunandan, and is comprised in twenty-seven books at least, on every branch of Hindu law: the second, which the Arabs called the Indian decisions, is known here by the title of Fetaweb Aalemgiri, and was compiled by the order of Aurangzeb, in five large volumes, of which I possess a perfect and well-collated copy. To translate these immense works would be superfluous labour; but they will greatly facilitate the compilation of a digest on the laws of inheritance and contracts; and the code, as it is called, of Hindu law, which was compiled at the request of Mr. Hastings, will be useful for the same purpose, though it by no means obviates the difficulties before stated, nor supersedes the necessity or
the expedience at least of a more ample repertoire of Hindu laws, especially on the twelve different contracts, to which Ulpian has given specific names, and on all the others, which, though not specifically named, are reducible to four general heads. The last-mentioned work is entitled Vivadamavasétu, and consists, like the Roman digests, of authentic texts, with the names of their several authors regularly prefixed to them, and explained, where an explanation is requisite, in short notes taken from commentaries of high authority: it is, as far as it goes, a very excellent work; but though it appear extremely diffuse on subjects rather curious than useful, and though the chapter on inheritances be copious and exact, yet the other important branch of jurisprudence, the law of contracts, is very succinctly and superficially discussed, and bears an inconsiderable proportion to the rest of the work. But whatever be the merit of the original, the translation of it has no authority, and is of no other use than to suggest enquiries on the many dark passages which we
find in it; properly speaking, indeed, we cannot call it a translation; for though Mr. Halhed performed his part with fidelity, yet the Persian interpreter had supplied him only with a loose injudicious epitome of the original Sanscrit, in which abstract many essential passages are omitted; though several notes of little consequence are interpolated, from a vain idea of elucidating or improving the text. All this I say with confidence, having already perused no small part of the original with a learned pundit, comparing it as I proceeded, with the English version. Having shewn therefore the expediency of a new compilation for each system of Indian law, I beg leave to state the difficulties which must attend the work, and to suggest the means of removing them.

The difficulty which first presents itself, is the expense of paying the pundits and maulavis who must compile the digest, and the native writers who must be employed to transcribe it. Since two provinces are immediately under this government, in each of which
there are many customary laws, it would be proper to employ one pundit of Bengal and another from Behar; and since there are two Mohammedan sects, who differ in regard to many traditions from their Prophet, and to some decisions of their respective doctors, it might be thought equally proper to engage one maulavi of each sect; and this mode would have another advantage, since two lawyers conferring freely together on fundamental principles common to both, would assist, direct, and check each other *.

Although I can have no personal interest, immediate or consequential, in the work proposed, yet I would cheerfully have borne the whole expense of it, if common prudence had not restrained me, and if my private establishment of native readers and writers, which I cannot with convenience discontinue at present, did not require more than half of the monthly expense, which the completion of a digest would, in my opinion, demand. I am

* A passage relating to the remuneration of the natives to be employed, is here omitted.
under a necessity therefore of intimating, that if the work be thought expedient, the charges of it should be defrayed by the government, and the salaries paid by their officers. The second difficulty is, to find a director of the work and a translator of it, who with a competent knowledge of the Sanscrit and Arabic, has a general acquaintance with the principles of jurisprudence, and a sufficient share even of legislative spirit, to arrange the plan of a digest, superintend the compilation of it, and render the whole, as it proceeds, into perspicuous English; so that even the translation may acquire a degree of authority proportioned to the public opinion of his accuracy. Now, though I am truly conscious of possessing a very moderate portion of those talents, which I should require in the superintendant of such a work, yet I may without vanity profess myself equal to the labour of it; and though I would much rather see the work well conducted by any man than myself, yet I would rather give myself the trouble of it, than not live to see it conducted at all; and I cannot
but know, that the qualifications required even in the low degree in which I possess them, are not often found united in the same person, for a reason before suggested. If your Lordship, therefore, after full consideration of the subject, shall be of opinion, that a digest of Hindu and Mohammedan laws would be a work of national honour and utility;—I so cherish both, that I offer the nation my humble labour as far as I can dispose of my time consistently with the faithful discharge of my duty as a magistrate; should this offer be accepted, I should then request your Lordship to nominate the pundits and maulavis, to whom I would severally give a plan conformable to the best analysis that I could make; and I should be able, if my health continued firm, to translate every morning, before any other business is begun, as much as they could compile, and the writers copy in the preceding day. The Dhermasastra, or sacred code of the Hindus, consists of eighteen books, the first of which would in any age or nation be thought a wonderful performance; both the
first and second have excellent commentaries of great authority, but the other sixteen are too easy to need elucidation: the works of Menu, of Tagyawakia, and most of the others are in blank verse, but that of Gautam is in modulated prose; besides these, the Hindus have many standard law-tracts with their several commentaries, and among them a fine treatise on inheritances by Jemutavahan, to which our pundits often refer; though on that subject, the work of Ragbunanden seems to be more generally approved in this province. The Mussulmans, besides a few general rules in the Koran, and a number of traditional maxims delivered from their Prophet, and his companions through the sages of their law, together with the opinions of the celebrated lawyers preserved by their disciples, have two incomparable little tracts, one by Surajuddin, and the other by Alkudduri; the former on succession only, and the other on contracts; also with comments on each, and other comments on them; not to mention some other tracts of acknowledged
authority, and large collections of decision in particular cases. All these books may, I suppose, be procured with ease; and some of the most rare among them are in my possession; mine I would lend with pleasure to the pandits and maulavis, if they happened to be unprovided with good copies of them, and my example would, I persuade myself, be followed on such an occasion by other collectors of Eastern manuscripts, both natives and Europeans. This is all that appears necessary to be written on the subject, with which I began this address to your Lordship; I could not have expressed myself more concisely without some obscurity; and to have enlarged on the technical plan of the work which I have proposed, would have been superfluous.

I have the honour to be, &c.

WILLIAM JONES.

Calcutta, March 19, 1788.

A proposal such as the letter of Sir William Jones contains, could not fail of receiving that
attention which it merited, from the nobleman, who presided in the government of India. Fully sensible of the utility of a digest of Hindu and Mohammedan law, in facilitating what he was ever anxious to promote, the due administration of justice to the native subjects of the British empire in Hindustan, the Marquis Cornwallis considered the accomplishment of the plan, as calculated to reflect the highest honour upon his administration. The answer to Sir William Jones, written by his direction, expressed this sentiment with a declaration, that his Lordship deemed it singularly fortunate, that a person so eminently qualified for the task, should, from principles of general benevolence and public spirit, be induced to engage in an undertaking, as arduous as it was beneficial.

With this sanction, Sir William Jones immediately entered upon the execution of the work, and having selected with the greatest care, from the most learned Hindus and Mohammedans, a sufficient number of persons duly qualified for the task of compilation, he
traced the plan of the digest, prescribed its arrangement, and pointed out the manuscripts from which it was to be formed.

From a series of letters addressed to the compiler of these memoirs on the subject of the digest, a large selection might be made relating to it; but as they cannot be interesting to my readers in general, I shall not interrupt the narrative by their introduction.

At the period when this work was undertaken by Sir William Jones, he had not resided in India more than four years and a half; during which time, he had not only acquired a thorough knowledge of the Sanscrit language, but had extended his reading in it so far, as to be qualified to form a judgment upon the merit and authority of the authors to be used in the compilation of his work; and although his labour was only applied to the disposition of materials already formed, he was enabled by his previous studies to give them an arrangement superior to any existing, and which the learned natives themselves approved and admired. In the
dispensations of Providence, it may be remarked, as an occurrence of no ordinary nature, that the professors of the Braminical faith should so far renounce their reserve and distrust, as to submit to the direction of a native of Europe, for compiling a digest of their own laws.

I now present the reader with the correspondence of Sir William Jones, during the remainder of 1788 and the following year, without interruption.

The first letter refers to a subject, discussed in a conference between the executive government of Bengal and the judges, on the subject of the police at Calcutta, which required great reformation. The establishment of the supreme court of judicature had superseded the former local jurisdictions at Fort-William, without making sufficient provisions for the police of the town; and the subject discussed at the conference, was that of an application to the legislature of Great Britain for power to establish an efficient police. If the recollection of the writer of
these memoirs does not deceive him, Sir William misunderstood the result of the conference, and, under this impression, addressed to him the following letter, which strongly marks his attachment to the constitution of his own country, and deserves on this account, as well as for other opinions expressed in it, to be recorded. His suggestions were adopted in the application to parliament, and confirmed by its sanction.

Sir William Jones to J. Shore, Esq.

Feb. 7, 1788.

I avail myself of an hour's leisure, to throw upon paper, a few thoughts on the subject of our late conference, concerning an application to the legislature, for a power of summary conviction and punishment in Calcutta.

The concurrence or dissent of an individual, who is not a member of an executive government, ought to have so little weight, that I would not have obtruded my opinion, if it had not been asked: but it would ill become me to concur in an application to par-
liam, for a power, the granting of which, if I were myself in parliament, I should hold it my duty to oppose.

The difficulty of which we all seemed sensible, arises from a supposed necessity of deviating from the spirit and form of English judicature in criminal cases; yet the English form has been approved by the wisdom of a thousand years, and has been found effectual in the great cities of England, for the good order and government of the most high-minded, active, and restless people that exists on earth.

I could easily demonstrate, that the criminal code of our nation, is fully sufficient to punish every temporal wrong, and redress every temporal evil, that can injure the public or individuals, and a British tribunal, for punishment of religious offences by Hindus or Mussulmans, would not only be an inquisition of the most extraordinary kind, but would, I am persuaded, be offensive in the beginning, and oppressive in the end, to the natives of both religions.
The question is then reduced to this: is it absolutely necessary to convict and punish offenders in Calcutta without a jury? if it be, we must follow the example of Solon, who enacted such laws as were, though not the best in themselves, yet the best that circumstances would admit. I am not convinced that such a necessity exists, and strongly incline to think it does not. The evil to be remedied is the small number of magistrates; the obvious remedy is to appoint a greater number. If the legislature therefore would give the Governor in council, a power to appoint from six to twelve justices of the peace, those justices would (under the direction of government) appoint subordinate peace officers, whose legal powers are very considerable yet accurately defined; but a superintendant of the police, is an officer unknown to our system, borrowed from a foreign system, or at least suggesting the idea of a foreign constitution, and his powers being dark and undefined, are those which our law most abhors. The justices would hold a session every
quarter of a year; without troubling the members of government, who have other avocations; so that in every year there would be six sessions for administering criminal justice; but then comes the great question, how could the juries be supplied without injury to those who should sit on them? Now, without urging that some occasional trouble, and perhaps loss, are the fine which Englishmen pay for their freedom; without intimating that but a few years ago, an application to parliament was made, among other objects, for a trial by jury in all cases, even in Calcutta; without contending, that if summary convictions be once made palatable, we should gradually lose our relish for the admirable mode of trial, on which our common liberties at home almost wholly depend; without rambling a moment from the point before us, I conceive that three hundred persons qualified to serve on petty juries, would be far more than sufficient to divide the trouble with convenience to themselves, and benefit to the community.
On the whole, the annual burthen on each individual, especially if a kind of rotation were observed, or even if the chance of a ballot were taken, would be too inconsiderable to weigh a feather against the important object of supporting so excellent a mode of trial.

After all, are we sure that the British subjects in Calcutta, would be better pleased than myself with any slur upon the constitutional trial by jury? and as to the natives, besides the policy of allowing them all the beneficial effects of our judicature, (and that a trial by twelve men, instead of one, with a power of exceptions is a benefit, must be granted by all,) I rather think that the inhabitants of a British town, owing local allegiance, are entitled to the local advantage of being tried by a British form. In all events, if it be a benefit, they ought not to be deprived of it without some greater public good to compensate the private injustice, than would result, I apprehend, from the power of summary conviction, if it were exercised.
by men, whose monthly gains would depend on the number of complaints made, and of fines levied.

I am confident therefore, after mature deliberation, that nothing more is to be desired than a power in this government, of appointing justices of peace by annual commissions; and these being my sentiments, I rely on your friendship, so long and so constantly manifested, that if it should be thought proper to mention the concurrence of the judges, you will remember that their concurrence was not unanimous.

I could easily have said all this and more, but I chose this mode through delicacy and fear of giving pain. Farewell, and as I esteem you, so esteem, dear Sir,

Your ever affectionate, &c.

Sir William Jones to J. Shore, Esq.

Gardens, 1788.

I thank you heartily, my dear Sir, for every part of your letter, and for your strings of Oriental gems, both for the Durr and the Life—V. II.
Shebeb*; the pearls appear with more lustre by the side of the beads.

Your quotations from the elegies of Wafhi are sweetly pathetic; but I will not detain your servant by more observations. Sacontala, will hardly be finished before I go to my cottage; happy shall I be if your occupations allow you to pass a few days near it. Adieu.

Sir William Jones to J. Shore, Esq.

Gardens, 1788.

The verses are worthy of Catullus, and in his manner; they would appear well in Hendecasyllables. I will think at some leisure moment of giving them a Persian dress according to your hints. I rejoice that you have it in your power to relieve your mind by poetical imagery; it is the true use of the fine arts.

I have been reading cases for a judgment on Tuesday, from nine o'clock till past two. —Farewell.

* An Oriental expression for prose and verse.
Sir William Jones to Dr. Patrick Ruffel.

Crishna-nagur, Sept. 24, 1785.

I have acted like those libertines who defer repentance till the hour of death, and then find that they have not time to repent. Thus I deferred the pleasure of answering letters till the vacation, but found the term and session so long, that I have scarce any vacation at all. I must therefore write very laconically, thanking you heartily for your kind letters, and very curious papers in natural history, wishing that the public may soon gather the fruit of your learned labours.

The business of the court this year, has left me no leisure to examine flowers at Crishna-nagur. The \textit{fija} is never in blossom when I am here; but though it has something of the form of the \textit{cactus}, yet I imagine from the milk of it, that it is an \textit{Euphorbia}.

With all my exertions I cannot procure any fresh spikenard; but I will not desist.
I have two native physicians in my family, but they have only seen it in a dry state.

I am very sorry to find that you are leaving us, as I have no chance of seeing Europe till the end of the eighteenth century. I wish you and your brother and his family a prosperous and speedy voyage. It is impossible for me to write more than Vive, vale!

Sir William Jones to Thomas Caldicott, Esq.

Sept. 24, 1788.

We had incessant labour for six hours a day, for three whole months, in the hot season between the tropics, and, what is a sad consequence of long sittings, we have scarcely any vacation. I can therefore only write to you a few lines this autumn. Before your brother sent me Lewishdon Hill, I had read it twice aloud to different companies, with great delight to myself and to them: thank the author in my name. I believe his nameless rivulet is called Bret or Brit, (whence
Bridport) by Michael Drayton, who describes the fruitful Marshwood.

Pray assure all who care for me, or whom I am likely to care for, that I never, directly or indirectly, asked for the succession to Sir E. Impey, and that, if any indiscreet friend of mine has asked for it in my name, the request was not made by my desire, and never would have been made with my assent.

"Co magnanimi pochi, a chi 'l ben piace,"

I have enough, but if I had not, I think an ambitious judge a very dishonourable and mischievous character. Besides, I never would have opposed Sir R. Chambers, who has been my friend twenty-five years, and wants money, which I do not.

I have fixed on the year 1800 for my return towards Europe, if I live so long, and hope to begin the new century auspiciously among my friends in England.

P. S. Since I wrote my letter, I have amused myself with composing the annexed ode to Abundance.* I took up ten or twelve hours

to compose and copy it; but I must now leave poetry, and return for ten months to J. N. and J. S.

Sir William Jones to George Harding, Esq.
Sept. 24, 1788.

MY DEAR FRIEND,

I am the worst and you the best correspondent; and I make but a pitiful return for your two kind letters by assuring you, that I find it impossible to answer them fully this season. My eyes were always weak, and the glare of an Indian sky has not strengthened them; the little day-light I can therefore spare from my public duties, I must allot to studies connected with them, I mean the systems of Indian jurisprudence, and the two abstruse languages in which the Hindu and Mussulman laws are written.

Anna Maria is pretty well, and I am consequently happy: my own health is firm, and excepting the state of hers, I have all the happiness a mortal ought to have.
Sir William Jones to W. Shipley, Esq.

Sept. 27, 1788.

My own health by God's blessing is firm, but my eyes are weak, and I am so intent upon seeing the digest of Indian laws completed, that I devote my leisure almost entirely to that object; the natives are much pleased with the work; but it is only a preliminary to the security, which I hope to see established among our Asiatic subjects.

The business of our society is rather an amusement than a labour to me; they have as yet published nothing; but have materials for two quarto volumes, and will, I hope, send one to Europe next spring. I lament the sad effects of party, or rather faction in your Maidstone society, but hope (to use a word of Dr. Johnson) that it will redintegrate. Many thanks for the transactions of your London society, which I have lent to a very learned and ingenious friend, who is much pleased with them.
Sir William Jones to J. Burnett, Lord Montboddo.

Sept. 24, 1758.

The questions concerning India, which you do me the honour to think me capable of answering, require a longer answer than the variety of my present occupations allow me to write. Suffer me therefore, to inclose a discourse not yet published, which may give you some satisfaction on Indian literature, and to refer you to the first volume of the transactions of our society, which will, I hope, be sent next season to Europe. As my principal object is the jurisprudence, I have not yet examined the philosophy of the Brahmans; but I have seen enough of it to be convinced, that the doctrines of the Vidanti school are Platonic.

Sir William Jones to J. Shore, Esq.

Jun. 26, 1789.

Let me trouble you, as you see Colonel Kyd oftener than I do, to give him Sir
George Young's botanical letter, which I annex. I have requested Colonel Martin to send Sir George all the seeds which he can collect, and will co-operate (as far as my occupations will allow) in the plan of transferring to the West Indies, the spicy forests of Asia: but I have little time at command, and, holding every engagement sacred, I must devote my leisure to the system of Asiatic jurisprudence, which I will see established before I see Europe. It will properly follow your wise and humane design of giving security to the property of the natives. When you have had a copy taken of the Persian Hermit*, I shall be glad to borrow it, that my munshi may transcribe it. Could you not find some leisure hour to explain an episode of

* I explained to Serajêlîhak, the person mentioned by Sir William Jones, Parnel's Hermit, and he composed a Persian poem on the same subject. As it has been frequently transcribed, it might perhaps, without this explanation, at some future time be considered the original of Parnel's poem.
Homer to Serajélhak, that he might try his hand with it?

Sir William Jones to J. Shore, Esq.

1789.

Fleming* still keeps me a prisoner, and forbids my reading aloud, which used to be my chief amusement in the evening. I trust you will soon be well, and that we shall ere long meet. If the man you mention be guilty, I hope he will be punished; I hate favouritism; and if I had the dominions of Chingis Khan, I would not have one favourite.

* * * * * * *

The poem of Wafsh has greatly delighted me; it almost equals Metastasio's on a similar subject, and far surpasses other Wafucks† which I have seen; yet the beautiful simplicity of the old Arabs, in their short elegies, appears unrivalled by any thing in Persian. I

* His physician.

† Wafukt, the appellation of an amatory elegy, descriptive of the various sensations and passions excited by love.
transcribe one of them which I have just read in the Hamasa*:

Cease, fruitless tears! afflicted bosom, rest!
My tears obey, but not my wounded breast.
Ah, no! this heart, despairing and forlorn,
Till time itself shall end, must bleed and mourn.

Sir William Jones to Mr. Justice Hyde.

June 5, 1789.

Though I do not wish to give you the pain of sympathizing (as I know you will sympathize) with me in my present distress, yet as you possibly know it, and as you might think me unusually dejected when we meet, I cannot forbear writing to you; especially as I feel a kind of relief in venting my sorrow to an approved friend. One or two English papers mention the death of Lady Jones's father, in such a manner, as to leave me no hope of its being a mistake; this I have known since the 15th of May, but as it may possibly be untrue, I could not in any degree prepare her for the dreadful intelligence. I have therefore taken effectual mea-

* The original is omitted.
sures to keep it secret from her, but it is a secret which cannot long be kept; and the bare idea of the pang, which she too soon must feel, and the probable effects of that pang on her delicate constitution, now particularly enervated by the hot season, give me a degree of anguish, which I never before felt. Mr. Shore has kindly promised to take care, that all her letters by the Indiamen shall be sent in a sealed packet to me, that I may select for her first perusal the letter from her wisest friend, the dowager Lady Spencer, whose handwriting I cannot mistake; I wish I could suppress them all, but that is impossible. The pain of losing our parents, time, and time only, will mitigate; but my dread is, that the first shock will have some terrible effect on her health, and this fear haunts me night and day. That your letters may contain the most comfortable news, and that I may see you on Wednesday in perfect health, is the hearty wish of,

My dear Sir,

Your faithful and affectionate

William Jones.
Sir William Jones to J. Shore, Esq.

June 9, 1789.

* * * * *

I am glad Jayadeva* pleases you, and thank you for the sublime period of Hooker; of which I had only before seen the first part. His idea of heavenly and eternal law is just and noble; and human law as derived from it, must partake of the praise as far as it is perfectly administered; but corruptio optimi fit pessima, and if the administration of law should ever be corrupted, some future philosopher or orator will thus exhibit the reverse of the medal.

"Of law there can be no more acknowledged, than that her seat is the store-house of quirks, her voice the dissonance of brawls; all her followers indeed, both at the bar and below it, pay her homage, the very least as gaining their share, and the greatest as hoping for wealth and fame; but kings, nobles, and people of what condition soever,

* Gitagovinda, or the songs of Jayadeva; Works, vol. iv. p. 236.
"though each in different sort and manner, yet all have uniformly found their patience exhausted by her delays, and their purse by her boundless demands."

* * * * * The parody was so obvious, that I could not refrain from shewing you the wrong side of the tapestry, with the same figures and flowers, but all maimed and discoloured.

Sir William Jones to J. Shore, Esq.

1789.

We have finished the twentieth, and last book of Guicciardini's History, the most authentic, I believe (may I add, I fear) that

* The reader will thank me for giving him an opportunity of perusing the passage, at the close of the first book of the Ecclesiastical Polity, which Sir William Jones has parodied.

"Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in Heaven and Earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."
ever was composed. I believe it, because the
historian was an actor in his terrible drama,
and personally knew the principal performers in
it; and I fear it, because it exhibits the woe-
ful picture of society in the 15th and 16th
centuries. If you can spare Reid, we are now
ready for him, and will restore his two volumes
on our return from Krishna-nagur.

When we meet, I will give you an account
of my progress in detecting a most impudent
fraud, in forging a Sanscrit book on oaths, by
Hindus, since I saw you. The book has
been brought to me, on a few yellow Bengal
leaves apparently modern. The Brahman,
who brought it from Sambhu Chaudra Rai,
said it was twelve years old; I believe it had
not been written twelve days. He said the
original work of Mahadeva himself, from
which the prohibition of swearing by the wa-
ter of the Ganges was extracted, was at
Krishna-nagur. I desired him to tell Sam-
bhu Chaudra, who wants me to admit him a
suitor, in formâ pauperis, without taking his
oath, that unless he brought me the original,
and that apparently ancient, I should be convinced that he meant to impose upon me.

Sir William Jones to Mr. Justice Hyde.

Sept. 19, 1789.

You have given Lady Jones great pleasure, by informing us from so good authority, that a ship is arrived from England; she presents you with her best compliments.

Most readily shall I acquiesce in any alleviation of Horrebow's* misery, that you and Sir Robert Chambers shall think just and legal. I have not one law book with me, nor if I had many, should I perfectly know where to look for a mitigation by the court of a sentence, which they pronounced after full consideration of all its probable effects on the person condemned. I much doubt, whether

* This man, a foreigner, commanding a vessel, trading to Bengal, was convicted before the supreme court of judicature, of purchasing the children of natives, for the purpose of carrying them out of the country, and selling them as slaves. It was the first instance of an attempt of this kind; he was prosecuted by order of the government of Bengal, and since the punishment inflicted upon Horrebow, the attempt has not been repeated.
It can legally be done; nor do I think the petition states any urgent reason for it. First, he mentions losses already sustained (not therefore to be prevented by his enlargement), and, in my opinion, they cannot easily be more than he deserves. Next, his wife’s health may have been injured by his disgrace, and may not be restored by our shortening the time of his confinement, which, if I remember, is almost half expired, and was as short as justice tempered with lenity would allow. His own health is not said to be affected by the imprisonment in such a place, at such a season, for if it were proved that he were dangerously ill, we might, I suppose, remove him to a healthier place, or even let him go to sea, if able surgeons swore, that in their serious opinion, nothing else could save his life. That is by no means the case, and I confess I have no compassion for him; my compassion is for the enslaved children and their parents. Nevertheless I know the benevolence of your heart, and shall approve whatever you and Sir R. C. may do, if any precedent can be found or re-
collected of a power in the court to do what is now prayed.

I am, &c.

Prince Adam Czartoryski to Sir W. Jones.

Sept. 26, 1788.

It is but a fortnight ago since the gentleman, to whom the most flattering proof of your kind remembrance was committed, delivered it into my hand. I received it with a joined sentiment of gratitude and of vanity. It will be an easy task for you to find out why I am grateful, and every body, but yourself, will soon hit upon the reasons, why your having thought of me makes me vain.

The letter, the idea of the man who wrote it, the place from whence it came, the language of Hafez, all that put together, set my imagination at once in a blaze, and wasted me over in a wish from the Pole to the Indies. It has awakened a train of ideas, which lay dormant for a while, and rekindled my somewhat forgotten heat for the Oriental muses, which is not however to be put on the
account of inconstancy, but to my having been crossed in my love for them, very near as much as Sir Roger de Coverly is said to have been, in his addresses to his unkind widow. The war, broke out of late, deprived me of my last resource, which was a dervish native of Samarcand, who was just come to live with me in the capacity of munshi; his religious zeal would not allow him to continue out of sight of the Sangiale Sheriff, so he hastened back to his brethren. After the reception of your letter I grieved still more in seeing myself deprived of proper and easy means to cultivate so interesting a branch of learning, and could not forbear casting an impatient reflection on that warlike spirit, whose influence leaves nothing happy, nothing undisturbed. The acquisition of a language will always appear to me much more valuable than that of a desert. The sudden departure of my dervish has, I find, soured my temper against conquest and conquerors. I wished it was in my power to sweeten it again by the charms of your intercourse, under the benign influence of the cli-
mate you inhabit. How happy should I think myself in the enjoyment of your leisure hours, in perusing a country where every object is worth dwelling upon, in paying a visit to the Rajah of Kifnagoor, with a letter of recommendation from your hand! But, whilst, with a heated fancy, I am expatiating on those delightful subjects, I find myself in reality circling in a round of things as little suiting with my inclination, as the roughness of the heaven does with my constitution; for, quid frigore farmatico pejus? which becomes still more intolerable, if you add to it the in arēto et inglorius labor, to which we are unfortunately doomed. I cannot finish this letter without repeating to you the warmest acknowledgment of your kind remembrance. I shall be certain to preserve it for ever, if the highest degree of esteem for your eminent qualities and talents, and the most sincere regard for your person, are sufficient titles to ensure it. I am invariably, &c.
Sir William Jones to Sir Joseph Banks.

Sept. 17, 1789.

DEAR SIR JOSEPH,

The season for paying my annual epistolary rents being returned with the rough gales of the autumnal equinox, I am eager to offer my tribute, where it is most due, to my best landlord, who, instead of claiming, like the India company, sixteen shillings in the pound for the neat profits of my farm (I speak correctly, though metaphorically) voluntarily offers me indulgences, even if I should run in arrears.

You have received, I trust, the pods of the finest Dacca cotton, with which the commercial resident at that station supplied me, and which I sent by different conveyances, some inclosed to yourself, some to Sir George Young, and some by private hands. But I have always found it safer to send letters and small parcels by the public packet, than by careless and inconsiderate individuals. I am not partial to the pryangu, which I now find
is its true name; but Mr. Shore found benefit from it, and procured the fresh plants from Arracan, which died unluckily in their way to Calcutta. But seriously, it deserves a longer trial before its tonic virtues, if it have any, can be ascertained. It is certainly not so fine a bitter as camomile or columbo root.

I wish politics at the devil, but hope that, when the King recovered, science revived. It gives me great pain to know, that party as it is called (I call it faction, because I hold party to be grounded on principles, and faction on self-interest, which excludes all principle) has found its way into a literary club, who meet reciprocally to impart and receive new ideas. I have deep-rooted political principles, which the law taught me: but I should never think of introducing them among men of science, and if, on my return to Europe ten or twelve years hence, I should not find more science than politics in the club, my seat in it will be at the service of any politician who may wish to be one of the party.

An intimate friend of Mr. Blane has writ-
ten to him, at my request, for the newly discovered fragrant grass; and should the plants be sent before the last ships of the season fail, they shall be sent to you. Whether they be the nard of the ancients, I must doubt, because we have sweet grasses here of innumerable species; and Reuben Burrow brought me an odoriferous grass from the place where the Ganges enters India, and where it covers whole acres, and perfumes the whole country. From his account of it, I suspect it to be Mr. Blane's; but I could make nothing of the dry specimens, except that they differ widely from the *fatamansi*, which I am persuaded is the Indian nard of Ptolemy. I can only procure the dry *fatamansi*, but if I can get the stalks, roots, and flowers from Butan, I will send them to you. Since the death of Koenig, we are in great want of a professed botanist. I have twice read with rapture the *Philosophia Botanica*, and have Murray's edition of the "genera et species plantarum" always with me; but, as I am no lynx, like Linnæus, I
cannot examine minute blossoms, especially those of grasses.

We are far advanced in the second volume of our Transactions.

Sir William Jones to John Wilmot, Esq.

Sept. 20, 1789.

Every sentence in your letter gave me great pleasure, and particularly the pleasing and just account of your truly venerable father. Lady Jones, after the first pang for the loss of hers, resigned herself with true piety to the will of God. She is very weak, and always ill during the heats. I have been, ever since my seasoning, as they call it, perfectly well, notwithstanding incessant business seven hours in a day, for four or five months in a year, and unremitted application, during the vacations, to a vast and interesting study, a complete knowledge of India, which I can only attain in the country itself, and I do not mean to stay in the country longer than the last year of the eighteenth century. I rejoice that the King is well, but take no interest in
the contests of your aristocratical factions. The time never was, when I would have enlisted under the banners of any faction, though I might have carried a pair of colours, if I had not spurned them, in either legion. My party is that of the whole people, and my principles, which the law taught me, are only to be changed by a change of existence.

_Sir William Jones to Mr. Justice Hyde._

_Oct. 20, 1789._

Though I hope, my dear Sir, to be with you almost as soon as this letter, yet I write it because it is the last that I shall write to any one for the next eleven months, and I feel so light, after the completion of my severe epistolary task, that I am disposed to play a voluntary. I have answered fifty very long letters from Europe, and a multitude of short ones; among the rest, I had one from the Chief Baron, who desires his remembrance to you by the title of his old and worthy friend. Another from Master Wilmot informs me, that his father, Sir Eardley, had nearly ended.
his eightieth year, with as good health, and as clear intellects, as he ever had in the prime of life. When I express a hope of seeing you in two or three days, it is only a hope; for I shall affront the Mandarin at Chinsura*, if I do not make my annual visit to him; now I can only visit him at night, and the wind and tide may delay me, as they did last year. In all events, I shall be with you if I live, before the end of the week, as I am preparing to go on board my pinnace. Besides my annuities of Europe letters, which I pay at this season, I have been winding up all the odds and ends of all my private or literary concerns, and shall think of nothing for eleven months to come, but law, European or Indian. I have written four papers for our expiring society, on very curious subjects, and have prepared materials for a discourse on the Chinese: the society is a puny, rickety child, and must be fed with pap; nor shall it die by my fault; but die it must, for I cannot alone support it. In my youthful days, I

* Mr. Tittsingh, Governor of Chinsura.
was always ready to join in a dance or a concert, but I could never bring myself to dance a solitary hornpipe, or to play a solo. When I see Tittsingh (who, by the way, will never write any thing for us, as long as his own Batavian society subsists), I will procure full information concerning the pincushion rice, and will report it to you. Lady Jones is as usual, and sends her best remembrance. I too am as usual, and as ever, dear Sir, your faithful, &c.

WILLIAM JONES.

Sir William Jones to J. Shore, Esq.

Oct. 20, 1789.

Your approbation of Sacontala, gives at least as much pleasure to the translator as you had from the perusal of it, and would encourage me to translate more dramas, if I were not resolved to devote all my time to law, European and Indian.

The idea of your happiness, (and few men have a brighter prospect of it than yourself,) reconciles me to our approaching separation,
though it must be very long: for I will not see England, while the interested factions which distract it, leave the legislature no time for the great operations which are essential for public felicity, while patriotic virtues are derided as visionary, and while the rancour of contending parties fills with thorns those particular societies, in which I hoped to gather nothing but roses. I am sorry (for the metaphor brings to my mind the Bostani Kheiyl*) that the garden of fancy should have as many weeds as that of politics. Surajélhak, pronounced it with emphasis, a wonderful work; and a young Mussulman assured me, that it comprised all the finest inventions of India and Persia. The work will probably mend as it proceeds.

We must spare ourselves the pain of taking a formal leave; so farewell. May you live happy in a free country!

I am, &c.

* * * * * * *

* The Garden of Fancy; the title of an Eastern romance in Persian, in sixteen quarto volumes.
The affectionate wish which concludes these extracts from the correspondence of Sir William Jones, was dictated by the circumstance of my departure from India: it has been verified; and the recollection of the place, which I held in his esteem, however accompanied with regret for his death, is an additional source of that happiness, which he wished me to enjoy.

Among other literary occupations in which he employed himself during the two last years, it is to be noticed, that he undertook the office of editor of the elegant poem of Hatofi, on the unfortunate loves of Laili and Mynoon, an Arabian youth and princess. The benevolent object of his labours renders them interesting, as the book was published at his own expense, with a declared appropriation of the produce of the sale, to the relief of insolvent debtors in the gaol at Calcutta.

In the English preface to the Persian work, he has given a translation of five distichs in the measure of the original, and has shewn that a bare transposition of the accents gives five English
couplets in the form which some call heroic, and others elegiac. As a metrical curiosity, I first transcribe the lines in the measure of the original, with a transposed version of the couplets in the English form:

With cheeks where eternal paradise bloom’d,
Sweet Laili the soul of Kais had consum’d.
Transported her heavenly graces he view’d:
Of slumber no more he thought, nor of food.
Love rais’d in their glowing bosoms his throne,
Adopting the chosen pair as his own.
Together on flowery seats they repos’d:
Their lips not one idle moment were clos’d.
To mortals they gave no hint of their smart:
Love only the secret drew from each heart.

TRANSPOSITION.

With cheeks where paradise eternal bloom’d,
Sweet Laili had the soul of Kais consum’d.
Her heav’nly graces he transported view’d:
No more he thought of slumber, nor of food.
Love in their glowing bosoms rais’d his throne,
The chosen pair adopting as his own.
On flowery seats together they repos’d:
Their lips one idle moment were not clos’d.
No hint they gave to mortals of their smart:
Love only drew the secret from each heart.

It has already been mentioned, that, in the earliest periods of his education, Sir William Jones had applied himself with uncommon
affiduity to the study of proverbs, and, as he advanced in the acquisition of new dialects, he continued to cultivate a knowledge of the laws of metre, which he found of the greatest utility, in ascertaining the text of Oriental authors. In the collection of his works, we read a translation of the first Nemean ode of Pindar, as nearly as possible in the same measure as the original, and amongst other compositions of the same kind, not intended for publication, I find a translation of an ode of Sappho, word for word from the original, and syllable for syllable in the same measure, by the truest rules of English quantity.

In the beginning of 1789, the first volume of the Researches of the society was published. The selection of the papers was left to the judgment of Sir William Jones, and he undertook the laborious and unpleasant office of superintending the printing. A third part of the volume, the most interesting as well as instructive, is occupied by the contributions of the president.

Having passed half of my life in India, I may
be permitted to avail myself of the opportunity afforded by this publication, to vindicate my fellow-labourers in the East, from one amongst many reproaches undeservedly bestowed upon them. A disinclination to explore the literature and antiquities of Hindustan has been urged, as the natural consequence of that immoderate pursuit of riches, which was supposed to be the sole object of the servants of the East-India Company, and to engross their whole attention. The difficulty attending the acquisition of new idioms, the obstacles opposed by the fears, prejudices, and the reserve of the natives, the constant occupations of official duty, and the injurious effect of sedentary application in a tropical climate upon the constitution, were unnoticed or disregarded, and no allowances made for impediments, which time and perseverance could alone surmount.

The reproach was unmerited; and long before the arrival of Sir William Jones in India, the talents of several persons there had been employed with considerable success, not
only to investigations, by which the public interests were essentially assisted, but to those scientific researches, which he more effectually promoted. The art of printing had been introduced into Bengal, by the untaught skill of Mr. Wilkins, and had advanced to great perfection; and many publications equally useful and interesting, issued from the press which he had established.

The genius, example, and direction of Sir William Jones, anticipated what time might perhaps have effected, but with flower progress. With advantages which no European in India possessed, he employed the ascendancy derived from his superior learning, knowledge, and abilities, to form an institution for promoting and preserving the literary labours of his countrymen; and while he exhibited himself an example for imitation, and pointed out in his discourses, those extensive investigations which he only was capable of conceiving, his conduct was adapted to encourage, and invite all who possessed talents and knowledge, to contribute to the success of the institution.

*Life—V. II.*
The establishment of the society, which does no less honour to him, than to the character of our countrymen in Asia, may hereafter form an important article in the general history of arts and sciences; and, if the future labours of the members should be continued with the same zeal, the obligations of the public will be proportionably increased*. In the twenty years which have elapsed since this establishment was formed, more accurate information on the history and antiquities, on the arts, sciences, and literature of India, has been given to the world, than ever before appeared; and without disparaging the labours of other investigators, and the merit of antecedent publications, the volumes of the Asiatic Researches will ever remain an honourable testimony of the zeal and abilities of the British residents in Hindustan†.

* Three volumes of the Asiatic Researches were published before the death of Sir William Jones; a fourth was ready for the press, at the time of his demise, in April 1794, and a seventh volume has since been received in England.

† I cannot omit this opportunity of paying a tribute to the enlightened views and enlarged policy of Marquis
A copy of this work was transmitted by Sir William Jones to the Right Honourable Henry Dundas, with a letter intimating a wish that the King would honour the society by his acceptance of it, with which his Majesty graciously complied.

Wellesley, Governor-General of India, in founding a college at Fort William, in Bengal, for the instruction of the servants of the East-India Company, in every branch of useful knowledge. The plan of the institution may perhaps have been more extensive than was absolutely necessary for this purpose, but against the principle of it, no solid objection could be urged. The functions assigned to the servants of the East-India Company, are of great magnitude, variety, and importance; and to discharge them properly requires the education of a statesman and legislator, and a thorough knowledge of the dialects in use in Hindustan. To enable the servants of the Company to acquire the necessary qualifications for the due discharge of these important duties, was the grand object of the institution, which at the same time comprehended the religious instruction, and the superintendence of the morals and habits of the pupils. Considered in a secondary and subordinate point of view, it was calculated to promote the objects proposed in the formation of the Asiatic society. A volume of essays by the students in the college has been published, which does equal honour to them and to the institution.

* The acceptance of the volume by the King, was announced by the following letter:
In the same year, Sir William presented to the public a translation of an ancient Indian drama, under the title of Sacontala, or *the Fatal Ring*, exhibiting a most pleasing and authentic picture of old Hindu manners, and one of the greatest curiosities that the literature of Asia had yet brought to light. Calidas, the author of it, whom Sir William Jones calls the Shakspeare of India, lived in the first century before Christ, not many years after Terence, and he wrote several other dramas and poetical pieces, of which only Sacontala has received an European dress. The violation of the unities, as well as the mixture of foreign mythology, which constitutes the ma-

Lord GRENVILLE to the Right Honourable H. Dundas.

SIR,

*Whitehall, Feb. 22, 1790.*

Having laid before the King, Sir William Jones's letter to you; I am directed by His Majesty, to signify his gracious acceptance of the volume transmitted by you; and at the same time to express His Majesty's satisfaction in the progress of the sciences in the British establishment in India, and his approbation of the important undertaking in which Sir William Jones is engaged.

I am, Sir,

Your most obedient humble servant,

W. W. GRENVILLE.
chinery of the play, are irreconcilable with the purer taste, which marks the dramatic compositions of Europe: but, although the translator declined offering a criticism on the characters and conduct of the play, "from a conviction that the tastes of men differ as much as the sentiments and passions, and that in feeling the beauties of art as in smelling flowers, tasting fruits, viewing prospects, and hearing melody, every individual must be guided by his own sensations and the incommunicable associations of his own ideas," we may venture to pronounce that, exclusive of the wild, picturesque, and sublime imagery which characterises it, the simplicity of the dialogue in many of the scenes, and the natural characters of many of the personages introduced, cannot fail of exciting pleasure and interest in the reader; who will wish with me, perhaps, that Sir William Jones had not rigidly adhered to the determination which he expressed, not to employ his leisure in translating more of the works of Calidas.

In December 1789, the author of these me-
moirs was compelled, by the reiterated attacks of severe indisposition, to leave India. For an account of the occupations of Sir William Jones, from that period to his return, I refer to his correspondence, beginning with a letter from Count Reviczki*; the reader will see with pleasure, that the mutual regard professed by the two friends had suffered no abatement from time or separation.

London, June 30, 1789.

By the Vefial frigate, which was to convey Lord Cathcart to China, I wrote an answer to your elegant Persian letter, which I received through Mr. Elmsley. It was a most agreeable proof to me, that I was still honoured with a place in your remembrance, notwithstanding the distance which separates us. I have since learned, that Colonel Cathcart died on the voyage; and as the Vefial, in consequence of this event, returned to England, I am not without apprehension, that my letter never reached you. I have since received

* Appendix, No. 38,
a most superb work printed at Calcutta, and which would do honour to the first printing-office in Europe, accompanied with an elegant and obliging letter. I recognized in it the hand of a skilful penman, if I may be allowed to judge; for I have so long neglected the cultivation of Oriental literature, that I am almost as much a stranger to it, as if I had never learned it. I have never yet seen so elegant a specimen of Oriental typography, as that in the Persian poem with which you favoured me.

I cannot express how much I regret the loss of your society during my residence in London, which would have afforded me so much gratification; and I doubt if I shall have an opportunity of enjoying it after your return, as I must soon enter upon the new office conferred upon me by the emperor, of minister at Naples. But whatever my destination may be, of this you may be assured, that neither absence nor distance will ever weaken my attachment to you, and that during life I shall
consider myself equally bound by gratitude and inclination to preserve it.

I am, Sir,
Your most obedient humble servant,
Count Reviczki.

Sir William Jones to Dr. Price.

_Crisbna-nagur, Sept. 14, 1790._

MY DEAR SIR,

I give you my warmest thanks for your friendly letter, and acceptable present of an admirable discourse, which I have read with great delight.

* * * * * * 

We have twenty millions (I speak with good information) of Indian subjects, whose laws I am now compiling and arranging, in the hope of securing their property to themselves and their heirs. They are pleased with the work; but it makes me a very bad correspondent. I had flattered myself with a hope of making a visit to our venerable friend at Philadelphia, before the retreat which I meditate to my hum-
ble cottage in Middlesex; but God's will be done. We shall meet, I devoutly hope, in a happier state.

To the Rev. Dr. Ford, Principal of Magdalen Hall, Oxford.

Cripps-nagur, Okt. 11, 1790.

Though I am for the best of reasons the worst of correspondents, yet I will no longer delay to thank you for your friendly letter of the fourth of February, and for your kind attentions to Colonel Polier. You have a much better correspondent in Mr. Langlas, whose patriotism, I hope, will succeed, and whose Persian literature will be a source of delight to him, if not to the public. Mr. Wehl's favour never reached me, or I would have answered it immediately, and I request you to inform him of my disappointment. The chances are about three to one against your receiving this; and the fear of writing for the sport of winds and waves, disheartens me whenever I take up a pen.
Sir William Jones to William Shipley, Esq.

Crisbna-nagur, Oct. 11, 1790.

Dear Sir,

The ships which brought your kind letters arrived so near the end of my short vacation, that I have but just time to thank you for them, as I do most heartily, as well as for your acceptable presents. Anna Maria has recovered from the pang which the sad intelligence from England gave her, and a pious resignations has succeeded to her natural anguish. You are I hope quite recovered from your illness, and again promoting the welfare and convenience of mankind, by your judicious exertions and ingenious inventions, to which all possible attention shall be shewn in this country. May you very long enjoy the pleasure of doing good, which is, I well know, the only reward you seek! It is now settled here, that the natives are proprietors of their land, and that it shall descend by their own laws. I
am engaged in superintending a complete system of Indian laws; but the work is vast, difficult, and delicate; it occupies all my leisure, and makes me the worst of correspondents. I trust, however, that long letters are not necessary to convince you, that I am, &c.

Sir William Jones to Mrs. Sloper*.


I deserve no thanks for the attentions which it is both my duty and my delight to shew our beloved Anna; but you deserve, and I beg you to accept my warmest thanks for your entertaining letter, for your frequent kind remembrance of me, and your acceptable present of a snuff-box in the most elegant taste. All that you write concerning my friends, is highly interesting to me; and all pleasing, except the contents of your last page; but the most agreeable part of your letter is the hope which you express, that the Bath waters would

* Sister to Lady Jones, and married to William Charles Sloper, Esq.
restore you to health: and it gives me infinite pleasure to know, that your hope has been realized. Anna will give you a full account of herself, and will mention some of the many reasons, that make me a bad correspondent. I thank you for Erskine's speech, but I was myself an advocate so long, that I never mind what advocates say, but what they prove; and I can only examine proofs in causes brought before me. I knew you would receive with your usual good-nature my saucy jefts about your hand-writing, but hope you will write to me, as you write to Anna, for you know, the more any character resembles pot-hooks, &c. the better I can read it. My love to Amelia, and to all whom you love, which would give them a claim, if they had no other, to the affection of,

My dear Madam,

Your ever faithful,

William Jones.
Sir W. Jones to Sir J. Macpherson, Bart.

Crisena-nagur, Oct. 15, 1790.

I give you hearty thanks for your postscript, which (as you enjoin secrecy) I will only allude to ambiguously, lest this letter should fall into other hands than yours. Be assured, that what I am going to say does not proceed from an imperfect sense of your kindness, but really I want no addition to my fortune, which is enough for me; and if the whole legislature of Britain were to offer me a different station from that which I now fill, should most gratefully and respectfully decline it. The character of an ambitious judge is, in my opinion, very dangerous to public justice; and if I were a sole legislator, it should be enacted that every judge, as well as every bishop, should remain for life in the place which he first accepted. This is not the language of a cynic, but of a man, who loves his friends, his country, and mankind; who knows the short duration of human life, recollects that he has lived four-and-forty years, and has
learned to be contented. Of public affairs you will receive better intelligence, than I am able to give you. My private life is similar to that which you remember: seven hours a day on an average are occupied by my duties as a magistrate, and one hour to the new Indian digest, for one hour in the evening I read aloud to Lady Jones. We are now travelling to the sources of the Nile with Mr. Bruce, whose work is very interesting and important. The second volume of the Asiatic Transactions is printed, and the third ready for the press. I jabber Sanscrit every day with the pundits, and hope, before I leave India, to understand it as well as I do Latin. Among my letters I find one directed to you; I have unsealed it, and though it only shews that I was not inattentive to the note, with which you favoured me on the eve of your departure, yet I annex it, because it was yours, though brought back by my servant.

The latter part of it will raise melancholy ideas; but death, if we look at it firmly, is only a change of place: every departure of a
friend is a sort of death; and we are all continually dying and reviving. We shall all meet; I hope to meet you again in India; but, wherever we meet, I expect to see you well and happy. None of your friends can wish for your health and happiness more ardently than, my dear Sir, &c.

Sir William Jones to R. Morris, Esq.

Calcutta, Oct. 30, 1790.

When your letter arrived, I had begun my judicial campaign, and am so busy I can only answer it very shortly. Lady J. and myself are sincerely rejoiced, that you have so good an establishment in so fine a country. Need I say, that it would give me infinite delight to promote your views? as far as I can, I will promote them, but though I have a very extensive acquaintance, I neither have, nor can have, influence. I can only approve and recommend, and do my best to circulate your proposals. We are equally obliged to you for your kind invitation, as if we had it in our power to accept it; but I fear
we cannot leave Calcutta long enough to revisit your Indian Montpelier. As one of the Cymro-dorians, I am warmly interested in British antiquities and literature; but my honour is pledged for the completion of the new digest of Hindu laws, and I have not a moment to spare for any other study.

Sir William Jones to Sir J. Sinclair, Bart.

Whitehall.

Calcutta, Oct. 15, 1791.

You may rely upon my best endeavours to procure information concerning the Asiatic wool, or soft hair; and the animals that carry it. I had the pleasure of circulating your very interesting tracts at Calcutta, and of exhibiting the specimens of very beautiful wool with which you favoured me. My own time, however, is engaged from morning to night in discharging my public duties, and in arranging the new digest of Indian laws. I must therefore depend chiefly on others in procuring the information you are desirous of obtaining. Mr. Bebb of the board of trade,
and Colonel Kyd who superintends the Company's garden, have promised to assist me. The wool of these provinces is too coarse to be of use; but that of Kerman in Persia, which you know by the name of Carmanian wool, is reckoned exquisitely fine, and you might I suppose procure the sheep from Bombay. The shawl goats would live, I imagine, and breed, in England; but it is no less difficult to procure the females from Cashmir, than to procure mares from Arabia. When you see Mr. Richardson, do me the favour to give him my best thanks for the parcel, which he sent me by the desire of the Highland Society.

Sir William Jones to George Harding, Esq.

Crisna-nagur, Oct. 16, 1791.

MY DEAR SIR,

If the warmth of hearts were measured by the frequency of letters, my heart must be thought the coldest in the world; but you, I am confident, will never apply so fallacious a thermometer. In serious truth, I am, and must be, the worst of correspondents for the
following reasons among a hundred, a strong glare and weak eyes, long tasks and short daylight, confinement in court six hours a day, and in my chambers three or four, not to mention casual interruptions and engagements. You spoke so lightly of your complaint, that I thought it must be transient, and should have been extremely grieved, if, in the very moment when I heard you had been seriously ill, I had not heard of your recovery.

Anna Maria has promised me to sail for Europe in January 1793, and I will follow her, when I can live as well in England on my private fortune as I can do here on half my salary.

I cannot but like your sonnets, yet wish you would abstain from politics, which add very little to the graces of poetry.

Sir William Jones to Sir Joseph Banks.

Griñna-nagur, Oct. 18, 1791.

I thank you heartily for your kind letters, but perhaps I cannot express my thanks better than by answering them as exactly as I am able.
First, as to sending plants from India, I beg you to accept my excuses, and to make them to Sir George Young, for my apparent inattention to such commissions. In short, if you wish to transfer our Indian plants to the Western islands, the Company must direct Kyd and Roxburgh to send them, and their own captains to receive them, and attend to them.

We are in sad want of a travelling botanist, with some share of my poor friend Kænig's knowledge and zeal. A stationary botanist would fix on the indigo-fera, as the chief object of his care. Roxburgh will do much on the coast, if he can be relieved from his terrible head-aches, but here we have no assistance.

I have neither eyes nor time for a botanist, yet with Lady Jones's assistance, I am continually advancing; and we have examined about 170 Linnæan genera. She brought home, a morning or two ago, the most lovely *epidendrum* that ever was seen, but the description of it would take up too much room in a letter; it grew on a lofty amra, but it is an
air plant, and puts forth its fragrant enameled blossoms in a pot without earth or water: none of the many species of Linnæus corresponds exactly with it. You must not imagine that, because I am, and shall be, saucy about the Linnæan language, that I have not the highest veneration for its great author; but I think his diction barbarous and pedantic, particularly in his Philosophia Botanica, which I have a right to criticize, having read it three times with equal attention and pleasure. Had Van Rheede exhibited the Sanscrit names with accuracy, we should not be puzzled with reading the Indian poems and medical tracts; but in all his twelve volumes, I have not found above ten or twelve names correctly expressed, either in Sanscrit or Arabic. I shall touch again on botany, but I proceed with your first letter. I have little knowledge of Yacob Bruce; but his five volumes, which I read aloud, (except some passages which I could only read with my eyes) are so entertaining that I wished for five more, and readily forgave not only his mistakes in the bo-
tanical language, and in Arabic, but even his arrogance, which he carries extra flammantia mænia mundi.

Keir's paper on distilling I never saw in print, though I must have heard it read by our secretary; but as the worthy author of it is in London, where you will have probably met him, he will satisfy you on the subject.

The madbuca is, beyond a doubt, the baffia; but I can safely assert, that not one of fifty blossoms which I have examined, had 16 filaments, 8 above the throat, and 8 within the tube. That Koenig, whom I knew to be very accurate, had seen such a character, I doubt not, but he should not have set it down as constant. I frequently saw 26 and 28 filaments, sometimes 12, and the average was about 20 or 22. By the way, my excellent friend, you will do us capital service, either by printing Koenig's manuscripts, or by sending us a copy of them; and we will send you in return, not only the correct Sanscrit names, but the plants themselves, at least the seeds,
if you can prevail on any captain to take care of them.

That the poem of Calidas entertained you, gives me great pleasure, but it diverts me extremely to hear from others, that the authenticity of the poem is doubted in England; but I am not sure that my own errors of inattention may not have occasioned mistakes. The use of the pollen in flowers is, I believe, well known to the Brahmans; but I am not sure, that I have not added the epithet *prolific*, to distinguish it from common *dust*, which would have been the exact version of *renu*. The blue *nymphaea*, which I have found reasons for believing the *lotus* of Egypt, is a native of Upper India; here we have only the white and rose-coloured. *Filament* is not used as a botanical word, but merely as a thread, and the filaments for the bracelet are drawn from the stalk of the *nymphaea*. The *hart* properly so called, may not be a native of Bengal; but Calidas lived at Ugein, and lays his scene near the northern mountains; all the rest is clear: bears and boars, and all wild beasts have been hunted
The cocila, sings charmingly here in the spring; Polier will shew you drawings of the male and female, but will perhaps call it co-il: the story of its eggs always struck me as very remarkable. The amra is mangifera; the mellica, I believe, nyctanthes zambak; the madhavi creeper, banisteria. The ensa, I cannot see in blossom. The jwisa is mimosia odoratissima, the pippala, ficus religiosa. If I recollect lascba, it is not a plant, but lac. Vana dosini is a Sanscrit epithet of the banisteria. As to nard, I know not what to say; if the Greeks meant only fragrant grass, we have nards in abundance, acorus, schoenus, andropogon, cyperus, &c. But I have no evidence that they meant any such thing. On Arrian, or rather on Aristobulus, we cannot safely rely, as they place cinnamon in Arabia, and myrrh in Persia. Should any travelling botanist find the species of andropogon, mentioned by Dr. Blane in the plains of Gedrosia, it would be some evidence, but would at the same time prove that it was not the Indian nard, which never was supposed to grow
in Persia. As at present advised, I believe the Indian nard of the ancients to have been a valerian, at least the nard of Ptolemy, which is brought from the very country, mentioned by him as famed for spikenard.

And now, my dear Sir Joseph, I have gone through both your letters: I am, for many good reasons, a bad correspondent, but principally because the discharge of my public duties leaves me no more time than is sufficient for necessary refreshments and relaxation.

The last twenty years of my life I shall spend, I trust, in a studious retreat; and if you know of a pleasant country house to be disposed of in your part of Middlesex, with pasture-ground for my cattle, and garden-ground enough for my amusement, have the goodness to inform me of it. I shall be happy in being your neighbour, and, though I write little now, will talk then as much as you please.

I believe I shall send a box of inestimable manuscripts, Sanscrit and Arabic, to your friendly care. If I return to England, you will
restore them to me; if I die in my voyage to China, or my journey through Persia, you will dispose of them as you please*. Wherever I may die, I shall be, while I live, my dear Sir, &c.

Sir William Jones to Warren Hastings, Esq.

Crisbna-nagur, Oct. 20, 1791

MY DEAR SIR,

Before you can receive this, you will, I doubt not, have obtained a complete triumph over your persecutors; and your character will have risen, not brighter indeed, but more conspicuously bright, from the furnace of their persecution. Happy should I be if I could congratulate you in person on your victory; but though I have a fortune in England, which might satisfy a man of letters, yet I have not enough to establish that absolute independence which has been the chief end and aim of my

* The MSS. here alluded to, after the demise of Sir William Jones, were presented, together with another large collection of Eastern MSS. to the Royal Society, by Lady Jones. A catalogue, compiled by Mr. Wilkins, is inserted in the 13th volume of Sir William Jones's works.
life; and I must stay in this country a few years longer: Lady Jones has however promised me to take her passage for Europe in January 1793, and I will follow her when I can. She is pretty well, and presents her kind-est remembrance to you and Mrs. Hastings, whom I thank most heartily for a very oblig-ing and elegant letter. My own health has, by God's blessing, been very firm, but my eyes are weak, and I have constantly employed them eight or nine hours a day. My principal amusement is botany, and the conver-sation of the pundits, with whom I talk fluently in the language of the Gods; and my business, besides the discharge of my public duties, is the translation of Menu, and of the digest which has been compiled at my instance. Our society still subsists, and the third volume of their Transactions is so far advanced, that it will certainly be published next season. Samuel Davis has translated the Surya Siddhanta, and is making discoveries in Indian astrono-my; while Wilford is pursuing his geographical enquiries at Benares, and has found, or
thinks he has found, an account of Africa and Europe, and even of Britain by name, in the Scanda Puran; he has sent us a chart of the Nile from Sanscrit authorities, and I expect soon to receive his proofs and illustrations. Of public affairs in India, I say little, because I can say nothing with certainty: the seasons and elements have been adverse to us in Mysore. Farewell, my dear Sir, and believe me to be with unfeigned regard,

Your faithful and obedient,

WILLIAM JONES.

Sir William Jones to Sir Joseph Banks.

Calcutta, Nov. 19, 1791.

Since I sent my letter to the packet of the Queen, I received the inclosed from a Hindu of my acquaintance, and I send his cusba flowers, which I have not eyes to examine, especially in a season of business. The leaves are very long, with a point excessively long and fine, their edges are rough downwards, in other respects smooth. As this plant is to my knowledge celebrated in the veda, I
am very desirous of knowing its Linnæan
name. I cannot find it in Van Rheede.

* * * * * *

The frequent allusions in these letters to
local or botanical subjects, may render them
particularly interesting only to the friends and
correspondents of Sir William Jones, but they
describe his occupations and contain his mind,
which I wish to display; they exhibit a warmth
of affection for his friends, upright principles,
a manly independence, and a desire of honour-
able distinction, combined with a contempt
for all ambition incompatible with his public
character. The frequent mention of the
work which he had undertaken is equally a
proof of his opinion of the importance of it, and
of his solicitude to make it as perfect as possible.

The manner in which he mentions the tra-
vels of Mr. Bruce shews, that he was not one
of the sceptics who doubted of his veracity.
In a paper which he presented to the society
in Calcutta, he recites a conversation with a
native of Abyssinia, who had seen and known
Mr. Bruce at Gwender, and who spoke of
him in very honourable terms. At the period of this conversation, the travels were not published; but it was too particular and descriptive to leave room for doubt, as to the identity of Mr. Bruce, and of his having passed some years in Abyssinia.

Of the correspondence of Sir William Jones in 1792, if it were not altogether suspended by his more important studies and avocations, no part has been communicated to me. In March 1793, I returned to Bengal with a commission to succeed Marquis Cornwallis, in his station of Governor-General whenever he thought proper to relinquish it, and I had the satisfaction to find my friend, although somewhat debilitated by the climate, in a state of health which promised a longer duration of life than it pleased Providence to assign to him. The ardour of his mind had suffered no abatement, and his application was unremitting. The completion of the work which he had undertaken, occupied the principal portion of his leisure, and the remainder of his time which could be spared, was as usual
devoted to literary and scientific pursuits. Botanical researches occasionally diverted his hours of relaxation, but he found impediments to them from the weakness of his sight, and heat of the climate.

The constitution of Lady Jones, which was naturally delicate, had suffered so much from repeated attacks of indisposition, that a change of climate had long been prescribed by the physicians, as the only means of preserving her life; but her affectionate attachment to her husband had hitherto induced her to remain in India, in opposition to this advice, though with the full conviction that the recovery of her health, in any considerable degree, was impossible. She knew that the obligation which he had voluntarily contracted, to translate the digest of Hindu and Mohammedan laws, was the only, though insuperable obstacle to his accompanying her, and his entreaties were necessary to gain her reluctant assent to undertake the voyage without his society. In the course of his correspondence, we trace his ardour to explore the new ob-
jects of investigation which increasing knowledge had discovered to him, and an intention to pursue the line of his researches through Persia or China, by a circuitous route to his native country; and at an earlier period, when the extent of the field of investigation appeared boundless, he had declared his determination to remain in India until the close of the century, if it should please God to prolong his life. But affection set limits to his zeal for knowledge, and when it was finally settled that Lady Jones should return to England, he determined himself to follow her in the ensuing season, hoping by this period to have discharged his engagements with the government of India. She embarked in December 1793.

In the beginning of 1794, Sir William Jones published a work, in which he had long been engaged,—a translation of the Ordinances of Menu, comprising the Indian system of duties religious and civil. This task was suggested by the same motives, which had induced him to undertake the compilation of the di-
geft; to aid the benevolent intentions of the legislature of Great Britain, in securing to the natives of India the administration of justice, to a certain extent, by their own laws. Menu is esteemed by the Hindus the first of created beings, and not the oldest only, but the holiest, of legislators; and his system is so comprehensive and so minutely exact, that it may be considered as an institute of Hindu law, prefatory to the more copious digest.

This work, to use the words of the translator, contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes, which cannot be justified or palliated. It is indeed a system of despotism and priestcraft, both limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconcep-
ition; it abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous; the punishments are partial and painful, for some crimes dreadfully cruel, for others reprehensibly slight: and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and pious perjury) unaccountably relaxed; nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence upon all beings but God, and the harsh admonitions even to kings, are truly noble; and the many panegyrics on the Gayatri, the mother, as it is called, of the vedā, prove the author to have adored, not the visible material sun, but that divine and incomparably greater light, to use the words of the most venerable text in the Indian Scripture, which *illumines all, delights all, from which all proceed, to which all must*
return, and which can alone irradiate, not our visual organs, but our souls and our intellects.

The appreciation of a work, which had occupied so large a portion of his time and attention, affords a proof of the judgment and candour of Sir William Jones. The ordinances of Menu are by no means calculated for general reading; but they exhibit the manners of a remarkable people, in a remote age, and unfold the principles of the moral and religious systems, to which the Hindus have invariably adhered, notwithstanding their long subjection to a foreign dominion.

I now present to the reader, the last letter which I received from Sir William Jones, written two months before the departure of Lady Jones from India.

MY DEAR SIR,

A few days after I troubled you about the yacht, I felt a severe pang on hearing of your domestic misfortune; and I felt more for you than I should for most men, on so melancholy an occasion, because I well know the
sensibility of your heart. The only topic of consolation happily presented itself to you: reason perhaps might convince us, that the death of a created being never happens without the will of the Creator, who governs this world by a special interposition of his providential care; but, as this is a truth which Revelation expressly teaches us, our only true comfort in affliction must be derived from Christian philosophy, which is so far from encouraging us to stifle our natural feelings, that even the divine Author of it wept on the death of a friend. * This doctrine, though superfluous to you, is always present to my mind; and I shall have occasion in a few years, by the course of nature, to press it on the mind of Lady Jones, the great age of whose mother is one of my reasons for hoping most anxiously, that nothing may prevent her returning to England this season. * * * * I will follow her as soon as I can, possibly at the beginning of 1795, but probably not till the season after that; for although I shall have more than enough to supply all the
wants of a man, who would rather have been Cincinnatus with his plough, than Lucullus with all his wealth, yet I wish to complete the system of Indian laws while I remain in India, because I wish to perform whatever I promise, with the least possible imperfection; and in so difficult a work doubts must arise, which the pundits alone could remove. You continue, I hope, to find the gardens healthy; nothing can be more pleasant than the house in which we live; but it might justly be called the temple of the winds, especially as it has an octagonal form, like that erected at Athens to those boisterous divinities. I cannot get rid of the rheumatism which their keen breath has given me, and submit with reluctance to the necessity of wrapping myself in shawls andannel. We continue to be charmed with the perspicuity, moderation, and eloquence of Filangieri.

Of European politics I think as little as possible; not because they do not interest my heart, but because they give me too much pain. I have " good will towards men, and
with peace on earth;” but I see chiefly under
the sun, the two classes of men whom Solo-
mon describes, the oppressor and the oppressed,
I have no fear in England of open despotism,
nor of anarchy. I shall cultivate my fields
and gardens, and think as little as possible of
monarchs or oligarchs.

I am, &c.

It would not be easy to give expression to
the feelings excited by the perusal of this let-
ter, nine years after the date of it. In recall-
ing the memory of domestic misfortunes,
which time had nearly obliterated, it revives
with new force the recollection of that friend,
whose sympathy endeavoured to soothe the
sorrows of a father for the loss of his children.
The transition by Sir William Jones to the cir-
cumstances of his own situation is natural,
and the conjugal bosom may perhaps sympa-
thize with a fond husband, anticipating the
affliction of the wife of his affection, and his
own efforts to console her; that wife however
still survives to lament her irreparable loss in the
death of Sir William Jones himself, and has had for some years the happiness to console, by the tenderest affiduities, the increasing infirmities of an aged mother.

The friends of Religion, who know the value of the "sure and certain hopes" which it inspires, will remark with satisfaction, the pious sentiments expressed by Sir William Jones a few months only before his own death. They will recollect the determination which he formed in youth, to examine with attention the evidence of our holy Religion, and will rejoice to find unprejudiced enquiry terminating, as might be expected, in a rational conviction of its truth and divine authority.

Of this conviction, his publications, though none of them were professedly religious, afford ample and indubitable testimony; and I cannot deem it a superfluous task (to me, indeed, it will be most grateful) to select from them, and from such other materials as I pos-

* Mrs. Shipley died on the 9th of March, 1803, in her 87th year. She retained all her faculties to that prolonged period.
fess, his opinions on a subject of undeniable importance.

Amongst the papers written by Sir William Jones, I find the following prayer, composed by him on the first day of the year 1782, about fifteen months before his embarkation for India, and more than twelve years before his death:

A PRAYER.

Eternal and incomprehensible Mind, who, by thy boundless power, before time began, created innumerable worlds for thy glory, and innumerable orders of beings for their happiness, which thy infinite goodness prompted thee to desire, and thy infinite wisdom enabled thee to know! we, thy creatures, vanish into nothing before thy supreme Majesty; we hourly feel our weakness; we daily bewail our vices; we continually acknowledge our folly; thee only we adore with awful veneration; thee we thank with the most fervent zeal; thee we praise with astonishment and rapture; to thy power we humbly submit; of thy goodness we devoutly implore protection; on thy wisdom we firmly and cheerfully rely.
We do but open our eyes, and instantly we perceive thy divine existence; we do but exert our reason, and in a moment we discover thy divine attributes: but our eyes could not behold thy splendour, nor could our minds comprehend thy divine essence; we see thee only through thy stupendous and all-perfect works; we know thee only by that ray of sacred light, which it has pleased thee to reveal. Nevertheless, if creatures too ignorant to conceive, and too depraved to pursue, the means of their own happiness, may without presumption express their wants to their Creator, let us humbly supplicate thee to remove from us that evil, which thou hast permitted for a time to exist, that the ultimate good of all may be complete, and to secure us from that vice, which thou suffrest to spread snares around us, that the triumph of virtue may be more conspicuous. Irradiate our minds with all useful truth; infill into our hearts a spirit of general benevolence; give understanding to the foolish; meekness to the proud; temperance to the dissolute; fortitude to the feeble-hearted; hope to the desponding; faith to the unbeliev-
ing; diligence to the slothful; patience to those who are in pain; and thy celestial aid to those who are in danger: Comfort the afflicted; relieve the distressed; supply the hungry with salutary food, and the thirsty with a plentiful stream. Impute not our doubts to indifference, nor our slowness of belief to hardness of heart; but be indulgent to our imperfect nature, and supply our imperfections by thy heavenly favour. "Suffer not, we anxiously pray, suffer not oppression to prevail over innocence, nor the might of the avenger over the weakness of the just." Whenever we address thee in our retirement from the vanities of the world, if our prayers are foolish, pity us; if presumptuous, pardon us; if acceptable to thee, grant them, all-powerful GOD, grant them: And, as with our living voice, and with our dying lips, we will express our submission to thy decrees, adore thy providence, and bless thy dispensations; so in all future states, to which we reverently hope thy goodness will raise us, grant that we may continue praising, admiring, venerating, wor-
Skipping thee more and more, through worlds without number, and ages without end!

Jan. 1, 1782.

I do not adduce this prayer as evidence of the belief of Sir William Jones in the doctrines of Jesus Christ; although I think that such a composition could hardly have been framed by an unbeliever in the Gospel, or, if this be deemed possible, that a mind capable of feeling the sentiments which it expresses, could long have withheld its assent to the truths of Revelation. It is evidently the effusion of a pious mind, deeply impressed with an awful sense of the infinite wisdom, power, and benevolence of his Creator, and of the ignorance, weakness, and depravity of human nature; sentiments which reason and experience strongly suggest, and which Revelation expressly teaches. Let it be remembered, that long before this prayer was written, Sir William Jones had demonstrated* to his own satisfaction, that Jesus was the Messiah, predicted by the Prophets; that amongst his pro-

jected occupations in India, one* was to translate the Psalms into Persic, and the Gospel of Luke into Arabic,—a design which could only have originated in his conviction of the importance and inspiration of these divine books; that in the year after the date of the prayer, we have a direct and public avowal of his belief in the divinity of our Saviour†; and again in the next, another prayer by him expressing his exclusive reliance on the merits of his Redeemer for his acceptance with God‡.

Amongst the publications of Sir William Jones, in which his religious sentiments are expressed, I shall first notice, A Dissertation on the Gods of Greece, Italy, and Rome, written in 1784, but revised and printed in 1786, in which the following passage occurs: "Dif-

"quisitions concerning the manners and con-

duct of our species, in early times, or indeed 
"at any time, are always curious at least, and 
"amusing; but they are highly interesting 
"to such as can say of themselves, with

‡ Ibid. p. 41. vol. ii.
"CHREMES in the play, 'We are men, and
' take an interest in all that relates to man-
' kind.' They may even be of solid import-
' ance in an age, when some intelligent and
' virtuous persons are inclined to doubt the au-
' thenticity of accounts delivered by Moses,
' concerning the primitive world; since no
' modes or sources of reasoning can be unimpor-
' tant, which have a tendency to remove such
' doubts. Either the first eleven chapters of
' Genesis, (all due allowances being made for a
' figurative Eastern style,) are true, or the
' whole fabric of our national religion is false;
' a conclusion, which none of us I trust would
' wish to be drawn. I, who cannot help be-
' lieving the divinity of the Messiah, from
' the undisputed antiquity, and manifest com-
' pletion of many prophecies, especially those
' of Isaiah, in the only person recorded by
' history, to whom they are applicable, am
' obliged of course to believe the sanctity of
' the venerable books, to which that sacred
' person refers as genuine: but it is not the
' truth of our national religion, as such, that
"I have at heart; it is truth itself: and if any cool, unbiased reader will clearly convince me, that Moses drew his narrative, through Egyptian conduits, from the primeval fountains of Indian literature, I shall esteem him as a friend, for having weeded my mind from a capital error, and promise to stand among the foremost in assisting to circulate the truth which he has ascertained. After such a declaration, I cannot but persuade myself, that no candid man will be displeased, if, in the course of my work, I make as free with any arguments, that he may have advanced, as I should really desire him to do with any of mine, that he may be disposed to controvert."

Let not the candour of the declaration, contained in the preceding quotation, alarm the serious Christian; the fair inference to be drawn from it is this, that Sir William Jones was incapable of affirming what he did not fully believe; and the avowal of his faith in the divinity of our Saviour, is therefore to be received as decisive evidence of the sincerity of
his belief: indeed his declaration may be considered as the proof of his faith; and his faith to be grounded in proportion to the open-ness of his declaration. That any reasoner could convince him, that Moses had borrowed his narrative from Indian sources, he never for a moment supposed, and if a doubt could be entertained on this subject, another passage in the same dissertation must at once annihilate it. He had indeed no hesitation to acknowledge his persuasion, that a connection subsisted between the old idolatrous nations of Egypt, India, Greece, and Italy, long before they migrated to their several settlements, and consequently before the birth of Moses; but he was equally persuaded, that the truth of the proposition could in no degree affect the veracity and sanctity of the Mosaic history, which, if any confirmation of it were necessary, it would rather tend to confirm.

"The divine legate (I now quote his words) educated by the daughter of a king, and in all respects highly accomplished, could not but know the mythological system of Egypt,"
"but he must have condemned the superstitions of that people, and despised the speculative absurdities of their priests, though some of their traditions concerning the creation and the flood, were founded on truth.

Who was better acquainted with the mythology of Athens, than Socrates? who more accurately versed in the rabbinical doctrines, than Paul? Who possessed clearer ideas of all ancient astronomical systems, than Newton; or of scholastic metaphysics, than Locke? In whom could the Romish Church have had a more formidable opponent, than in Chillingworth, whose deep knowledge of its tenets rendered him so competent to dispute them? In a word, who more exactly knew the abominable rites and shocking idolatry of Canaan, than Moses himself? Yet the learning of those great men only incited them to seek other sources of truth, piety, and virtue, than those in which they had long been immersed. There is no shadow then of a foundation for an opinion, that Moses borrowed the first nine or ten chap-
"ters of Genesis from the literature of Egypt;
"still less can the adamantine pillars of our
"Christian faith be moved by the result of any
"debates on the comparative antiquity of the
"Hindus and Egyptians, or of any enquiries
"into the Indian theology."

From the same dissertation I select another passage, which from its importance is entitled to particular notice, while it evinces the solicitude of Sir William Jones to correct a misconception, which, in my opinion, has been idly and injudiciously brought forward to support a fundamental tenet of Evangelical Revelation.

"Very respectable natives have assured me,
"that one or two missionaries have been ab-
"surd enough, in their zeal for the conversion
"of the Gentiles, to urge, that the Hindus
"were even now almost Christians, because
"their Bramha, Vishnu, and Mahesa, were
"no other than the Christian Trinity; a sen-
tence in which we can only doubt whether
"folly, ignorance, or impiety, predominates."

The three Hindu deities, were perhaps ori-
Finally personifications only of the creating, preserving, and destroying, or, as it may be understood, the re-producing power of the Supreme Being. By the bulk of the people they are considered as distinct personages, each invested with divine attributes; and the mythological writings of the Hindus contain most ample and absurd histories of them; but in the Vedanti philosophy, which is evidently Platonic, the Almighty, known by the mystical and incommunicable appellation of O'M, is the only being, and all others, including Brahma, Vishnu, and Mahesa, are only the creatures of idea or perception, which will perish in the general annihilation, whilst O'M alone survives through all eternity*. Thus,

* On this subject, I shall take the liberty to quote some curious passages from a translation of a Persic version of the Yoog Vashesti, a very ancient composition in Sanscrit. There are several Persian versions of this work; but many pages of that from which the present translation is given, were compared with the original Sanscrit, and found to be substantially accurate.

"The instability of the world, and of every thing contained in it, is certain; hence it will one day happen, that the evil deities who are now so powerful, shall fall into annihilation, and the Debras distinguished by the title Life—V. II."
whether we consider the vulgar opinion respecting these three divinities, or that of the Vedanti sect, nothing (to use the words of Sir William Jones) can be more evident, than "that the Indian triad, and that of Plato, "which he calls the Supreme Good, the reason, "and the soul, are infinitely removed from the "of Amrit, or immortal, shall perish. The Bermhand, "on which all nature depends for existence, shall be "broken, and not a trace remain of Bramha, Vishnu, or "Siva. Time, having annihilated all, shall himself perish. "Bramha, Vishnu, and Mahdeva, notwithstanding "their exalted dignity, fall into the jaws of inexistence. "You are not to consider Vishnu, Bramha, or Mahdeva, "and other incorporate beings as the deity, although they "have each the denomination of deva or divine; these are "all created, whilst the Supreme Being is without begin- "ning or end, unformed and uncreated—worship and adore "him. "The worship which is paid to the inferior deities and "the representations of them, proceeds from this: man- "kind in general are more affected by appearances than "realities; the former they comprehend, but the latter "are difficult to be understood. Hence learned tutors "first place figures before them, that their minds may be "composed, and conducted by degrees to the essential "Unity who survives the annihilation, when the Deitas, "and all created existence are dissolved and absorbed into "his essence."
holiness and sublimity of the Christian doctrine of the Trinity, and that the tenet of our Church cannot without profaneness, be compared with that of the Hindus, which has an apparent resemblance to it, but a very different meaning."

At the end of the same treatise, Sir William Jones enumerates the sad obstacles to the extension of our "pure faith" in Hindustan, and concludes as follows:

"The only human mode perhaps of causing so great a revolution, is to translate into Sanscrit and Persian, such chapters of the prophets, and particularly Isaiah, as are indubitably evangelical, together with one of the Gospels, and a plain prefatory discourse containing full evidence of the very distant ages, in which the predictions themselves and the history of the divine person predicted, were severally made public, and then quietly to disperse the work among the well-educated natives, with whom, if in due time it failed of promoting very salutary fruit by its natural influence, we could only
lament more than ever, the strength of prejudice and weakness of unassisted reason."

That the conversion of the Hindus to the Christian religion, would have afforded him the sincerest pleasure, may be fairly inferred from the above passage; his wish that it should take place, is still more clearly expressed in the following quotation from one of his Hymns to Lachfmi, the Ceres of India, and a personification of the Divine Goodness. After describing most feelingly and poetically the horrid effects of famine in India, he thus concludes the hymn:

From ills that, painted, harrow up the breast,
(What agonies, if real, must they give!)
Preserve thy vot'ries: be their labours blest!
Oh! bid the patient Hindu rise and live.
His erring mind, that wizzard lore beguiles,
Clouded by priestly wiles,
To senseless nature bows, for nature's God.
Now, stretch'd o'er ocean's vast, from happier isles,
He sees the wand of empire, not the rod:
Ab, may those beams that Western skies illume,
Disperse th' unholy gloom!
Meanwhile, may laws, by myriads long rever'd,
Their strife appease, their gentler claims decide!
So shall their victors, mild with virtuous pride,
To many a cherish'd, grateful race endear'd,
With temper'd love be fear'd;
Though mists profane obscure their narrow ken,
They err, yet feel, though Pagans, they are men.

The testimony of Sir William Jones to the verity and authenticity of the Old and New Testament is well known, from the care with which it has been circulated in England; but as it has a particular claim to be inserted in the memoirs of his life, I transcribe it from his own manuscript in his Bible:—

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

This opinion is repeated with little variation of expression, in a discourse addressed to the society in February, 1791:—

"Theological enquiries are no part of my present subject; but I cannot refrain from
adding, that the collection of tracts, which
we call from their excellence the Scriptures,
contain, independently of a divine origin,
more true sublimity, more exquisite beauty,
purer morality, more important history, and
finer strains both of poetry and eloquence,
than could be collected, within the same
compass, from all other books that were
ever composed in any age, or in any idiom.
The two parts of which the Scriptures con-
sist, are connected by a chain of compo-
sitions, which bear no resemblance in form or
style to any that can be produced from the
stores of Grecian, Indian, Persian, or even
Arabian learning; the antiquity of those
compositions no man doubts; and the un-
strained application of them to events long
subsequent to their publication, is a solid
ground of belief, that they were genuine
compositions, and consequently inspired.
But, if any thing be the absolute exclu-
sive property of each individual, it is his be-
ief; and I hope I should be the last man
living, who could harbour a thought of ob-
"trusting my own belief on the free minds of others."

In his discourse of the following year, we find him again mentioning the Mosaic history, under a supposition, assumed for the sake of the argument which he was discussing, that it had no higher authority than any other book of history, which the researches of the curious had accidentally brought to light.

"On this supposition," (I quote his own words,) "that the first eleven chapters of the book which it is thought proper to call Genesis, are merely a preface to the oldest civil history now extant, we see the truth of them confirmed by antecedent reasoning, and by evidence in part highly probable, and in part certain." But that no misconception might be entertained on this awful subject by the ignorant, and to avoid the possibility of any perverse misapplication of his sentiments, he adds: "but the connection of the Mosaic history with that of the Gospel, by a chain of sublime predictions unquestionably an-
"cient, and apparently* fulfilled, must induce "us to think the Hebrew narrative more than "human in its origin, and consequently true "in every substantial part of it, though possi- "bly expressed in figurative language, as many "learned and pious men have believed, and "as the most pious may believe without in- "jury, and perhaps with advantage to the "cause of Revealed Religion."

The third volume of the Asiatic Researches, published in 1792, contains a very learned and elaborate treatise of Lieutenant Wilford, on Egypt and the Nile, from the ancient books of the Hindus. It refers to a passage in a Sanscrit book, so clearly descriptive of Noah, under the name of Satyvrata, or Satyavarman, that it is impossible to doubt their identity. Of the

* I could wish that Sir William Jones had retained the expression, which he before used, when discussing the same topic, as the word apparently may seem to imply a less degree of conviction than he actually possessed, as the tenor and terms of the passages which I have quoted indisputably prove. The sense in which it is to be understood, is that of manifestly; his reasoning plainly requires it.
passage thus referred to, Sir William Jones, in a note annexed to the dissertation, has given a translation "minutely exact." Neither the passage, nor the note, has appeared in the works of Sir William Jones; and as the former is curious, and as the note has an immediate connection with the subject under consideration, I insert both:

Translation from the Pudma Puran.

1. To Satyavarman, the sovereign of the whole earth, were born three sons; the eldest Sherma, then Charma, and thirdly, Jyapeti by name.

2. They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown, brave men, eager for victory in battle.

3. But Satyavarman, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government.

4. Whilst he remained honouring and satisfying the gods, and priests, and kine, one day,
by the act of destiny, the king having drunk mead,

5. Became senseless, and lay asleep naked: then was he seen by Charma, and by him were his two brothers called.

6. To whom he said, What now has befallen? In what state is this our fire? By these two was he hidden with clothes, and called to his senses again and again.

7. Having recovered his intellect, and perfectly knowing what had passed, he cursed Charma, saying, Thou shalt be the servant of servants.

8. And since thou wast a laughter in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountain.

9. And to Jyapeti he gave all on the north of the snowy mountain; but he by the power of religious contemplation, attained supreme bliss.

"Now you will probably think (Sir William Jones says, addressing himself to the
"society) that even the conciseness and simplicity of this narrative are excelled by the Mosaic relation of the same adventure; but whatever may be our opinion of the old Indian style, this extract most clearly proves, that the Satya-avrata or Satyavarman of the Purans was the same personage, (as it has been asserted in a former publication) with the Noah of scripture; and we consequently fix the utmost limit of Hindu chronology; nor can it be with reason inferred from the identity of the stories that the divine legislator borrowed any part of his work from the Egyptians; he was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fable, and their age was not so remote from the days of the patriarch, but that every occurrence in his life might naturally have been preserved by tradition from father to son."

In his tenth discourse, in 1793, he mentions, with a satisfaction which every pious
mind must enjoy, the result of the enquiries of
the society over which he presided.

"In the first place, we cannot surely deem
it an inconsiderable advantage, that all our
historical researches have confirmed the
Mosaic accounts of the primitive world, and
our testimony on that subject ought to have
the greater weight, because, if the result of
our observations had been totally different,
we should nevertheless have published them,
not indeed with equal pleasure, but with
equal confidence; for truth is mighty, and
whatever be its consequences, must always
prevail: but independently of our interest in
corroborating the multiplied evidences of
Revealed Religion, we could scarcely gratify
our minds with a more useful and rational
entertainment, than the contemplation of
those wonderful revolutions, in kingdoms
and states, which have happened within lit-
tle more than four thousand years; revolu-
tions almost as fully demonstrative of an all-
ruling Providence, as the structure of the
universe, and the final causes, which
"are discernible in its whole extent, and even in its remotest parts."

The preceding quotations sufficiently demonstrate the sentiments of Sir William Jones on the subject of Revelation, and they may be fairly considered as evincing an anxiety on his part to impress his own belief on others, for the very expressions which may seem to imply hesitation or indifference in his mind, are particularly adapted to enforce conviction on those, to whom they were addressed. It is worthy of remark, that the reflections in many of the passages cited, although such as would naturally occur to a believer in the Scriptures, are not necessarily called for by the subject under his discussion, and could only proceed from his zeal in the investigation and propagation of truth. This was the fixed object of his whole life, as he has himself declared in the following elegant couplets:

Before thy mystic altar, heav'ly Truth,
I kneel in manhood, as I kneeled in youth:
Thus let me kneel, till this dull form decay,
And life's last shade be brighten'd by thy ray:
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow.*

A disciple of Voltaire would have omitted
the observations made by Sir William Jones,
or have tortured the premises on which they
are founded, into the service of infidelity; nor
would he have declared that, "in order to
enlighten the minds of the ignorant, and to
enforce the obedience of the perverse, it is
evident à priori, that a revealed Religion
was necessary in the great system of Provi-
dence†."

The mind of Sir William Jones was never
tainted with infidelity; but there was a period,
as I have already observed, before his judg-
ment was matured, and before he had studied
the Scriptures with close attention, when his
belief in the truth of Revelation was tinged

* These lines were written by Sir William Jones in
Berkley's Siris; they are, in fact, a beautiful version of the
last sentence of the Siris, amplified and adapted to himself;
"He that would make a real progress in knowledge,
must dedicate his age as well as youth, the latter growth
as well as the first fruits, at the altar of Truth."

† Works, vol. iii. p. 245.
with doubts. But these were the transient clouds, which for a while obscure the dawn, and disperse with the rising sun. His heart and his judgment told him, that Religion was a subject of supreme importance, and the evidence of its truth worthy of his most serious investigation. He sat down to it without prejudice, and rose from the enquiry with a conviction, which the studies of his future life invigorated and confirmed. The completion of the prophecies relating to our Saviour, had impressed upon his youthful mind this invaluable truth, that the language of Isaiah, and of the prophets, was inspired; and in this belief, to which fresh proofs were progressively added, he closed his life. He has I trust received, through the merits of his Redeemer, the reward of his faith.

In matters of eternal concern, the authority of the highest human opinions has no claim to be admitted, as a ground of belief, but it may with the strictest propriety be opposed to that of men of inferior learning and penetration; and, whilst the pious derive satisfaction
from the perusal of sentiments according with their own, those who doubt or disbelieve, should be induced to weigh with candour and impartiality, arguments which have produced conviction in the minds of the best, the wisest, and most learned of mankind.

Among such as have professed a steady belief in the doctrine of Christianity, where shall greater names be found, than those of Bacon and Newton? Of the former and of Locke, it may be observed, that they were both innovators in science; disdaining to follow the sages of antiquity through the beaten paths of error, they broke through prejudices, which had long obstructed the progress of sound knowledge, and laid the foundation of science on solid ground, whilst the genius of Newton carried him extra flammantia mœnia mundi. These men, to their great praise, and we may hope to their eternal happiness, devoted much of their time to the study of the Scriptures: if the evidence of Revelation had been weak, who were better qualified to expose its unsoundness? if our national faith were a mere
fable, a political superstition, why were minds which boldly destroyed prejudices in Science, blind to those in Religion? They read, examined, weighed, and believed; and the same vigorous intellect, that dispersed the mists which concealed the temple of human knowledge, was itself illuminated with the radiant truths of Divine Revelation.

Such authorities, and let me now add to them the name of Sir William Jones, are deservedly entitled to great weight: let those, who superciliously reject them, compare their intellectual powers, their scientific attainments, and vigour of application, with those of the men whom I have named; the comparison may perhaps lead them to suspect, that their incredulity (to adopt the idea of a profound scholar) may be the result of a little smattering in learning, and great self-conceit, and that by harder study, and a humbled mind, they may regain the religion which they have left.

I shall not apologize for the extracts which I have introduced from the works of Sir Wil-

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liam Jones, nor for the reflections to which they have naturally led. The former display that part of his character, which alone is now important to his happiness; and I am authorized to add, not only from what appears in his printed works and private memoranda, in more than one of which, containing a delineation of his daily occupations, I find a portion of time allotted to the perusal of the Scriptures, but from private and satisfactory testimony, that the writings of our best divines engaged a large share of his attention, and that private devotion was not neglected by him. The following lines, which afford a proof both of his taste and piety, were written by him after a perusal of the eighth sermon of Barrow, in his retirement, at Crishna-nagur, in 1786; and with these I shall conclude my observations on his religious opinions:

As meadows parch'd, brown groves, and withering flow'rs,
Imbibe the sparkling dew and genial show'rs;
As chill dark air inhales the morning beam,
As thirsty harts enjoy the gelid stream;
Thus to man's grateful soul from heav'n descend,
The mercies of his Father, Lord, and Friend.
I now turn to the last scene of the life of Sir William Jones. The few months allotted to his existence after the departure of Lady Jones, were devoted to his usual occupations, and more particularly to the discharge of that duty which alone detained him in India; the completion of the digest of Hindu and Mohammedan law. But neither the consciousness of acquitting himself of an obligation which he had voluntarily contracted, nor his incessant assiduity, could fill the vacuity occasioned by the absence of her, whose society had sweetened the toil of application, and cheered his hours of relaxation. Their habits were congenial, and their pursuits in some respects similar: his botanical researches were facilitated by the eyes of Lady Jones, and by her talents in drawing; and their evenings were generally passed together, in the perusal of the best modern authors in the different languages of Europe. After her departure, he mixed more in promiscuous society; but his affections were transported with her to his native country.
On the evening of the 20th of April, or nearly about that date, after prolonging his walk to a late hour, during which he had imprudently remained in conversation, in an unwholesome situation, he called upon the writer of these sheets, and complained of aguish symptoms, mentioned his intention to take some medicine, and repeating jocularly an old proverb, that "an ague in the spring is medicine for a king." He had no suspicion at the time, of the real nature of his indisposition, which proved in fact to be a complaint common in Bengal, an inflammation in the liver. The disorder was, however, soon discovered by the penetration of the physician, who after two or three days was called in to his assistance; but it had then advanced too far to yield to the efficacy of the medicines usually prescribed, and they were administered in vain. The progress of the complaint was uncommonly rapid, and terminated fatally on the 27th of April, 1794. On the morning of that day, his attendants, alarmed at the evident symptoms of approaching dissolution, came precipi-
tately to call the friend who has now the melancholy task of recording the mournful event. Not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation; and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone, in our last moments, it can ever be found.

The deep regret which I felt at the time, that the apprehensions of the attendants of Sir William Jones had not induced them to give me earlier notice of the extremity of his situation, is not yet obliterated. It would have afforded me an opportunity of performing the pleasing but painful office, of soothing his last moments, and I should have felt the sincerest gratification in receiving his latest
commands; nor would it have been less satisfactory to the public, to have known the dying sentiments and behaviour of a man, who had so long and deservedly enjoyed so large a portion of their esteem and admiration.

An anecdote of Sir William Jones (upon what authority I know not) has been recorded that immediately before his dissolution, he retired to his closet, and expired in the act of adoration to his Creator. Such a circumstance would have been conformable to his prevailing habits of thinking and reflection; but it is not founded in fact; he died upon his bed, and in the same room in which he had remained from the commencement of his indisposition.

The funeral ceremony was performed on the following day with the honours due to his public station; and the numerous attendance of the most respectable British inhabitants of Calcutta, evinced their sorrow for his loss, and their respect for his memory.

If my success in describing the life of Sir William Jones has been proportionate to my
wishes, and to my admiration of his character, any attempt to delineate it must now be superfluous. I cannot, however, resist the impulse of recapitulating in substance what has been particularly detailed in the course of this work.

In the short space of forty-seven years, by the exertion of rare intellectual talents, he acquired a knowledge of arts, sciences, and languages, which has seldom been equalled, and scarcely, if ever, surpassed. If he did not attain the critical proficiency of a Porson or Parr in Grecian literature; yet his knowledge of it was most extensive and profound, and entitled him to a high rank in the first class of scholars; while as a philologisk, he could boast an universality in which he had no rival. His skill in the idioms of India, Persia, and Arabia, has perhaps never been equalled by any European; and his compositions on Oriental subjects, display a taste, which we seldom find in the writings of those who had preceded him in these tracts of literature*.

* Amongst those who have latterly distinguished themselves by their Oriental learning, the late Reverend J. D.
The language of Constantinople was also familiar to him; and of the Chinese characters and tongue, he had learned enough to enable him to translate an ode of Confucius. In the modern dialects of Europe, French, Italian, Spanish, Portuguese, and German, he was thoroughly conversant, and had perused the most admired writers in those languages. I might extend the list, by specifying other dialects which he understood, but which he had less perfectly studied.

Carlyle, professor of Arabic in the University of Cambridge, has displayed equal taste and erudition, in his elegant translation of *Specimens of Arabian Poetry*, published in 1796.

* The following is transcribed from a paper in the hand-writing of Sir William Jones:

**LANGUAGES:**

1. Eight languages studied critically:
   - English, Latin, French, Italian,
   - Greek, Arabic, Persian, Sanscrit.
2. Eight studied less perfectly, but all intelligible with a dictionary:
   - Spanish, Portuguese, German, Runick,
   - Hebrew, Bengali, Hindi, Turkish.
3. Twelve studied least perfectly, but all attainable:
   - Tibetan, Pâli, Phalavi, Deri,
   - Russian, Syriac, Ethiopic, Coptic,
But mere philology was never considered by Sir William Jones as the end of his studies, nor as anything more than the medium through which knowledge was to be acquired; he knew, that "words were the daughters of earth, and things the sons of heaven," and would have disdained the character of a mere linguist. In the little sketch of a treatise on Education, which has been inserted in these Memoirs, he describes the use of language, and the necessity of acquiring the languages of those people who in any period of the world have been distinguished by their superior knowledge, in order to add to our own researches the accumulated wisdom of all ages and nations. Accordingly, with the keys of learning in his possession, he was qualified to unlock the literary hoards of ancient and modern times, and to display the treasures deposited in them, for the use, entertainment, or instruction of mankind. In the course of his

Welsh, Swedish, Dutch, Chinese.
Twenty-eight languages.

In another memorandum, he mentions having read a grammar of the Russian and Welsh.
labours, we find him elucidating the laws of Athens, India, and Arabia; comparing the philosophy of the Porch, the Lyceum, and Academy, with the doctrines of the Sufis and Bramins; and, by a rare combination of taste and erudition, exhibiting the mythological fictions of the Hindus in strains not unworthy the sublimest Grecian bards. In the eleven discourses which he addressed to the Asiatic society, on the history, civil and natural, the antiquities, arts, sciences, philosophy, and literature of Asia, and on the origin and families of nations, he has discussed the subjects which he professed to explain, with a perspicuity which delights and instructs, and in a style which never ceases to please, where his arguments may not always convince. In these disquisitions, he has more particularly displayed his profound Oriental learning in illustrating topics of great importance in the history of mankind; and it is much to be lamented, that he did not live to revise and improve them in England, with the advantages
of accumulated knowledge and undisturbed leisure*.

* Of these discourses, the subjects of the two first have been noticed in the Memoirs; the seven following, from the third to the ninth inclusive, are appropriated to the solution of an important problem, whether the five nations, viz. the Indians, Arabs, Tartars, Persians, and Chinese, who have divided amongst themselves, as a kind of inheritance, the vast continent of Asia, had a common origin, and whether that origin was the same that is generally ascribed to them.

To each of these nations a distinct essay is allotted, for the purpose of ascertaining, who they were, whence and when they came, and where they are now settled. The general media through which this extensive investigation is pursued, are, first, their languages and letters; secondly, their philosophy; thirdly, the actual remains of their old sculpture and architecture; and, fourthly, the written memorials of their sciences and arts: the eighth discourse is allotted to the borderers, mountaineers, and islanders of Asia; and the ninth, on the origin and families of nations, gives the result of the whole enquiry.

To state all the information which is curious, novel, and interesting, in these discourses, would be nearly to transcribe the whole, and the very nature of them does not admit of a satisfactory abridgment; the conclusion adopted by Sir William Jones, may be given in his own words; but this without the arguments from which it is deduced, and the facts and observations on which those arguments are founded, must be imperfectly understood. I must therefore refer the reader, who is desirous of investigating the great problem of the derivation of nations from their parental stock, or, in other words, of the population of the
A mere catalogue of the writings of Sir William Jones, would shew the extent and

world, to the discourses themselves; and in presenting him with a faint outline of some of the most important facts and observations contained in them, I mean rather to excite his curiosity than to gratify it.

I shall follow the discourses in the order in which they stand; and, to avoid unnecessary phraseology, I shall, as far as possible, use the language of Sir William Jones himself.

The first discourse, which is the third of the series in which they were delivered, begins with the Hindus.

The civil history of the inhabitants of India, beyond the middle of the nineteenth century from the present time, is enveloped in a cloud of fables. Facts, strengthened by analogy, may lead us to suppose the existence of a primeval language in Upper India, which may be called Hindi, and that the Sanscrit was introduced into it, by conquerors from other kingdoms in some very remote age. The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the form of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothick and Celtick, though blended with a very different idiom, had the same origin with the Sanscrit; and the old Persian might be added to the same family.
variety of his erudition; a perusal of them will prove, that it was no less deep than

The Deb-nagari characters, in which the languages of India were originally written, are adopted with little variation in form, in more than twenty kingdoms and states, from the borders of Cashgar and Khoten, to the Southern extremity of the peninsula; and from the Indus to the river of Siam. That the square Chaldaic characters, in which most Hebrew books are copied, were originally the same, or derived from the same prototype, both with the Indian and Arabian characters, there can be little doubt; and it is probable that the Phænician, from which the Greek and Roman alphabets were formed, had a similar origin.

The deities adored in India, were worshipped under different names in Old Greece and Italy, and the same philosophical tenets which were illustrated by the Ionic and Attick writers, with all the beauties of their melodious language, are professed in India. The six philosophical schools of the Indians, comprise all the metaphysicks of the old Academy, the Stoæ, and the Lyceum; nor can we hesitate to believe, that Pythagoras and Plato, derived their sublime theories from the same fountain with the sages of India. The Scythian and Hyperborean doctrines and mythology are discovered in every part of the Eastern regions, and that Wod or Oden, was the same with Buddha of India, and Fo of China, seems indisputable.

The remains of architecture and sculpture in India, seem to prove an early connection between that country and Africa. The letters on many of the monuments appear partly of Indian, and partly of Abyssinian or Ethiopic ori-
miscellaneous. Whatever topic he discusses, his ideas flow with ease and perspicuity; and these indubitable facts seem to authorise a probable opinion, that *Ethiopia* and *Hindustan* were colonized by the same race. The period of the subjugation of India, by the Hindus under Rama, from Audh to Silan, may be dated at about 36 centuries before the present period.

The ARABS come next under investigation. The Arabic language is unquestionably one of the most ancient in the world. That it has not the least resemblance either in words, or in the structure of them, to the *Sanskrit*, or great parent of the Indian dialects, is established by the most irrefragable arguments. With respect to the characters in which the old compositions of Arabia were written, little is known except that the *Koran* originally appeared in those of *Kufah*, from which the modern Arabian characters were derived, and which unquestionably had a common origin with the *Hebrew* and *Chaldaic*. It has generally been supposed, that the old religion of the Arabs was entirely Sabian; but the information concerning the Sabian faith, and even the meaning of the word, is too imperfect to admit of any satisfactory conclusion on the subject. That the people of *Yemen* soon fell into the common idolatry of adoring the sun and firmament, is certain; other tribes worshipped the planets and fixed stars, but the religion of the poets seems to have been pure theism: of any philosophy but ethics, there are no traces among them; and their system of morals was miserably depraved for a century, at least, before Mohammed.

Few monuments of antiquity are preserved in Arabia,
his style is always clear and polished; animated and forcible when his subject requires

and of these the accounts are uncertain. Of sciences, the Arabs of Hejaz were totally ignorant, and the only arts successfully cultivated by them, (horsemanship and military accomplishments excepted,) were poetry and rhetoric. The people of Yemen had possibly more mechanical arts, and perhaps more science.

Thus it clearly appears, that the Arabs both of Hejaz and Yemen, sprang from a stock entirely different from that of the Hindus; and if we give credit to the universal tradition of Yemen, that Yoktan, the son of Eber, first settled his family in Arabia, their first establishments in their respective countries were nearly coeval, about eighteen centuries before the Christian era.

The TARTARS furnish the subject of the fifth discourse. In general, they differ wholly in feature and complexion from the Hindus and Arabs. The general traditional history of the Tartars begins with Oghuz, as that of the Hindus does with Rama; and according to Visdelou, the king of the Hunnus or Huns, began his reign about 8560 years ago, not long after the time fixed, in the former discourses, for the regular establishments of the Hindus and Arabs in their several countries.

The enquiry concerning the languages and letters of the Tartars, presents a deplorable void, or a prospect as barren and dreary as their deserts; they had in general no literature, (a proposition, which is not affected by admitting with Ibnu Arabshah, the existence of Dilberjin and Eighuri letters); and all that can be safely inferred from the little information we have on the subject, is the probability that the various dialects of Tartary descended
it. His philological, botanical, philosophical, and chronological disquisitions, his historical

from one common stock, essentially different from that from which the Indian and Arabian tongues severally came. The language of the Brahmans affords a proof of an immemorial and total difference between the savages of the mountains, as the Chinese call the Tartars, and the studious, placid, contemplative inhabitants of India.

Pure theism appears to have prevailed in Tartary for some generations after Yafet; the Mongals and Turcs some ages afterwards relapsed into idolatry; but Chingis was a theist.

Thus it has been proved beyond controversy, that the far greater part of Asia has been peopled, and immemorially possessed by three considerable nations, whom for want of better names we may call Hindus, Arabs, and Tartars; each of them divided and subdivided into an infinite number of branches, and all of them so different in form and features, language, manners, and religion, that if they sprang originally from one common root, they must have been separated for ages.

The sixth and next discourse is on Persia or Iran.

There is solid reason to suppose, that a powerful monarchy had been established in Irán, for ages before the Assyrian Dynasty, (which commenced with Cayumers, about eight or nine centuries before Christ) under the name of the Mahabadian Dynasty, and that it must be the oldest in the world.

When Mohammed was born, two languages appear to have been generally prevalent in the great empire of Irán; that of the court, thence named Deri, which was only a refined and elegant dialect of the Parsi, and that of the learned named Pahlavi. But besides these two, a
researches, and even his Persian grammar, whilst they fix the curiosity and attention of very ancient and abstruse tongue was known to the priests and philosophers, called the language of the Zend, because a book on religious and moral duties, which they held sacred, and which bore that name, had been written in it. The Zend, and old Pahlavi, are now almost extinct in Iran; but the Parsi, which remains almost pure in the Shahnameh (a poem composed about eight centuries ago), has now become a new and exquisitely polished language. The Parsi has so much of the Sanscrit, that it was evidently derived from the language of the Brahmans; but the pure Persian contains no traces of any Arabian tongue. The Pahlavi, on the contrary, has a strong resemblance to the Arabic, and a perusal of the Zend glossary, in the work of Mr. A. du Perron, decidedly proves the language of the Zend to be at least a dialect of the Sanscrit. From all these facts it is a necessary consequence, that the oldest discoverable languages in Persia, were Chaldaic and Sanscrit; that when they ceased to be vernacular, the Pahlavi and Zend were deduced from them respectively, and the Parsi from the Zend, or immediately from the dialect of the Brahmans, but all had perhaps a mixture of Tartarian, for the best lexicographers assert, that numberless words in ancient Persian are taken from the language of the Clime-rions, or the Tartars of the Kipchak.

The ancient religion of the old Persians was pure theism, which prevailed until the accession of Cayumers, and was evidently the religion of the Brahmans; whilst the doctrine of the Zend, was as evidently distinct from that of the Vêda. With their religion, their philosophy was intimately connected; and a metaphysical theology has been immemorially professed by a numerous sect of
the reader, by the novelty, depth, or importance of the knowledge displayed in them, al-
Persians and Hindus, which was carried partly into Greece, and prevails even now among the learned Mohammedans, who sometimes avow it without reserve. The modern professors of this philosophy, which is that of the Indian Vidanti school, are called Sufis. Their fundamental tenet is, that nothing exists but God; that the human soul is an emanation from his essence, and though divided for a time from its heavenly source, will be finally reunited with it, in the enjoyment of the highest possible happiness.

The result of this discourse is, that a powerful monarchy was established in Iran, long before the Pishdadi or Assyrian government; that it was in truth a Hindu monarchy, that it subsisted many centuries, and that its history has been engrafted on that of the Hindus, who founded the monarchies of Ayodhya or Audh, and Indraprestha or Delhi; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Persian, as well as of the Greek, Latin, and Gothic; that the language of the Assyrians was the parent of Chaldaic and Pahlavi; and that the primary Tartar language has been current in the same empire.

Thus the three distinct races of men, described in the former essays, as possessors of India, Arabia, and Tartary, are discovered in Iran or Persia, in the earliest dawn of history.

Whether Asia may not have produced other races of men distinct from the Hindus, the Arabs, or the Tartars, or whether any apparent diversity may not have sprung from an intermixture of these three, in different proportions, remains to be investigated; and in this view, the
ways delight by elegance of diction. His compositions are never dry, tedious, nor dis-
enquiry next proceeds to the Chinese, who form the subject of the seventh discourse.

The word China, is well known to the people whom we call Chinese, but they never apply it to themselves or their country. They describe themselves as the people of Han, or some other illustrious family, and their country they call Chim-cue, or the central region, or Tien-hia, meaning what is under heaven.

From the evidence of Con-fut-su or Confucius, it is proved that the Chinese themselves do not even pretend that, in the age of that philosopher, any historical monument existed preceding the rise of their third dynasty, above eleven hundred years before the Christian epoch; and that the reign of Yuvam, who has the fame of having founded that dynasty, was in the infancy of their empire; and it has been asserted by very learned Europeans, that even of this third dynasty no unsuspected memorial can now be produced. It was not until the eighth century before our Saviour, that a small kingdom was erected in the province of Shensi; and both the country and its metropolis were called Chin. The territory of Chin, so called by the old Hindus, by the Persians and Chinese, gave its name to a race of Emperors, whose tyranny made them so unpopular, that the modern inhabitants of China hold the name in abhorrence.

The Chinas are mentioned by Menu, in a book next in time and authority to the Véda, as one of the families of the military class, who gradually abandoned the ordinances of the Véda; and there is a strong presumption for supposing, that the Chinas of Menu are the Chinese. Hence it is probable, that the whole race of Chinese descended from the Chinas of Menu, and mixing with the
guiting; and literature and science come from his hands, adorned with all their grace and beauty.

Tartars, by whom the plains of Honan, and the more Southern provinces were thinly inhabited, founded by degrees the race of men, who are now in possession of the noblest empire in Asia. The language and letters, religion and philosophy of the modern Chinese, or their ancient monuments, their sciences, and their arts, furnish little, either in support or refutation of this opinion, but various circumstances under the two heads of literature and religion, seem collectively to prove, (as far as such questions admit of proof) that the Chinese and Hindus were originally the same people. Many singular marks of relation may be discovered between them and the old Hindus, as in the remarkable period of four hundred and thirty-two thousand*; and in the cycle of sixty years, in the predilection for the mystical number nine, in many similar fasts and great festivals, especially at the solstices and equinoxes; in the obsequies consisting of rice and fruits offered to their deceased ancestors; in their dread of dying childless, lest such offerings should be intermitted; and perhaps in their common abhorrence of red objects; which the Indians carry so far, that Menu himself, when he allows a Bramin to trade, if he cannot otherwise support life, absolutely forbids "his trafficking in "any sort of red cloths, whether linen or woollen, or "made of woven bark."

The Japanese are supposed to be descended from the

* The period of 432,000 years, seems to be founded on an astronomical calculation purposely disguised, by ciphers added or subtracted, ad libitum. See Discourse on Chronology of the Hindus, Sir William Jones's Works, vol. iv. p. 1.
No writer perhaps ever displayed so much learning, with so little affectation of it. In-
same stock as the Chinese; the Hindu or Egyptian ido-
latrity has prevailed in Japan from the earliest ages, and amongst the ancient idols worshipped in that country, there are many which are every day seen in the temples of Bengal.

The borderers, mountaineers, and islanders of Asia, form the subject of the eighth discourse. It begins with the Idumeans or Erythreans, who were indubitably distinct from the Arabs, and, from the concurrence of many strong testimonies, may be referred to the Indian stem.

That the written Abyssinian language, which we call Ethiopic, is a dialect of the old Chaldean, and sister of the Arabic and Hebrew, is certain; and a cursory examina-
tion of many old inscriptions on pillars and in caves, leaves little doubt, that the Nagari and Ethiopian letters had a similar form. It is supposed, that the Abyssinians of the Arabian stock having no letters, borrowed those of the black Pagans, whom the Greeks called Troglodytes; and upon the whole, it seems probable that the Ethiops of Meroe were the same people with the first Egyptians, and consequently, as it might easily be shewn, with the original Hindus.

There is no trace in the maritime part of Yemen, from Aden to Maskat, of any nation who were not Arabs or Abyssinian invaders; and from the gulf of Persia to the rivers Cur and Aras, no vestige appears of any people distinct from the Arabs, Persians, and Tartars. The principal inhabitants of the mountains which separate Irán from India, were anciently distinguished among the Brahmans, by the name of Doradas; they seem to have been destroyed or expelled by the Afgans or Patans; and there is very solid ground for believing, that the
Read of overwhelming his readers with perpetual quotations from ancient and modern

Afrans descended from the Jews; because they sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other Musselmans positively assert; because Hazaret, which appears to be the Azareth of Esdras, is one of their territories; and principally because their language is evidently a dialect of the scriptural Chaldaic.

It is not unworthy of remark, that the copious vocabulary exhibited by Grellmann of the Gypsy dialect, contains so many Sanscrit words, that their Indian origin can hardly be doubted.

The Booras, a remarkable race of men, inhabiting chiefly the cities of Gujarat, though Musselmans in religion, are Jews in genius, features, and manners, and probably came first, with their brethren the Afgans, to the borders of India.

The languages, letters, religion, and old monuments of Silan (Ceylon), prove that it was immemorially peopled by the Hindu race. To the people of Java and Sumatra, the same origin may be assigned; and relying upon the authority of Mr. Marsden, that clear vestiges of one ancient language are discernible in all the insular dialects of the Southern seas from Madagascar to the Philippines, and even to the remotest islands lately discovered, we may infer from the specimens of those languages, in his account of Sumatra, that the parent of them all was no other than the Sanscrit.

That the people of Potyid, or Thibet, were Hindus, is known from the researches of Cassiano; their written language proves it.

The natives of Eighur, Tancut, and Khata, who had systems of letters, and are even said to have cultivated
authors, whose ideas or information he adopts, he transmutes their sense into his own lan-
liberal arts, may be suspected to have been of the Indian, not of the Tartarian family; and the same remark may be applied to the nation called Barmas, but who are known to the pandits by the name of Brahmachinas, and seem to have been the Brachmani of Ptolemy.

From all that can be learned of the old religion and manners of the Hyperboreans, they appear like the Massagetæ, and some other nations usually considered as Tartars, to be really of the Gothic, that is, of the Hindu race; for it is demonstrable, that the Goths and Hindus had originally the same language, gave the same appellation to the stars and planets, adored the same false deities, performed the same bloody sacrifices, and professed the same notions of rewards and punishments after death. It may be concluded, that all the Northern languages, excepting the Gothic, had a Tartarian origin like that universally ascribed to the Scavonian.

From the best information procurable in Bengal, it satisfactorily appears, that the basis of the Armenian, was the ancient Persian, of the same Indian stock with the Zend, and that it has been gradually changed, from the time that Armenia ceased to be a province of Iran.

The Greeks and Phrygians, though differing somewhat in manners, and perhaps in dialect, had an apparent affinity in religion as well as in language; the grand object of mysterious worship in Phrygia, is stated by the Greeks to be the mother of the gods, or nature personified; as she is seen among the Indians, in a thousand forms, and under a thousand names. The Diana of Ephesus, was manifestly the same goddess, in the character of productive nature; and the Astarte of the Syrians and Phœnicians, appears to be the same in another form.
guage; and whilst his compositions on this account have a pleasing uniformity, his less

The Phœnicians, like the Hindus, adored the sun, and asserted water to be the first of created things; nor can it be doubted, that Syria, Samaria, and Phœnice, (or the long strip of land on the shore of the Mediterranean) were anciently peopled by a branch of the Hindu stock, but were afterwards inhabited by that race, for the present called Arabian; in all three, the oldest religion was the Assyrian, as it is called by Selden, and the Samaritan letters appear to have been the same at first with those of Phœnice; but the Syriac language, of which ample remains are preserved, and the Punic, of which a specimen is seen in Plautus, and on monuments lately brought to light, were indisputably of a Chaldaic or Arabic origin. Thus all the different races mentioned in this discourse, may be referred to an Indian or Arabian pedigree.

The ninth discourse, On the Origin and Families of Nations, opens with a short review of the propositions to which we have been gradually led.

That the first race of Persians and Indians, to whom may be added the Romans and Greeks, the Goths and the old Egyptians or Ethiops, originally spoke the same language, and professed the same popular faith, is capable of incontestable proof: that the Jews and Arabs, the Assyrians, or second Persian race, the people who spoke Syriac, and a numerous tribe of Abyssinians used one primitive dialect, wholly distinct from the idiom just mentioned, is undisputed and indisputable: but that the settlers in China and Japan had a common origin with the Hindus, is no more than highly probable; and that all the Tartars, as they are inaccurately called, were primarily of a third separate branch, totally differing from
learned readers are enabled to reap the fruits of his laborious studies.

the two others in language, manners, and features, may be plausibly conjectured, but cannot for reasons alleged in a former essay be perspicuously shewn, and is therefore for the present merely assumed.

If the human race, as may be confidently affirmed, be of one natural species, they must all have proceeded from one pair; and the world, with respect to its population, in the age of Mahomet, would exhibit the same appearances as were then actually observed upon it. At that period, five races of men, peculiarly distinguished for their multitude and extent of dominion, were visible in Asia; but these have been reduced by enquiry to three, because no more can be discovered, that essentially differ in language, religion, manners, and known characteristics. These three races of men, (if the preceding conclusions be justly drawn) must have migrated originally from a central country, and all the phenomena tend to shew that country to be Iran; it is there only that the traces of the three primitive languages are discovered in the earliest historical age, and its position with respect to Arabia or Egypt, India, Tartary, or China, gives a weight to the conclusion, which it would not have, if either of those countries were assumed as the central region of population. Thus, it is proved that the inhabitants of Asia, and consequently of the whole earth, sprang from the three branches of one stem: and that these branches have shot into their present state of luxuriance, in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, nor even probable traditions of nations planted, empires and states raised, laws enacted,
His legal publications have been noticed in these Memoirs: of their merit I am not cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve, or at most fifteen or sixteen, centuries before Christ.

Hence it seems to follow, that the only family after the Flood established themselves in the Northern part of Iran; that as they multiplied, they were divided into three distinct branches, each retaining little at first, and losing the whole by degrees, of their common primary language, but agreeing severally on new expressions for new ideas; that the branch of Yafet was enlarged in many scattered shoots over the North of Europe and Asia, diffusing themselves as far as the Western and Eastern seas, and at length in the infancy of navigation beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects as their tribes were variously ramified; that, secondly, the children of Ham, who founded in Iran itself the first monarchy of Chaldeans, invented letters, observed and named the luminaries of the firmament, calculated the known Indian period of 432,000 years, or an hundred and twenty repetitions of the Saros; that they were dispersed at various intervals and in various colonies over land and ocean; that the tribes of Misr, Cush, and Rama, (names remaining unchanged in Sanscrit, and highly revered by the Hindus) settled in Africk and India; while some of them, having improved the art of sailing, passed from Egypt, Phenice, and Phrygia, into Italy and Greece; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another, by the head of the Oxus, and through the passes of Imaus, into Cashgar and Eighür, Khata, and
qualified to speak. I have been informed, that his Essay on the Law of Bailments in Khoto[n], as far as the territories of Chin and Tancut, where letters have been immemorially used and arts cultivated, nor is it unreasonable to believe, that some of them found their way from the Eastern isles into Mexico and Peru, where traces were discovered of rude literature and mythology, analogous to those of Egypt and India; that, thirdly, the old Chaldean empire being overthrown by Cymures, other migrations took place; especially into India, while the rest of Shem's progeny, some of whom had before settled on the red seas, peopled the whole Arabian peninsula, pressing close on the nations of Syria and Phœnix; that, lastly, from all the three families many adventurers were detached, who settled in distant isles or deserts, and mountainous regions; that, on the whole, some colonies might have migrated before the death of Noah, but that states and empires could scarcely have assumed a regular form till 1500 or 1600 years before the Christian epoch, and that for the first thousand years of that period, we have no history unmixed with fable, except that of the turbulent and variable, but eminently distinguished nation, descended from Abraham.

The tenth discourse is appropriated to unfold the particular advantages to be derived from the concurrent researches of the society in Asia; and amongst the foremost and most important which has been attained, he justly notices the confirmation of the Mosaic accounts of the primitive world.

Part of this discourse is quoted at length in the Memoirs; and to abstract it would add too much to the length of this note: I shall only observe, that the discourse is worthy of the most attentive perusal.
was stamped with the approbation of Lord Mansfield, and that his writings shewed, that he had thoroughly studied the principles of law as a science. Indeed it is impossible to

For a similar reason, and with the same recommendation, I shall barely advert to the subject of the eleventh and last discourse, delivered by Sir William Jones before the society, on the 20th of February, 1794, On the Philosophy of the Asiatics, quoting a part of the concluding paragraph:—"The subject of this discourse is inexhaustible; it has been my endeavour to say as much on it as possible in the fewest words; and at the beginning of next year, I hope to close these general disquisitions with topics measureless in extent." In this general and concise abstract of the subjects discussed in these discourses, I beg it may be understood, that I by no means pretend to have done justice either to the argument or observations of Sir William Jones; but it may induce the reader to peruse the dissertations themselves, which will amply repay the trouble of the task.

Nor is the reader to conclude that these discourses contain all that Sir William Jones wrote on the sciences, arts, and literature of Asia. We have a dissertation on Indian Chronology; another on the Antiquity of the Indian Zodiack, in which he engages to support an opinion (which Montucla treats with supreme contempt,) that the Indian division of the Zodiack was not borrowed from the Greeks or Arabs; another specifically on the Literature of the Hindus; and one on the Musical Modes of the Hindús; besides many essays on curious and interesting subjects, for which I can only refer to his works.
fuppofe, that Sir William Jones applied his talents to any subject in vain.

From the study of law, which he cultivated with enthusiasm, he was led to an admiration of the laws of his own country; in them he had explored the principles of the British constitution, which he considered as the noblest and most perfect that ever was formed: and in defence of it he would cheerfully have risked his property and life. In his tenth discourse to the society, in 1793, little more than a year before his death, we trace the same sentiments on this subject, which he adopted in youth.

"The practical use of history, in affording particular examples of civil and military wisdom, has been greatly exaggerated; but principles of action may certainly be collected from it: and even the narrative of wars and revolutions may serve as a lesson to nations, and an admonition to sovereigns. A desire, indeed, of knowing past events, while the future cannot be known, (and a view of the present, gives often more pain than delight,)
It seems natural to the human mind: and a happy propensity would it be, if every reader of history would open his eyes to some very important corollaries, which flow from the whole extent of it. He could not but remark the constant effect of despotism in benumbing and debasing all those faculties which distinguish men from the herd that grazes; and to that cause he would impute the decided inferiority of most Asiatic nations, ancient and modern, to those in Europe, who are blest with happier governments: he would see the Arabs rising to glory, while they adhered to the free maxims of their bold ancestors, and sinking to misery from the moment when those maxims were abandoned. On the other hand, he would observe with regret, that such republican governments as tend to promote virtue and happiness, cannot in their nature be permanent, but are generally succeeded by oligarchies, which no good man would wish to be durable. He would then, like the king of Lydia, remember Solon, the wisest, bravest,
and most accomplished of men, who affirms in four nervous lines, that, "as hail and snow, which mar the labours of husbandmen, proceed from elevated clouds, and, as the destructive thunderbolt follows the brilliant flash, thus is a free state ruined by men exalted in power, and splendid in wealth, while the people, from gross ignorance, choose rather to become the slaves of one tyrant, that they may escape from the domination of many, than to preserve themselves from tyranny of any kind by their union and their virtues." Since, therefore, no unmixed form of government could both preserve permanence and enjoy it; and since changes even from the worst to the best, are always attended with much temporary mischief, he would fix on our British constitution (I mean our public law, not the actual state of things in any given period), as the best form ever established, though we can only make distant approaches to its theoretical perfection. In these Indian territories, which Providence has thrown into the arms
of Britain for their protection and welfare, the religion, manners, and laws of the natives preclude even the idea of political freedom; but their histories may possibly suggest hints for their prosperity, while our country derives essential benefit from the diligence of a placid and submissive people, who multiply with such increase, even after the ravages of famine, that, in one collectorship out of twenty-four, and that by no means the largest or best cultivated (I mean Krishna-nagur), there have lately been found, by an actual enumeration, a million and three hundred thousand native inhabitants; whence it should seem, that in all India, there cannot now be fewer than thirty millions of black British subjects."

This quotation will prove, that he was not tainted with the wild theories of licentiousness, miscalled liberty, which have been propagated with unusual industry since the Revolution in France; and that whilst he was exerting himself to compile a code of laws, which should secure the rights and pro-
perty of the natives of India (a labour to
which he in fact sacrificed his life), he knew
the absurdity and impracticability of attempt-
ing to introduce amongst them that political
freedom which is the birth-right of Britons,
but the growth of ages. Of the French Re-
volution, in its commencement, he enter-
tained a favourable opinion, and, in common
with many wise and good men, who had not
as yet discovered the foul principle from
which it sprang, wished success to the strug-
gles of that nation for the establishment of a
free constitution; but he saw with unspeak-
able disgust, the enormities which sprang out
of the attempt, and betrayed the impurity of
its origin. Things ill begun, strengthen
themselves with ill. We may easily con-
ceive, and it is unnecessary to state, what the
sentiments of Sir William Jones would have
been, if he had lived to this time.

If the political opinions of Sir William
Jones, at any period, have been censured for
extravagance; let it be remembered, that he
adopted none, but such as he firmly believed

Life—V. II.
to arise out of the principles of the constitution of England; and as such he was ever ready to avow and defend them. His attachment to liberty was certainly enthusiastic, and he never speaks of tyranny or oppression, but in the language of detestation: this sentiment, the offspring of generous feelings, was invigorated by his early acquaintance with the republican writers of Greece and Rome, and with the works of the most celebrated political writers of his own country; but the whole tenour of his life, conversation, and writings, proves to my conviction, that he would have abandoned any opinion, which could be demonstrated irreconcilable to the spirit of the constitution.

With these principles, he ever refused to enlist under the banners of any party, which he denominated faction, and resisted the influence of private friendships and attachments, whenever they involved a competition with his regard to the constitution of his country. These sentiments may be traced in his correspondence and publications, and they are
sometimes accompanied with expressions of regret arising from the impossibility of reconciling his political principles, to the bias of his inclinations towards individuals.

The latest political publication of Sir William Jones, is prior to the year 1783. The temper of the nation, foured by a long and unsuccessful war, was displayed during the three preceding years, in the bitterest invectives and censures, both in and out of parliament; and those who thought that the principles of the constitution had been invaded by the conduct of the Minister, supported by a Majority in the House of Commons, looked to a reformation in the representation of the country, as the only means of restoring the balance of the constitution. The revolution which has since deformed the political state of Europe, was not then foreseen, and the experience founded on the consequences of the speculations which led to it, or have emerged from it, was to be acquired. In judging of the political opinions of Sir William Jones, and of the freedom
with which they were published to the world, we should revert to the language and spirit of the times when they were delivered. It may be further remarked, that some political theories, which were held to be incontrovertible, have of late years been questioned, and that the doctrines of Locke on Government, which it would once have been heresy to deny, no longer command that implicit acquiescence, which they once almost universally received.

In the first charge which Sir William Jones delivered to the grand jury at Calcutta, he told them that he aspired to no popularity, and sought no praise but that which might be given to a strict and conscientious discharge of duty, without predilection, or prejudice of any kind, and with a fixed resolution to pronounce on all occasions what he conceived to be the law, than which no individual must suppose himself wiser. His conduct as a judge, was most strictly conformable to his professions: on the bench he was laborious, patient, and discriminating: his charges to.
the grand jury, which do not exceed six, exhibit a veneration for the laws of his country; a just and spirited encomium on the trial by jury, as the greatest and most invaluable right derived from them to the subject; a detestation of crimes, combined with mercy towards the offender; occasional elucidations of the law; and the strongest feelings of humanity and benevolence. By his knowledge of the Sanscrit and Arabic, he was eminently qualified to promote the administration of justice in the Supreme Court, by detecting misrepresentations of the Hindu or Mohammedan laws, and by correcting impositions in the form of administering oaths to the followers of Brahma and Mohammed. If no other benefit had resulted from his study of these languages, than the compilation of the digest, and the translation of Menu and of two Mohammedan law-tracts, this application of his talents to promote objects of the first importance to India and Europe, would have entitled him to the acknowledgments of both countries. Of his studies in
general it may be observed, that the end which he had always in view, was practical utility; that knowledge was not accumulated by him, as a source of mere intellectual recreation, or to gratify an idle curiosity, or for the idle purpose of ostentatiously displaying his acquisitions; to render himself useful to his country and mankind, and to promote the prosperity of both, were the primary and permanent motives of his indefatigable exertions in the pursuit of knowledge.

The inflexible integrity with which he discharged the solemn duty of this station, will long be remembered in Calcutta, both by Europeans and natives. So cautious was he to guard the independence of his character from any possibility of violation or imputation, that no solicitation could prevail upon him, to use his personal influence with the members of administration in India, to advance the private interests of friends whom he esteemed, and which he would have been happy to promote. He knew the dignity, and felt the importance, of his office; and,
convinced that none could afford him more ample scope for exerting his talents to the benefit of mankind, his ambition never extended beyond it. No circumstance occasioned his death to be more lamented by the public, than the loss of his abilities as judge, of which they had had the experience of eleven years.

When we consider the time required for the study of the law as a profession, and that portion of it, which was devoted by Sir William Jones to the discharge of his duties as judge and magistrate in India, it must appear astonishing, that he should have found leisure for the acquisition of his numerous attainments in science and literature, and for completing the voluminous works which have been given to the public. On this subject I shall, I trust, be excused for using, as I may find convenient, my own language in a discourse which I addressed to the Asiatic society a few days after his decease.

There were in truth few sciences in which he had not acquired considerable proficiency;
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in most, his knowledge was profound. The theory of music was familiar to him, nor had he neglected to render himself acquainted with the interesting discoveries lately made in chemistry; and I have heard him assert, that his admiration of the structure of the human frame, induced him to attend for a season, to a course of anatomical lectures delivered by his friend, the celebrated Hunter. Of his skill in mathematics I am so far qualified to speak, that he frequently perused and solved the problems in the Principia.

His last and favourite pursuit was the study of botany. It constituted the principal amusement of his leisure hours. In the arrangement of Linnaeus, he discovered system, truth, and science, which never failed to captivate and engage his attention; and from the proofs which he has exhibited of his progress in botany, we may conclude, if he had lived, that he would have extended the discoveries in that science*. From two

* Besides occasional botanical information, we have in
of the essays mentioned in the note, I shall transcribe two short extracts which mark his judgment and delicacy of sentiment. "If botany could be described by metaphors drawn from the science itself, we may justly pronounce a minute acquaintance with plants, their classes, orders, kinds, and species, to be its flowers, which can only produce fruit by an application of that knowledge to the purposes of life, particularly to diet by which diseases may be avoided, and to medicine by which they may be remedied." On the indelicacy of the Linnæan definitions, he observes, "Hence it is that no well-born and well-educated woman can be advised to amuse herself with botany, as it is now explained, though a more elegant and delightful study, or one the works of Sir William Jones, vol. v. p. 1, a little tract intitled, *The Design of a Treatise on the Plants of India*, p. 55; *A Catalogue of 420 Indian Plants*, comprehending their Sanscrit and as many of the Linnæan generic names, as could with any degree of precision be ascertained; and, p. 62, *Botanical Observations on seventy select Indian Plants*, which last was a posthumous publication.
more likely to assist and embellish other female accomplishments, could not possibly be recommended."

It cannot be deemed useless or superfluous, to enquire by what arts or method he was enabled to attain this extraordinary degree of knowledge. The faculties of his mind, by nature vigorous, were improved by constant exercise; and his memory, by habitual practice, had acquired a capacity of retaining whatever had once been imprinted upon it. In his early years, he seems to have entered upon his career of study with this maxim, strongly impressed upon his mind, that whatever had been attained, was attainable by him, and it has been remarked, that he never neglected nor overlooked any opportunity of improving his intellectual faculties, or of acquiring esteemed accomplishments.

To an unextinguished ardour for universal information, he joined a perseverance in the pursuit of it, which subdued all obstacles. His studies in India began with the dawn, and during the intermissions of professional
duties, were continued throughout the day: reflection and meditation strengthened and confirmed what industry and investigation had accumulated. It was also a fixed principle with him, from which he never voluntarily deviated, not to be deterred by any difficulties that were surmountable from prosecuting to a successful termination, what he had once deliberately undertaken.

But what appears to me more particularly to have enabled him to employ his talents so much to his own and the public advantage, was the regular allotment of his time to particular occupations, and a scrupulous adherence to the distribution which he had fixed; hence all his studies were pursued without interruption or confusion*. Nor can I omit

* It was a favourite opinion of Sir William Jones, that all men are born with an equal capacity for improvement. The assertion (which I do not admit) will remind the reader of the modest declaration of Sir Isaac Newton, that if he had done the world any service, it was due to nothing but industry and patient thought. The following lines were sent to Sir William by a friend, Thomas Law, Esq. in consequence of a conversation in which he had maintained the opinion which I have imputed to him;
remarking the candour and complacency, with which he gave his attention to all persons of whatever quality, talents, or education; he justly concluded, that curious or important information might be gained even his answer, which was unpremeditated, is a confirmation of it.

Sir William, you attempt, in vain,
By depth of reason to maintain,
That all men's talents are the same,
And they, not Nature, are to blame.
Whate'er you say, whate'er you write,
Proves your opponents in the right.
Lest genius should be ill-defined,
I term it your superior mind,
Hence to your friends 'tis plainly shewn,
You're ignorant of yourself alone,

Sir William Jones's Answer:

Ah! but too well, dear friend, I know
My fancy weak, my reason slow,
My memory by art improv'd,
My mind by baseless trifles mov'd.
Give me (thus high my pride I raise)
The ploughman's or the gardener's praise,
With patient and unceasing toil,
To meliorate a stubborn soil.
And say, (no higher meed I ask)
With zeal hast thou perform'd thy task?
Praise, of which virtuous minds may boast,
They best confer, who merit most.
from the illiterate, and, wherever it was to be obtained, he sought and seized it.

The literary designs which he still meditated*, seem to have been as ample as those which he executed; and if it had pleased Providence to extend the years of his existence, he would in a great measure have exhausted whatever was curious, important, and attainable, in the arts, sciences, and histories of India, Arabia, Persia, China, and Tartary. His collections on these subjects were extensive, and his ardour and industry we know were unlimited. It is to be hoped that the progressive labour of the society will in part supply, what he had so extensively planned†.

* See Memoirs, p. 3. vol. ii.

† The following paper written by Sir William Jones, was found amongst his papers after his death, and may be considered as exhibiting his Oriental literary projects:

**DESIDERATA.**

**INDIA.**

1.

The Ancient Geography of India, &c. from the Puránas.
Of his private and social virtues it still remains to speak; and I could with pleasure expatiate on the independence of his inte-

2. A Botanical Description of Indian Plants from the Cosháś, &c.

3. A Grammar of the Sanscrit Language from Pāṇini, &c.

4. A Dictionary of the Sanscrit Language from thirty-two original Vocabularies and Niructi.


6. On the Medical Substances of India, and the Indian Art of Medicine.

7. On the Philosophy of the Ancient Indians.


10. A Translation of the Puránas.

11. Translation of the Mahábhárat and Rámayan.


13. On the Indian Constellations, with their Mythology, from the Puránas.
grity, his humanity and probity, as well as his benevolence, which every living creature participated.

14. The History of India before the Mohammedan Conquest. From the Sanscrit Cashmir Histories.

ARABIA.
15. The History of Arabia before Mohammed.
17. A Translation of Hariri.

PERSIA.
19. The History of Persia, from Authorities in Sanscrit, Arabic, Greek, Turkish, Persian, Ancient and Modern.

CHINA.
22. The Text of Con-fu-tsù, verbally translated.

TARTARY.
23. A History of the Tartar Nations, chiefly of the Moguls and Othmans, from the Turkish and Persian.
Could the figure, (I quote with pleasure his own words,) instincts, and qualities of birds, beasts, insects, reptiles, and fish, be ascertained, either on the plan of Buffon, or on that of Linnaeus, without giving pain to the objects of our examination, few studies would afford us more solid instruction, or more exquisite delight; but I never could learn by what right, nor conceive with what feelings, a naturalist can occasion the misery of an innocent bird, and leave its young, perhaps, to perish in a cold nest, because it has gay plumage, and has never been accurately delineated, or deprive even a butterfly of its natural enjoyments, because it has the misfortune to be rare or beautiful: nor shall I ever forget the couplet of Ferdausi, for which Sadi, who cites it with applause, pours blessings on his departed spirit:

Ah! spare ye emmet, rich in hoarded grain;
He lives with pleasure, and he dies with pain.

This may be only a confession of weakness, and it certainly is not meant as a boast of peculiar sensibility; but whatever name may
be given to my opinion, it has such an effect on my conduct, that I never would suffer the *cocila*, whose wild native wood-notes announce the approach of spring, to be caught in my garden, for the sake of comparing it with Buffon's description; though I have often examined the domestic and engaging *Mayana*, which "bids us good morrow" at our windows, and expects, as its reward, little more than security: even when a fine young *manis* or *pangolin* was brought to me, against my wish, from the mountains, I solicited his restoration to his beloved rocks, because I found it impossible to preserve him in comfort at a distance from them.

I have noticed his cheerful and assiduous performance of his filial and fraternal duty: "To the other virtues of Mr. Jones, (I quote the testimony and words of professor Bjornøhal, who visited Oxford whilst Sir William Jones resided there, obligingly communicated to me by Dr. Ford of Mag. Hall,) "I ought to add that of filial duty, which he displays at all times in the most exem-
"plary manner. I am not singular in the "observation here made. Every one ac-
"quainted with Mr. Jones, makes it likewise.
"I feel a pleasure in dwelling upon a charac-
"ter that does such high honour to human
"nature." The unceasing regret of Lady
Jones is a proof of his claim upon her con-
jugal affections; and I could dwell with rapture on the affability of his conversation and
manners, on his modest, unassuming deport-
ment, nor can I refrain from remarking;
that he was totally free from pedantry, as
well as from that arrogance and self-sufficien-
cy, which sometimes accompany and disgrace
the greatest abilities; his presence was the
delight of every society, which his conversa-
tion exhilarated and improved.

His intercourse with the Indian natives of
character and abilities was extensive: he li-
berally rewarded those by whom he was
served and assisted, and his dependents were
treated by him as friends. Under this deno-
mination, he has frequently mentioned in
his works the name of Bahman, a native of
Yezd, and follower of the doctrines of Zoroaster, whom he retained in his pay, and whose death he often adverted to with regret. Nor can I resist the impulse which I feel to repeat an anecdote of what occurred after his demise; the pundits who were in the habit of attending him, when I saw them at a public durbar, a few days after that melancholy event, could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress which he had made, in the sciences which they professed*.

* The following is a translation of a Sanscrit note written to Sir William Jones, by a venerable pundit, whom he employed in superintending the compilation of Hindu law. From my own communications with the writer of the note, I can venture to assert, that his expressions of respect for Sir William Jones, although in the Oriental style, were most sincere.

Trivedi Servoru Sarman, who depends on you alone for support, presents his humble duty, with a hundred benedictions.

VERSES.

1. To you there are many like me; yet to me there is none like you, but yourself; there are numerous groves of night flowers; yet the night flower sees nothing like the moon, but the moon.
If this character of Sir William Jones be not exaggerated by the partiality of friendship, we shall all apply to him his own words, "it is happy for us that this man was born." I have borrowed the application of them from Dr. Parr: and who more competent can be found, to estimate the merit of the great scholar whom he deems worthy of this eulogium?

In the pleasing office of delineating his virtues, my regret for his loss has been suf-

2. A hundred chiefs rule the world, but thou art an ocean, and they are mere wells; many luminaries are awake in the sky, but which of them can be compared to the Sun?

Many words are needless to inform those who know all things. The law tract of Atri, will be delivered by the hand of the footman, dispatched by your Excellence.—Prosperity attend you!

I add a translation of two couplets in elegant Arabic, addressed by Maulavi Casim to Sir William Jones. The writer was employed by him in compiling the Mohammedan law.

Mayest thou remain with us perpetually, for thy presence is an ornament and a delight to the age!

May no unpleasant event find its way to thee; and mayest thou have no share in the vicissitudes of fortune!
pended, but will never be obliterated; and whilst I cherish with pride the recollection that he honoured me with his esteem, I cannot cease to feel and lament that the voice, to which I listened with rapture and improvement, is heard no more.

As far as happiness may be considered dependent upon the attainment of our wishes, he possessed it. At the period of his death, by a prudent attention to economy, which never encroached upon his liberality, he had acquired a competency, and was in a situation to enjoy dignity with independence. For this acquisition he was indebted to the exertion of his talents and abilities, of energies well directed, and usefully applied to the benefit of his country and mankind. He had obtained a reputation which might gratify the highest ambition: and as far as human happiness is also connected with expectation, he had in prospect a variety of employments, the execution of which depended only on the continuance of his health and intellectual powers. I shall not here enlarge
upon the common topic of the vanity of human wishes, prospects, and enjoyments, which my subject naturally suggests; but if my reader should not participate that admiration which the memory of Sir William Jones excites in my mind, I must submit to the mortification of having depreciated a character, which I had fondly hoped would be effectually emblazoned by its own excellence, if I did but simply recite the talents and virtues which conspired to dignify and adorn it.
POSTSCRIPT.

THE following Epitaph, evidently intended for himself, was written by Sir William Jones, a short time only before his demise. It displays some striking features of his character; resignation to the will of his Creator, love and good-will to mankind, and is modestly silent upon his intellectual attainments.

AN EPITAPH.

Here was deposited,
the mortal part of a man,
who feared GOD, but not death;
and maintained independence,
but sought not riches;
who thought
none below him, but the base and unjust,
none above him, but the wise and virtuous;
who loved
his parents, kindred, friends, country,
with an ardour
which was the chief source of
all his pleasures and all his pains;
and who, having devoted
his life to their service,
and to
the improvement of his mind,
resigned it calmly,
giving glory to his Creator,
wishing peace on earth,
and with
good-will to all creatures,
on the Twenty-seventh day of April
in the year of our blessed Redeemer,
One Thousand Seven Hundred and Ninety-four.

The Court of Directors of the East-India Company embraced an early opportunity of testifying their respect for the merit of Sir William Jones. By an unanimous vote of the Court, it was resolved, that a monument to his memory should be ordered, for the purpose of being erected in St. Paul's Cathedral, with a suitable inscription, and that a statue of Sir William Jones should be prepared at the expense of the Company, and sent to Bengal with directions for its being placed in a proper situation there.

The posthumous honours paid to his memory by a society of gentlemen in Bengal,
who had received their education at Oxford, were no less liberal than appropriate. They subscribed a sum to be given as a prize for the best dissertation on his character and merits, by any of the students at that University; and the proposal, with the sanction of the heads of the University, having been carried into execution, the premium was adjudged to Mr. Henry Philpotts, A. M., Fellow of Magdalen College.

The expectations of my readers would be disappointed, if I were not to mention the solicitude of Lady Jones, and the means adopted by her, for perpetuating the fame of a husband, with whom she had lived in the closest union of esteem and affection. Without dwelling upon the elegant monument erected to his memory at her expense, in the anti-chamber of University College, Oxford, her regard for his reputation was more effectually evinced, by the publication of his works in an elegant edition of six quarto volumes, in strict conformity to his opinion, that "The best monument that
can be erected to a man of literary talents, is a good edition of his works."

On the 27th of January 1795, Sir William Jones was unanimously elected a corresponding member of the Historical Society of Massachusetts. The society had soon the mortification to learn, that, nine months before the date of their vote, the object of their intended distinction was no more. The following letter, notifying the resolution of the society, was addreffed, by the president of it, to Sir William Jones:

Sir, Boston, Feb. 7, 1795.

As president, and by the direction of the Massachussetts Historical Society, I have the honour to inclofe you a vote of that corporation, by which you are elected a member of it.

You have also by this conveyance a few publications, and a copy of our charter: by the latter you will fee, as well the legal date, as the design of our institution. We posfefs a large hall in the centre of Boston, where
we deposit those books, publications, and other matters, which may have a tendency to fix and illustrate the political, civil, and natural history of this continent: and we have been very successful in our attempts to collect materials for that purpose.

Your character, and the attention which the world allows you to have paid to learning of this kind, have induced us to pursue such measures as we hope will obtain your good wishes, and friendly regard: and we shall have great pleasure in forwarding to you, from time to time, such other books and publications, as we may suppose to be acceptable to you.

Any observations from you, or any member of the society, in which you preside, illustrating those facts which compose the natural history of America, or of any other part of the world, will be received as valuable marks of your attention.

As the correspondence of literary and philosophical societies, established in different nations, is an intercourse of true philanthropy,
and has a manifest tendency to increase that friendship, and to support that harmony in the great family of mankind, on which the happiness of the world so much depends, it can never solicit your aid without success.

I have the honour to be,

With sentiments of the highest respect,

Your most obedient, humble servant,

J. Sullivan.

It is certainly to be greatly regretted, that Sir William Jones did not live to translate the digest of Hindu law, in the compilation of which he had bestowed so much time and attention. It is however satisfactory to know, that his benevolent intentions in this laborious work have not been disappointed, and that Mr. H. T. Colebrooke, in the civil service of the East-India Company at Bengal, from motives of public spirit, and a laudable hope of distinction, has completed a translation of it, with an ability which does him the highest credit. This voluminous work was undertaken and executed by Mr. Cole-
brooke, under the pressure of unintermittent official occupations, and is a proof of literary industry rarely exceeded.

For the gratification of the reader's curiosity, I insert the short but characteristic translation of the Preface of the Hindu Compilers of the Digest.

**Preface by the Compilers.**

Having saluted the Ruler of Gods, the Lord of Beings, and the King of Dangers, Lord of Divine Classes, the Daughter of the King of Mountains, the venerable Sages, and the reverend Authors of Books, I, Jaganathha, Son of Budra, by command of the Protectors of the Land, compile this book, intitled, *The Sea of controversial Waves*, perspicuous, diffusive, with its islands and gems, pleasing to the princes and the learned.

What is my intellect, a crazy boat, compared with the sacred code, that perilous ocean? The favour of the Supreme Ruler is my sole refuge, in traversing that ocean with this crazy vessel.
The learned Radhacanta Gonespresa, of firm and spotless mind; Ramamóhana Ramandhee Ganasayama, and Gungadhara, a league of assiduous pupils, must effect the completion of this work, which shall gratify the minds of princes:—of this I have unquestioned certainty.

Embarking on ships, often do men undaunted traverse the perilous deep, aided by long cables, and impelled by propitious gales.

Having viewed the title of loans, and the rest as promulgated by wise legislators, in codes of laws, and as expounded by former intelligent authors;

And having meditated their obscure passages with the lessons of venerable teachers, the whole is now delivered by me.
QUAM jucunda mihi fuit illa semihora, quà tecum de poëtis Persicis, meis tuisque deliciis, sum collocus: initium enim amicitiae et dulcissem inter nos confuetudinis arbitrabar fuisse. Quam spem utriusque nostrí importuna negotia fefellerunt. Ruri enim diutius quàm vellem commorari, variae me cognunt occupationes. Tu Germaniam, ut audivi, quàm citifGm proficisci meditaris. Doleo itaque amicitiam in ipso flore quasi decidere. Illud tamen tanquam lenímen doloris mei restat, nempè ut, si præsens te præsentem alloqui non possim, liceat certè quidem per literas colloqui, et cùm fermonis
communicatione, tum conjunctione studiorum, perfrui. At cum de amicitia nostra loquar, ne, quoad, videar hoc tam gravi nomine abuti. Permagno enim vinculo conjungi solent ii qui iisdem utuntur studiis, qui literas humaniores colunt, qui in iisdem curis et cogitationibus evigilant. Studia eadem sequimur, eadem colimus et consectamur. Hoc tamen inter nos interest. Nempè tu in literis Asiaticis es quam doctissimus; ego verò ut in iis doctus sim, nitor, contendo, elaboro. In harum literarum amore non patiar ut me vincas, ita enim incredibilitè illis delector, nihil ut suprà possit: equidem poësi Graecorum jam indè à puero ita delectabar, ut nihil mihi Pindari carminibus elatus, nihil Anacreonte dulcius, nihil Sapphus, Archilochi, Alcæi, ac Simonidis aureis illis reliquis politius aut nitidius esse videretur. At cum poësin Arabicam et Persicam degustarem, illicò exarescere * * * *
No. II.

REVICZKI à Mons. JONES.

Monsieur,

Je suis très sensible à votre souvenir et aux compliments réitérés, dans vos lettres à Madame de Vaucluse ; je puis dire que j'en suis un peu fier, me glorifiant, de ce qu’une entrevue d’un quart d’heure m’a pu procurer l’honneur de votre amitié. Je tâcherois bien de la cultiver, si mon plan me permettoit de faire un plus long séjour dans ce pays-ci, ou du moins, si je pouvois vous rencontrer à Oxford, où je pense de me rendre avant que je quitte l’Angleterre. J’apprends avec plaisir, que vous avez été chargé de donner au public, un Essai sur la Prosodie des Orientaux; comme je suis persuadé que vous vous acquitterez dignement de cette commission, et qu’un bon succès couronnera votre entreprise, je suis charmé d’avance, de l’humiliation que vous ferez effuyer à tous nos Poètes Européens, qui ne pourront pas s’empêcher d’avoir honte de la pauvreté de leurs langues pro-

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faïques, lorsqu’ils s’aperceveront, que les langues Orientales, indépendamment de la rime, que est de leur invention, ont de véritables quantités de syllabes aussi bien que les Grecs, avec une variété de pieds plus abondantes encore, et par conséquent un vrai art métrique et prosodique. Je prends la liberté de vous envoyer le cahier d’une de mes dernières traductions de Hafyz, dont je m’amuse quelquefois quand j’ai du loisir. Vous qui connaissez le génie de la langue Perzanne, trouverez sans doute mon entreprise téméraire, aussi ne cherche-je point à faire sentir la beauté de l’original dans ma version, mais uniquement les pensées simples et sans ornement, j’y joins aussi une paraphrase en vers, mais très libre. En quoi je me suis le plus éloigné du texte, c’est en substituant quelquefois au mignon une maîtresse, soit pour donner une liaison aux vers, qui par la nature même du Ghazel, n’en ont point ; soit pour me conformer en cela au gout de nos pays ; d’autant plus que dans le premier vers, le Perzâne lui-même parle de sa maîtresse...
Vous trouverez aussi à côté du texte Persan, des expressions analogues des poètes Grecs et Latins, suivant que je m’en souviens lors que je lis Hafyz. J’espère d’avoir l’honneur de vous voir ici avant mon départ, vous affurant que je compte parmi les plus grands avantages que j’ai eu en Angleterre, l’honneur de votre connaissance.

Je suis votre très humble Serviteur,

REVICZKI.

No. III.

REVICZKI à Mons. JONES.

Londres, le 24ème de Février, 1768.

Monsieur,

Le jour même que j’ai expédié la mienne, j’ai reçu votre savante et obligeante lettre, que j’ai lu avec un plaisir infini, quoique j’aurais souhaité qu’elle fût un peu moins flatteuse sur mon compte, et moins modeste sur le vôtre. Toutefois je ne prends pas vos expressions à la lettre, et malgré tout ce que vous puissiez dire, je vois clairement par votre goût et jugement sur les passages cités.
dans votre lettre, que vous avez fait un grand chemin dans la littérature Orientale. Je vous prie cependant, quelque grace pour le Grec et le Latin ; car quoique je ne puisse pas nier qu'il y a quelque genre de poésie, où les Orienteaux et particulièrement les Perfans ont atteint un degré de perfection et de supériorité, je ne me ferais point de scrupule, de renoncer plutôt à la connaissance de ces trois langues qu'à la seule langue Grecque. Je suis bien aisé que votre ouvrage soit déjà si avancé, et que je puisse espérer de la voir bientôt rendu public. Je serais fort embarrassé de vous donner quelque avis au sujet de votre livre, à cause que je suis actuellement dépourvu de tout livre qui traite directement de cette matière, et que d'ailleurs, c'est une mer à boire, que l'abondance et la variété du metre Oriental, et qu'il est impossible d'en savoir par cœur toutes les parties. Je serais curieux de savoir, sous quel chapitre vous avez rangé Le Kafide, genre de poésie très en vogue parmi les Arabes, et cultivé avec grand succès, que répond plus qu'aucun autre à l'élogie
Latine, mais qui par sa construction tient au Ghazel, avec cette différence, que le Ghazel, suivant les règles, ne devroit jamais passer 13 distiques ou beits; et que le Kaside n’est borné à aucun nombre; 2do. que les beits du Ghazel doivent par leur nature comprendre en eux-mêmes, et terminer tout le sens, pendant que ceux du Kaside ont du rapport entre eux, en continuant le même sujet. Un exemple admirable de ce dernier est celui sur la mort de Mahomet, célèbre dans tout l’Orient, et connu par cœur à tous les gens de lettres, dans une allégorie continuelle, mais admirable et très pathétique, dont le commencement est tel, si je m’en souviens:

Pour ce qui regarde vos doutes sur la prétendue allégorie de Hafyz, il y aurait beaucoup à dire, car il semble que le respect et la vénération que les Mahométans portent à la mémoire de ce grand génie, est la véritable cause
de leur mystérieuse interprétation, voulant par là justifier la conduite du poète en nous le donnant pour un homme irréprochable aussi bien dans ses mœurs que dans ses vers. La plus grande partie de ses commentateurs, comme Shemy, Surury, et les autres; s'évertuent d'expliquer dans un sens mystique les vers qui roulent sur le vin, les garçons, les plaisirs, et le mépris de la religion, comme indigne d'un bon Musulman; mais le plus habile de ces interprètes, le savant Sudi, n'a pas voulu suivre cette méthode, disant, que quelque raison que puissent avoir les autres commentateurs, sans combattre leur bonnes intentions, il se contentera d'expliquer le texte littéralement. Il ne sera pas peut-être mal-à-propos; de marquer ici une anecdote, que j'ai lu quelque part touchant Hafyz; ce grand homme étant mort, quelques-uns des Ulemas, ont fait difficulté de lui accorder la sépulture, à cause du libertinage de ses poésies, mais en fin après bien de contestations, il en sont venu au Tefal, c'est-à-dire à la pratique,
d'ouvrir son Divan au hasard, moyennant une aiguille ; le premier vers qui s'offrit à leur vue fut le suivant :

Ce passage ayant été pris pour une décision du ciel, les Ulemas furent bientôt d'accord, et on le fit enterrer dans l'endroit même du Musella, devenu célèbre par ses vers. Si je ne me trompe pas, cette circonstance se trouve dans Katib celebi. Quant à moi, tout autant que je suis porté à croire que Hafyz en parlant de vin et de l'amour n'entend point finesse en cela, de même je dois avouer que je ne trouve point des obscénités en lui, ni des expressions fales et grossières comme cela arrive assez souvent à Sadi. Je ne puis m'empêcher non plus de le regarder comme un esprit fort, et je pourrais citer cent exemples, pour montrer qu'il se moque du prophète et de l'Alcoran comme quand il dit :

ان تنابع وش ك صوفي ام اتخبصت خوانرد
ابهبي لنا و اطي من قبل العر ارا
Pour les poètes Turcs, j'avoue que je ne les lis pas avec le même plaisir, quoique je convienne qu'il y en a quelques-uns qui ont du mérite ; le plus agréable, à mon avis, est Ruhi Bagdady dont il y a des satyres admirables. Je ne sais pas s'il est de votre connaissance. Mais la plupart des Turcs ne font que des copistes ou traducteurs des Persans, et souvent déстиués de goût et d’harmonie.

Je ne puis pas deviner la raison qui vous fait trouver, Monsieur, un sens impudique dans ce beau vers de MeHgi :

الله بنى إليم سيد
صرنا بنى بارك سيد

dont le simple sens est : "Mon dieu, ne m'envoyez pas au tombeau sans que j'ayez auparavant embrassé mon ami," à moins que vous ne sachiez confirmer l'obscénité dans l'amitié d'un garçon, qui est l'éternel sujet de toutes les poésies Orientales aussi bien que Grecques et quelquefois Latines. Je vous envoie la plus fraîche de mes traductions, en vous priant...
de me la renvoyer quand vous en ferez las, car je n’en ai point de copies. Je suis, avec la plus parfaite estime et vénération,

Votre très humble serviteur,

REVICZKI.

No. IV.

REVICZKIUS JONESIO, S.

Londini, Martii die 7, 1768.

Dicamne me literis tuis deleatum, an eruditum? Prorsus animi pendeo, tu in literis omne punctum tulisse videris, hoc unum reprehendendum existimo, quod consciente peccessent, et si tu prolixitatis notam incurrere verearis. Quod missam ad te durum odorum versionem intemperanti laude efferas, quodve meas esse aliquid putaris nugas, id purè putè humanitatis ac comitatis tuae indicium esse suspicor; quod autem in sphæmata mea benignus animadverteris, serio habeo gratiam, uti vice vertâ, quod tam parcus fueris in castigandâ errorum meorum sylvâ, indulgentiae tuae-adscrito. Itaque et si summopere cavedum mihi sit, ne, dum culpam removable stu-
deo, gratiam, quam profiteor, imminuere videar; non possim tamam apud animum meum impetrare, ut omni penitus apologiae supercedeam. Quare non incongruum puto monere, me nullo, sive ostentationis, sive gloriae studio, ad versus scribendos animum appulisse, quos jam olim in scholae limine valere justos, non ante hoc tres menses, otio me ad id pelliciente, resumfi; non alia, 

_---_ cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus:

in ipso progressu operis tam immanem observavi metaphrasis meae a prototypo difformitatem, ut me laboris fastidium ceperit. Nam et si prater illam infictam, sed religiosam versionem, quam singulis dialectis subscriptam vides, aliam liberiorem et tersiorem, Latinae aequae ac Gallicae linguae, pra-manibus habeam; tamen non est minus discrepans a textu, quam حكایت زروروز وبر یا بانی Hoc est,

Historia aurifabri et storearum textoris. HAFIZ.
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Accedit, quod sæpissimè ad exprimendum unius monosyllabi sensum, sesquipedali paraphrafi sit utendum. Proinde non abs re futurum judicavi, ligata nonnunquam oratione textum Persicum æmulari; cujus tamen qualicunque successui illud semper obstabit, quod in Ghazelâ, nulla fit versuum cohaesio et αλληλουχία, cujus defectum Latina poësis nullâ ratione admissit. Sed de his afferim.

* * * * *

Librum de poësi Hebræorum quem commendas, episcopi Oxonienfis, quemve tibi pro exemplari propofuit, legi jam alías, et quidem magna cum voluptate, quamvis in praeventiarum parum ex illo memoriam meæ inhæreat; hoc unum recordor, quod dictione æquè ac methodo sit præditus admirabili. Flores Græci et Orientales epistolæ tuae interpersi, oppidò me delectaverunt, et observo tuum in eorum delectu judicium. Propositum autem Orientem visendi, laudo quidem, sed præviè suadeo ut linguæ seu Turcicæ seu vulgaris Arabicæ usum tibi familiarem reddas, si profectum et voluptatem ex itinere illo con-
sequi est animus, quandoquidem non aliâ ratione Mahometanos affari conceditur.

Quod de servili Turcarum imitatione dixi, non de omni imitatione dictum volo. Scio enim multos imitando archetypum superasse, uti hoc, Georgica Virgillii, et Hesiodi ἥμερα teftantur. Nec ipse Hafyz negaverit nonnulla se ab aliis mutuatum, utpote quem non puduerit subindo integros versus transcribere: sicut ille est in ipso frontis opere: quem, mutato tantum hemistichiorum ordine, Iezido filio fu̇ripuit, apud quem ita legitur;

ut nihil dicam de integrâ ferè ghazelâ alio in loco, &c. &c. Offendor enim verò insulsa illâ et penè continuâ poëtarum Turcarum imitatione, de quibus non ineptè quis dictum putet,

O imitatores, servum pecus!

ut Horatius nȯtter, &c.

Quæris quid sentiam de aliis Perfarum poëtis? numve solum Hafyz ore rotundo loqui cėseam? Absit! quis enim potest primam
Sadii paginam inspicere, quin se in exstasian rapi sentiat? Immo scire te volo, mihi primum stimulatum additumuisse ad Orientales literas perdiscendas hac Sadii strophâ, quam fortuitò didascalus meus Constantinopoli recitavit et interpretatus est:

Sed quis non indignetur lepidissimum scriptorem, à tam illepidum metaphraste, quàm fuit meâ sententiâ Gentius, Latinitate donatum. Non diffiteor tamen magis me mulcere lectione Hafyzii, eò quòd in illo verba sententiala hilaritate mixta deprehendam. Quod Jiamium attinet; et si illius opere deftituar, memor tamen eorum quæ Constantinopoli degens aliquando legi, non vereor dicere poëtarum totius Persiæ esse felicissimum. Et quidem judicio Sudij, Hafyz in compluribus divani sui Kafis five ιαύνηλανθη, quem vulgus rhyth-
mum vocat, est incomparabilis, uti in literis: 1 &c.; in aliis rurfum literis est remissior; in nonnullis denique planè languet, quando Jamii per omnes alphabeti literas eadem felicitate decurrit. Ghazelam non verti Latino carmine ob versuum incohærentiam; sed si profaicám versionem et notas desideras, lubens obsequar. Interea mitto hunc novissimum, non partum adhuc, sed embrionem. Vale. Londini, die 7 Martii.

P. S. Versus tuos Arabicos miror mehercle, non tantùm probo; sed in hoc non ausim te æmulari.

No. V.

REVICZKIUS JONESIO, S.

Londini, 17 Martii, 1768.

Oppidò recreatus sum literis tuis, præcipue verò multiplici tuâ versione, imitatione, compositione. Quarum argumento clarè evincis, te non tantùm

--- exemplaria Græca

Nocturnâ versâsse manu, versâsse diurnâ,
sed omnem propemodum Hellenici sermonis deinita et xaristhsmov affecutum esse. Multae sunt veneres in odâ tua ad Venerem, et plenus laudis conatus in adæquando divino exemplari. Sed quis posset sibi à lucentu temperare, cum observaverit, non tantum nos jacturam pati lepidissimi operis, sed quod illae etiam perpaucæ reliquœ quæ superfunt, adeò sint mutilatae et depravatae? Nam et si lubens concedam, textum odæ, quem tu eligisti, sive illum etiam Dionys. edit. Upton., praäferendum esse Stephaniano, aut cujuscumque est illa (fi diis placet) emendatio, quod in tuo exemplari major habeatur dialecti ratio, ac plures infint γνησίας γε χαρακτηρε: tamen negari non poteât complures vel in eo reperiri hiatus, et menda, quæ nullâ fatis explicatione aut sensus detorsione celari possunt. Quamvis autem credibile sit, Æoliam puellam suo particulari idiomate locutam, cujus leges ætate nostrâ non fatis perspectæ sint: quis tamen putet Æolicam dialectum metro et prosodiæ oppositam, ut nihil dicam de sensu ipso in aliquot locis corrupto?
Elegans omnino est versio illa tua de osculo Agathonis. Consimilis idea est in illo Hafyzi disticho:

Id est, ut oris tui aspecu frui posset, anima mea tota in labiis meis haret. Jube ergo quod vis; nam à tuo nutu pendet, utrum exiens me inanimem relinquat, an verò re-diens me mihi reddat. Auctor Oaéiostus Dάφnidos kai xophs lubricum Platonis versum prorsus auxyropologwς usurpavit:

Quod pollicitus sum, mitto tihi ghazelam, Eker an Turki, &c. cum versione profà, una autem etiam adumbrationem aliquam in verfu, alio tempore expoliendam. Velim autem mihi perscribas, utrum scias extare aliquam Hafyzi versionem, five typis editam, five manuscriptam, Latinè, aut quovis alio Europæo idiomate. Nam quod sciam nullus adhuc poëtæ hujus interpretationem tentavit, præter
primam ghazalam, quae nuperrimè iterum in analectis professoris Hyde in publicum est emissa.

Obsecro te in supe, ut indicare mihi velis, ubi locorum invenire valeam librum primum Iliadis Homeri cum analyti et notis in usum scholarum, in Angliâ typis vulgatum, quem amicus meus pro filio comparandum flagitat.

Gazela, cujus ḫabi bêt laudas, prosequi lepida est; cujus primi distichii solummodo recordor:

Quamvis farcinas meas colligere inceperim, ac libros meos in cyllum condiderim; tamen si animo tuo ardidet, aut si ad propitum tuum facit, ghazalam hanc, prius quàm proficiscar, vertendum assumam. Tu proinde jube, ac vale.
No. VI.
REVICZKIUS JONESIO, S.

Quòd solito tardiús respondeam amicii in tuis literis, nova et planè peregrina civitatis hujus facies in causâ est. Nec puto vitio mihi vertas, quòd advenam me, peculiaris genti huic, et invisa aliàs, confuetudo, paulò longiùs detinuerit; fateor enim me nuspiam tali methodo patres conscriptos discerni comperisse. Initio quidem novitate jucundum visum, sed sensim eò turbarum progressa res est, ut propè pertæsus sim spectaculi. Nunc igitur, crescente adhuc tumultu, domì manere fatius ducens, occasionem nactus sum literam hanc exarandi. Gratulor mihi imprimis quòd missam ad te carminis Persici versionem indulgentèr receperis, quòd me ex eo idoneum judicaveris totius divani metaphrasten. Sed quamvis conceptam de mi opinionem gloriae mihi ducam, non vereor tamen adhortationem tuam taxare inclementiæ. Quis enim, nisi cui robur et æs tripex circum pectus est, aggrediatur sextarum ghazelarum,
prosâ et carmine, versionem? Talis conatus non solûm complures annos requirit, sed et mentem ab omni aliō studio vacuam; quae non est mea conditio, cùm ego disciplinas istas non nisi per transcendam tractàre consueverim. Nihilominus, quid quod absolvere potero, aliquando in lucem edere constituì. Clavis Homeri non est expers, qui à me librum primum Iliadis cum vocum analytī postulavit; sed commodius putat pueris usuvenire opus hoc, quia in illo notæ textui sunt subjectæ; quod in clavi desideratur. Si tamen ad manus est tibi clavis Homeri, quæsi inspicias primam ejus paginam; etenim si bene memini, catalogus quidam operi præfixus est, qui libri hujus et typographi simul notitiam continet. Quamvis me humanitas tua ab omni ulteriori opere absolverit, mitto tamen odam illam quam in penultimâ tuâ epistolâ desiderâsti, eō quòd rem tibi gratam fore arbitror. Est autem, mediusfidius, non ex facillimis una, tum senfu, tum vel maximè metaphrasi, ob linguæ exoticæ continuum idioma nullâ fatis peripherasi exprimendum.
Quæris, quid de linguae Hebrææ et Arabicae proprietate sentiam, deque illis communi μελαχρονσωμ futuri, pro præterito; respondeo: quod etsi perrarō hebraïzare soleam, aut, ut verius dicam, sacram linguam in veneracione potius quâm deliciis, habeam; quod præter unum Veteris Testamenti codicum, et non-nulla de eo Rabinorum somnia, nihil lectu dignum afferat; hoc tamen ex qualicumque illius lectione retineo, quod utriusque inter grammaticen summa sit affinitas, quodve paucitas temporum et modorum in Arabicâ, substitutionis eorumdem mutuae occasio est; idque linguae Hebrææ coddem morbo laborantí necessariò convenire putem; quamvis hoc in lingua Græcâ, maximâ temporum et modorum varietate gaudente, fatis obvium sit, ut cùm infinitivum pro imperativo usurpant. Quod autem ad vocum quantitates attinet, alter sentio. Puto enim esse Arabum artem metricam longè recentioris inventionis, utpote quæ paulò ante Muhammedi tempora formam accepiisse perhibetur, nullo vestigio antiquioris poëseös. Cujus si coddem esset ratio
apud Hebræos, quod quidem motionum confimilis usus suadere videtur; quidni hucusquè fine ullâ difficultate Hebræorum prosodiam per analogiam assecuti fuissimus?

Ghazela illa, quam in miscellaneo quodam opere fine authoris nomine legisse te scribis, si quidem correctè scripta esset, certus sum, quod nihil meo adminiculo equissès. Nunc autem prout erroribus scatet, Ædipus sim, si expediam. Quis enim ignorat in linguis Orientalibus solam punctorum discriticorum confusionem maximis difficultatibus ansam dare? Quid si accedat literarum ipsarum omisso aut commutatio? Hinc quieunque lectioni auctoris alicujus operam dat, mea quidem sententia, duplici exemplari instructus sit oportet, ut cum impossibile penè sit mendorum expertes libros manuscriptos reperire, unus alterius opè corrigatur. Et hæc est mea methodus.

Residuum est, ut pro Italico sonetto mihi communicato, gratias referam, et laudes quas par est conferam, epistolamque concludam. Vale. Londini, die 29 Martii, 1768.
No. VII.
JONESIUS REVICZKIO, S.

Næ tu percomem perque benevolum te præbuitsti! ut qui inter urbanas occupationes, inter civium seditosorum strepitum, inter comitia ad senatores eligendos comparata, occasionem tamen captaveris, cum ad me amicissimè, ut soles, scriendi, tum carmen Persicum mittendi, idque pulcherrimum, et abs te Latinè conversum. Est meherculè Hafez nostro, ambrosiï alendus poëta; et quotidiè gratior mihi jucundiorque videtur ejus venustas ac pulchritudo. Integra illius opera in lucem proferendi & vertendi, quæadmodum conspicisti, præcipua difficultas erit versificæ, sed hæc facilior evadet, quàm opinariæ: nam permultæ sunt, ut puto, Gazellæ, quas vel ob sententias à nostris moribus valdiæ abhorrentes, vel ob figuras elatissimæ et quasi epigrammata, vel ob disticha ne minimo quidem nexu inter se cohærentia, Latinis versibus non convertes; ideoque aliquantulum levabitur Herculeus alioquin labor.
Distichon illud moram mihi injecisse memini, et cum tuo rogatu adversaria mea inpsicerem, ita inficeta mihi visa ex illius distichii interpretatione, ut mihi planè quadrari putarem servuli Terentiani verba,

Davus sum, non Ædipus;
tibi autem illud Sophucleum,

'O pati κλεινός Οιδιπος καλεμένος'

utpote qui ex illo obscuro et quasi sphingeo carmine, significacionem, si non perfectam, satis tamen luculentam, elicere potueris, illud dico cujus initium:

Homeri analysis, in bibliothecâ nostrâ reperire non potui. Sed amicum habeo Oxonii, qui librum, de quo percontaris, possidet. Ad illum scripsi pridiè Kalend. Aprilis, et rogavi ut me quàm certissimè certiorum faceret, quis fuerit libri illius auctor, et quo loco liber fuerit excusus.
Nihil esse amentissimus veritatis, et ab omni simulazione averissimus, dolorem herculè, et aegre ferrem, te urben nostro turbulentissimis his temporibus vexatam intueri, et illam Anglorum undequaque percelebratam libertatem in effrænam licentiam (ne dicam immanitatem) mutatam videre. Est sanè respublica nostra prope divinitus initio constituta, usque adeò ut nulla unquam vel Graece vel Romanæ civitatis constitutio fuerit perfectior; imo, nec Plato nec Aristoteles, nec legumlatorum ullus, meliorem civitatis formam cogitatione comprehendere potuit; tam suavi enim concentu et quasi harmonica tres pervulgatæ respublicarum formæ in unam speciem tam parantur, ut nec Aristoxeni tibiam, nec Timothei fides modulatoresuisse putem. Per enim est difficile civitatem constituere, in quà nec regis dignitas optimatum auctoritate, nec procerum potestate popull libertas, nec populi libertate legum vis et majestas, minuetur. Sic tamen in hâc infulâ olim se res habuit; et etiam nunc haberet,
si nonnulli homines frænis in plebe quàm calcaribus uti maluissent. Ideòque mihi temperare nequeo, quin vehementer improbem illum Wilkenium fortem quidem et ingeniosum virum, sed turbulentum civem, et seditionis quasi facem atque incendium. Sed multò magis patriciorum quorumdam integritatem ac sidem requiro, qui illum primò sustentabant ac tuebantur, deinde deseruerunt turpitèr ac prodiderunt. Si cupis legum nostrarum et consuetudinum pleniorem habere notitiam, perlegas velim Smithi librum de republicâ Anglorum, et Fortescuei dialogum de laudibus legum Angliæ. Primum Latinè, nec ineleganter, scripsit Thomas Smithus, legatus olim nostrer in Galliâ sub regno Elizabethæ; alter, libellus est, de quod dici potest id quod de fluvio Teleboâ scripsit Xenophon, μεγας μεν ἄ, καλεί δέ. Auctor fuit Angliæ cancellarius sub rege Henrico sexto, et ob turbulentæ tempora, cum alumno suo principe Edwardo, in Galliam fugit; ubi, cùm esset summâ senectute, aureolum hunc dialogum contexuit. Certè leges nostra, ut
in illo libro videbis, persapienter sunt compositiones, ut ait Pindarus,

NomO o παντών βασιλέως
Ομηρύ πος και αδαματών,
Ουτός δέ ἦν αγεί βιαίως
Το δικαιοτάτων, ἔμπρετα
Χειρ.

Et reliqua, quae citat in Gorgiâ Plato.

Equidem civitatem nostram inspiciens, videor quodammodo ludum Scacchicum (quo ludo uterque nostri valde delectamur) intueri. Regem enim habemus, cujus dignitatem strenue defendimus; sed cujus potestas per-brevem habet terminationem. Equites, sagittarii, atque alii, patriciorum speciem quandam habent, qui bella et negotia publica administrant; sed præcipua vis est in peditibus, seu populo, qui si arcè inter secohærent, præstó est victoria; si dispersantur et dissipentur, perit utique exercitus. Hæc autem omnia, ut in ludo Scæchico, certis legibus diriguntur. Denique, cum meipsum considero, videor mihi similis esse cujusdam, qui duobus lusoribus assidens, ludum studiose contemplatur visendi solum causa, et delectationis.
Quòd si unquam mihi capessere rempublicam contingat, nec plausus meherculè quæram nec lucrum, sed eò tendam, et ad eum exitum properabo, ut incolumis servetur pulcherrimè constituta civitas.


No. VIII.

JONESIUS REVICZKIO, S.

Binas abs te accepi literas humanitatis et eruditionis plenissimas, quibus benevolentiam in me tuam, et ingenii tui lumina.
facilè perspexi. Utrisque nunc simul respondeo.

No. IX.
JONESIUS REVICZKIO, S.

Dat. putà Nov. 1768.

Tametsi vereor ne ante ex Anglia deceferis quàm hæ ad te literulæ asserri poterint, nequeo tamen mihi temperare, quà mi
nùs eas scribam.

Literas tuas perhumanas accepi; et cùm eas, tum venustum Hafizi carmen magnà cum delectione perlegi, et quasi devoravi.

Sed quid opus est verbis? Forfan hæ quæ nunc scribo, ad te non pervenient. Proinde etiam atque etiam te rogo atque obtestor, ut quàcunque in regione iter feceris, mei memor fis, et quàm fæpissimè, quàm primum, quàm longissimas ad me literas mittas: et tibi persuade, nihil mihi jucundius unquam vel fuïsse, vel fore, amicitia tuâ. Vale!

Die Lunæ, Oxonii.

No. X.

Τῷ τιμίωτατῷ ΓΥΛΙΕΛΜῷ ΙΟΝΕΣΙΩ χαῖρειν καὶ εὐφαγεῖν.

‘Όση μὲν σὺ ᾧ σερί τις ἄλλης ἄνευς επιεικεία τε καὶ κρατοῦσα, οὐ εὖω ἡπειρ ὁτα ὃς ἐσθε ὑ̣κον μέρος, πολλὰ ἀγάδα τῆς σῆς συννοσίας αὐελαινα, τὸ μὲν τοὺ
No. XI.

JONESIUS REVICZKIO, S.

Nicææ Ligurum, 4 Cal. Febr. Anno 1770.

Miraberis forsan, nec fanè injuriâ miraberis, cùm acceperis à me ex hâc regione literas; non enim isthinc scribo, ubi aut Tamefis, aut Isis deliciæ meæ allabuntur, sed ubi mare Ligusticum Alpibus maritimis minatur.

In urbeculâ hâc amœnissimâ trimefiris propè commoror; fieri igitur non potuit, ut in Angliâ cùm effem, literæ tuae exoptatissimæ ad me perferrentur, quarum unæ pridiè Ca-
lend. Septembris, alteræ decimo-nono Cal. Januarii datæ sunt; utræque mihi erant ju- cundissimæ; quà longiores, eò me delectabant magis. Libellós tuós de re militari legendo devorare, incredibile est quàm aveam, sed in ædibus Spencerianis, ut accepi, Londini servantur. Unum exemplar ad me afféret prima navis oneraria, quà huc ex Britannia appulerit; tria reliqua curabo, ad tres amicos tuós, (imo meós, si tui sint, licet à me ne aspectu quidem cognitós) fidelité et celeritén quantum fieri potest, perferenda. Opus istud in Germaniæ laudari, nec miror equidem et valdè gaudeo. Primus de eo mentionem mihi fecit nobilis Germanus, vir comîs, ut videtur, et amabilis, quem Mediolani quaësto- ris officio fungì puto; is pollicitus est, non solùm ad me opus tuum mittere, sed étiam certiorem facere, quo modo valeres, et quibus verbís ad te literás inscriberem; quod ob promissionum ita lætabar ut nunquam aliás vehementiùs. Suspicabar enim (ignóscie injustæ suspicioni) mé ex memoríâ tuâ propè effluxisse, et desperabam à te epístolam accipere,
nifi te primus ad scribendum provocarem. Interea perlatae sunt ad me binæ tuæ expectatissimæ literæ; quibus accesserunt carmina quatuordecim, non tantùm verè lyricæ, sed digna quæ aureæ lyræ succinantur: quod verò me idoneum putas qui de iis judicium feram, tantùm sanè glorior, quantum abest ut me tali honore digner; sed ut ut se res habeat, omnia cum notis meis qualibuscunque ad te tune remittam post acceptum ad haec literas responsum: nolo enim tam bellè exaratas chartulas tabellariis committere, quorum nondum fit certa atque explorata fides.

Decimo-quarto ut opinor die, hæc accipies, quibus amabò respondere ne cuncìteris; ac tibi persuadeas nihil mihi jucundius fieri posse, quàm tuarum quicquid fit literarum. Percontaberis forfan quibus me oblectaverim studiis, post tuum ex patriâ meæ discessum. Hæc ut denarrem paucis, te morabor. Inter alias occupationes, librum meum de poëti Asiaticâ perpolivi, quem ad te mittere cùm meditarer, ideòque accuratiùs rescribere coepissem, ecce! majus quoddam intervenit ne-
gotium. Rex Daniæ, laudandæ indolis adolescens, qui eo tempore in regiâ Londinensi habitabat, me (nescio quâ famâ fìbi notum) accessìri jubet: ostendit codicum Persicum, satìs amplum, qui vitam ac res gestas celeberrimi illius tyranni Nadirshah dicti, contineret: ait se percupere librum illum gallicè, ad verbum redditus videre; alia addit comìus quàm verius. Quid multa? Opus sum arduum aggressus, quod me per majorem anni jam elap- si partem occupatum distinuit, historiam in sex libros divisam dicendi genere Asiatico, fidè reddidi; accedunt notulæ quædam necessariæ, et de poëtis quos Asia tulerat, brevis dissertatio, cui unum atque alterum Hafezi carmen adjeci, (plenum scio erroribus, sed iis quibus ignoscant docti, et qui indocitos latebunt). Hæc omnia vix dum ad umbilicum perduxeram, cum discepuli mei (qui tui semper memor est) fororula, morbo φίλον γλυκον correpta repente fit, statueritque pater ejus cum familiâ vel in Italiâ vel in Galliâ Transalpinâ hyemare. Coactus igitur sum historiam mean (quam in lucem proferri rex voluit) Galli

Life—V. II. A A
cujusdam fatis fidi curae, committere, qui excusoris errores corrigeret. Is me nuperrimè certiorem fecit, librum jam esse excusum; et curabo eum ne ad regem quidem ipsum citiùs quàm ad te mittendum. Patriam itaque meam reliqui, et post nimis longam Lutetiiis commorationem, Lugdunum verfùs iter fecimus, velocißimo Rhodani fluvio deveñtì; et Massiliam, Forum Julii, atque Antipolim prætergressì, häc regione venimus;—

Ver ubi purpureum gemmis ridentibus hortos
Pingit, et à pratis exulat acris hyems.

Diutiùs tamen hìc quàm vellem, commorabimus; sed puto nos ad Calendas Junias in Angliam reversuros. Meditor equidem, si qua ëse obtulerit occasìo, circiter Idus Februarias Liburnum navigare, et cùm Florentiam celebrem illam Triumvirorum coloniam, et renañcentium literarum cunas, tum Romam laudatarum artium omnium procreatricem, et fortàsse Neapolim visere. Quidquid de istâ navigatione statuero, certior fies. Si roges quo modo me hìc oblectem, haud multis respondeo. Quidquid habet
musicorum ars tenerum ac molle, quidquid mathefis difficile ac reconditum, quidquid denique elatum aut venustum vel poësis vel pictura, in eo omni, sensus meos et cogitationes defigo. Nec rei militaris notitiam negligo, quâ vir Britannus sine summo opprobrio carrere neutiquam potest. Multa patriâ sermone scripsi; inter alia, libellum de rectâ juventutis institutione, more Aristoteleo, hoc est, analuticus. Præterea tragœdiam contextere institui, quam inscripsi Soliman, cujus, ut scis, amabilissimus filius per novercæ infidias miserrimè trucidatus est:—plena est tenerorum affectuum fabula, et cothurno Æschyleo elatior, utpote quæ imaginibus Asiaticis fit abundantissima. Mitto tibi carmina duo; unum ex Hafizio depromptum; alterum è poëta Arabo perantiquo sumptum,—in hoc tamen imagines ad Romanam confuetudinem aptavi. Mitto infuper, ne quæ pars paginæ otietur, epigramma Græcum, quo cantiunculam Anglicam sum imitatus. Vale; et schedas tuas tunc expeñta cum te has literas accepisse certior factus fuero.
Jucundæ mihi fuerunt literulae tuae, quibus id perspexerim, quod maximè vellem, nempè te haud ignorare quanta sit mea in te, ac tui similes, benevolentia. Mihi protinus, ut petebas, ad amicos meos literas, quibus eos etiam atque etiam sum hortatus, ut causæ perindè faverent tuae, ac si effet mea. Quòd si petentibus nobis morem gefferint, et mihi certè fecerint pergratum, et sibi ipsis non inutile, quippe meæ erga illos voluntati magnus accedet cumulus. Majori tamen opinor fructu negotium tuum potero promovere, cùm in Britanniam rediero; ac tibi velim sit persuasìssimum nullà unquam in re studiùm meum atque amorem roganti tibi aut deesse aut defore. Quod ad valetudinem meam attinet, bellè habeo; sed oblectationibus careo iis, quarum desiderium nequeo non molestè ferre. Cùm primèm huc venerim, visu gratiissimæ erant eæ res, quas in patrià nostrà,
rarò, aut ne rarò quidem, videmus;—olivæ, myrtus, mala aurea, palmæ, vineta, aromata, et in mediâ hyeme florum suavissimorum copia. Sed amotâ tandem eâ, quam novitas secum affert, jucunditate, fastidium quoddam subest ac fatietas. A mari Ligustico vix triginta passus distat diversiorioli mei fenestra; sed, ut pulchre Ovidius,

Una est immensi cœrula forma maris.

Nihil itaque restit aliud, nisi ut cum M. Tullio flufctus numerem, vel cum Archymede atque Archytâ arenas metiar. Credibile non est, quantum me hujusce loci tædeat, quan- tumque Oxonii esse cupiam, ubi vel tecum jocari, vel cum Poro philosophari possim. Velim, si non moleftum erit, ad me fæpius scribas; nam et tu quid agas, et quid à nostris agatur, certior fieri cupio; sed Latinè, si plæcet scribas, et hilarè, amovenda est enim ea quà angi videris trifitia. Me ama, quemadmodum ego te: humanioribus literis da operam, ut soles; musas cole; philosophiam venerare; multa scribe die, multa noctibus;
ita tamen ut valetudinem tuam cures diligentèr.
Vale.

Date Calendis Martiis, Anno 1770,
Nicææ Ligurum.

No. XIII.

JONESIUS REVICZKIO, S.

Nicææ Ligurum, Date 7 Calend. April. Anno 1770.

Credibile non est, quantum tuo angar silentio, aut enim, quod fieri nolim, literas meas 4 Calend. Febr. datas non accepiisti, aut, quod erit in jucundius, tuum ad me re- sponsum, it itinere excidit, aut denique, quod suspicari nefas est, tuæ penitùs effluxi memoriâ. Scripsi ad te ex hâc regione literas, non (ut de suis ad Lucceium ait Cicero) valdè bellas, sed eas tamen, quas tibi fatis gratas fore putabam, utpote quæ et bene per longæ essent, et multa de meis rebus continerent. Post de- bitum temporis intervallum, responsum tuum cupidè expectabam; quotidiè rogabam, num quæ à Vindobonâ literæ? Nullæ : idem alio die atque alio atque alio rogabam: nullæ,
Sollicitus esse coepi, et mea indiès vehementiūs augēbatur expectatio: nulla adhuc literae! et duo propē jam elapsi sunt menses, sed nihil abs te literarum. Ecquid adeò faciam? ecquid capiam consilii? Chartulas tuas (quas ad te remittendas volebas) vereor incertis tabellariis committere; tu iis interea haud facilē cares: cæterum, licēt eas, ante acceptum a te responsum, remittere nequeam; notas tamen meas hic subjicio, quas, si minus placent, in ignem conjice; sunt, ut velle videaris, omnino aristarchicæ et forsan morosæ nimis. Libellus tuus de re militari Turcarum, oppidò me deletabat; nihil eo vel utilius, et ad tempora accommodatius, esse potest. Cùm dubium sit, an hæc ad te perventura sit epistola, breviloquens esse cogor, ne prorsus cum venitis colloquar, et bonas horas inanitam. Huc urbi circiter Idus Apriles valedicam: iter Italicum, quod meditabar, in aliud tempus diffulti. Vale, mi Carole, et mei memor sis, ut ego semper tui. Cùm in Britanniam rediero, longiores et hilariores a me literas frequentēr accipies.
No. XIV.

JONESIUS REVICZKIO, S.

Tametsī priūs ex hoc loco decedere statui, quàm abs te responsum accipere potero, occasionem ad te scribendi prætermittere nec volo, nec debo. Valdē tibi affentior (ut in aliis omnibus) peregrinandi dulcedinem laudanti: nihil unquam aut utilius autumavi, aut jucundius. Quantō mihi gratior estet peregrinato mea, si mihi Vindobonam visere liceret, ubi tecum colloqui, tecum philosphari, tecum in loco desipere, tecum poēscōs reconditas gemmas eruere possem. Dum eā felicitate careo, jure quodam meo de cæteris, quibus abundo voluptatibus, malē loquor. Displicet Gallorum hilaritas odiofa; et obscurum quiddam habet cōli Italici placida sereneitas. Adeō mei amans sum (hoc est, adeō sum amens) ut me benevolentiam tuā digniorem esse putem quàm antehac. Necsis quantum ab illo muter quem in Angliā vidiēti. Fui adolescens, fui imprudentior; nunc me totum humanioribus Musīs devoeō;
et nihil vehementer peto præter Virtutem, quâ nihil divinius; Gloriam, quâ nihil mortali pretiosius; ac tuam denique amicitiam, quâ nihil dulcius esse potest. Ne litteræ meæ prorsus illiteratae sint, ecce tibi epigramma, quod nocte quâdam serenâ fecerat amicus quidam meus, et quod, ejus rogatu, Græcè verti. Tibi ut opinor placebit, nam ad Melagri et aliorum in Anthologiâ poëtarum mentem videtur accedere. Διδαξαίτης, &c.

No. XV.
JONESIUS REVICZKIO, S.

Id. Quintil. 1770.

Næ ego levis homo sum atque incertus! Totam Europam transvolo, nullibi diù commoror: in Liguriâ hyemavi; in Galliâ, verno tempore fruebar; Germaniæ finibus æstatem ago; si modò æstas vocari potest pluviosæ hæcce et ingrata tempestatas. Possum certè ab hoc loco chartulas tuas, sine metu, ad te remittere, ac te majorem in modum hortor, ne cuncteris eas in lucem proferre. Dignæ sunt, et tuo judicio, et doctrorum omnium lau-

Sed dandaæ amori sunt lachrymæ breves,
Quas sanguinis vis, quas pietas cupit.
Mox, nube abactâ, Sol tenebras
Discutiens, meliûs nitebit.

Crede mihi, à sletu, cum hæc legerem, vix temperare potui. Ita enim à naturâ afficior, ut magis pulchrâ ac tenerâ simplicitate movear, quàm elatiissimis poëseos figuris; inde fit, ut plus me delectent divini illa Pindari, Ὀσα ὅ
μη ἐφειλήμα Zεύς, et quàe sequuntur, quàm elaborata Aquilæ et Ætnæ montis descriptio. Ecquid adeò ad te mittam, ne prorsus immunis, tuo sfruar munere? Ecce tibi carmen, quod (si nihil alius) commendat certè vetuultas. Ridebis: non est illud quidem, in Antoniæ Delphinæ nuptias; immo laudes continet principis antiquissimi Sinensis, cujus nomen,
Ì memoriâ excidit; fcio μενοσυλλαβόν esse. Cùm opera Confucii à Coupletio aliisque reddita per-legerim, non potui non demirari cùm venerabilem sententiarum dignitatem, tûm etiam varias carminum reliquias, quibus ornantur philosophi illius colloquia. Carmina ea ex vetustissimis poëseös Sinicæ monumentis excerpta sunt, ac præcipuè à libro Xikim diœto, cujus in regis Gallicæ bibliothecâ nitidum extat exemplar. Statim mihi in animo erat, verba Sinica inspicere; codicem manu sumpsi, et post longum studium, odam unam cum versione Coupletii comparare potui, atque adeò singulas voces, seu potius figuras, ad αναλυσιν quandam reducere. Hanc igitur odam ad te mitto, ad verbum redditam. Mirifica est in eà cum majestate conjuncta brevitas: singuli versiculi quatuor tantùm constat vocibus. Unde fit, ut ἔλλαϊψις in iis sunt frequentissimæ, quæ carmen eò sublimius reddunt, quò obscurius. Addidi versionem poëticam, quâ unumquemque versum ad Confucii mentem exposui; luculentè necne, minùs laboro; tu modò judica: fatis habeo si tibi arrideat.
Minimè te latet, philosophum istum, quem Platonem Sinicum appellare audeo, circiter sexcentenos ante Christum annos floruisse; is autem hanc odam citat, tanquam suis temporibus perantiquam; est igitur pretiosæ vetustatis quasi gemma, quæ ostendit, in omni tempore apud omnes populos, eandem esse poëseós vim, easdem imagines. Restat aliud opus, de quo loquar necesse est; ne forte literæ meæ perlongæ 4 Calend. Febr. datae exciderint, in quibus totam rem ab initio denarravi. Vitam dico tyranni Persici Nadir Shah, quam è codice Asiatico Gallicè versam edidi; opus ingratum perfeci rogatu regis Daniæ, Angusti mei, quem magnam Europæ spem haud dubito affirmare. Is mihi in primis jussit, ut opus fidè et penè religiosè redderem; ut notas adjicerem necessarias; ut denique brevem de poësi Persarum dissertacionem operi subjun-gerèm. Pensum meum ut potui, nec fine faśtidio, persolvi; sed ita festinantèr ac pro- perè, (rex enim me identidem ut festinarem urgebat,) ut liber sit erroribus plenissimus, et præsertim dissertatio de poësi, in quà decem
Hafizi Odas vertere ausus sum, nec exemplari correlio (licet splendidissimo), nec ullo omnino usus commentario. Scripsi ad Rivestium Angliae vicarium, eumque rogavi ut ad te librum celeriter mitterit; quod spero facturum. Ignofce, amabò te, erroribus quos vitare forsitan in summa otii copiâ non possem, nocument in iis temporis angustiis. Ignofce, si duas Odas quas ad me misisti et cæteris adjecerim, cum Gallicam solummodò versione. Ignofce, si de amico meo, amica, ut par est, inciderit mentio; regem enim meum scire volui quanti te faciam. Ad cætera benevolentiae tuae indicia, haud parum accedet ponderis, si errores meos in hoc libro notare velis, præcipuè in dissertatione, quam separato volumine edere statui. Rex Daniae, ut accepi, opus meum vehementer probat, et mihi honores nescio quos meditatur; cogitanti enim illi, quonam me compensaret munere, dixit amicus quidam meus, vir nobilissimus, me pecuniam nec defiderare, nec magni facere, sed honoris, ut rebatur, esse appetentem.
Libellum tuum de Turcarum re militari ad regem mittendum curavi; tum quia eo lectori dignus est, tum quia te habet auctorem. Cave credas, me litteris hisce finem dedisse, quia nihil aliud habeo quod dicam; affluat enim animus meus rerum copiâ, et mihi longè difficilius est, styli impetum temperare, quàm scribendi materiam invenire. Sed nolo patientiâ tua usque adeò abuti, ut aures tuas nimiâ loquacitate defatigem. Valetudinem tuam, si me amas, cura.

No. XVI.

REVICZKI à Mons. JONES.

Vienne, ce 9 Août, 1770.

En vérité, Monseur, vous n'êtes pas fort à plaindre de ce changement continu de climats et de lieux où vous dites être engagé depuis un an entier. C'est le plus grand bien à mon avis, qui puisse arriver à un homme qui d'ailleurs a toutes les dispositions pour voyager; vous avez passé les rigueurs de l'hiver, sous un ciel doux et tempéré en Italie, le printemps en France et en Angleterre;
il vous reste à passer l’été aux confins de l’Allemagne, dans un endroit qui est le rendez-vous général de toute l’Europe, et où l’on voit d’un coup d’œil, tant de différentes nations assemblées ; cela n’est-il pas charmant ? ou n’est-ce pas là la partie essentielle des voyages, \( \text{πολλων ανθρώπων γνώσει} \) ?

Je sens pourtant combien un homme de lettres peut s’y trouver manquer de secours, et de commodités pour pousser ses études, et cela seul peut diminuer en partie le plaisir qu’on a de voyager. Je vous suis très obligé de la bonté que vous avez eu de m’envoyer cette pièce de votre façon, qui me paroit très rare dans son genre ; mais, de grace, depuis quand avez-vous fait l’acquisition de la langue Chinoise ? c’est un talent que je ne vous connaissais pas encore ; mais vous ne mettez point de bornes à votre polyglotte. J’en suis d’autant plus charmé que je pourrais au moins compter sur la fidélité d’une seule traduction de cette langue, le peu que nous en avons me paroissant fort suspect ; votre pièce a outre le mérite de l’antiquité, celui de l’élégance de
la version. J'attends avec impatience la vie de Châh Nadir, et je vous fais mes remerciements pour l'attention que vous avez en pour moi en chargeant le sous-secrétaire d'état de me faire tenir un exemplaire, je ne suis pas moins curieux de lire ce que vous y avez ajouté sur la poésie des Orientaux.

Vous êtes bien bon, Monsieur, de soumettre votre ouvrage à mon jugement ; vous favez combien peu vous risquez, et vous êtes bien sûr d'entrainer mon foible suffrage. J'y trouverai pourtant une faute que n'est pas même légère ; à savoir, la mention honorable que vous y avez fait de moi, qui l'ai mérité si peu, et qui l'aurais du moins taché de mériter, si j'avois pu m'y attendre. Il y a cettefois-ci quelques dames et cavaliers d'ici à Spa, qui tous ensemble valent bien la peine d'être connus. On me dit que milady Spencer est l'amie intime de la Princesse Esterhazy, vous connoitrez par son moyen un amiable et respectable Dame, et qui fait grand cas des gens de mérite.

Je n'ai rien à vous envoyer présentiment
qui vaille la peine; je me reserve ce plaisir pour une autre occasion, et suis en attendant avec tout le respect et vénération;

Votre très humble serviteur,

REVICZKI.

No. XVII.

REVICZKIUS JONESIO, S.

Viennæ, 16° Octobris, 1770.

Etsi nihil certi constare possit ex novissimis tuis literis, quo terrarum concesseris ex Thermis Spadanis, tamen ex hoc ipso silentio arguo te in praesentiarum Londini commorari. Opinionem meam corroborat tarda literarum tuarum perceptio; nam toto illo tempore quo in Hungariae divertens, hinc aberam, epistola tam exoptata frustratus fui, nec nisi in reditu diù jam hærentem ac penè obsoletam depreendi. Utinam eveniat, quod tantoperè concupiscere videris, quodve mihi summo gaudio foret; ut, nempè, post tot exantlata itinera, Vindobonam tibi visere licet. Leves et frivoli Galli; molles et enervati Itali; torpidi fortasse & morosi Germani.
ni, sed nec sic aspernandi, utpote qui pro eleg-
gantioribus naturâ dotibus, solidiores naï,
candore et innatâ quâdam honestate adversa-
rum animos devinciunt. Meâ quidem nihil
interest hoc de Germanis testimonium ad-
hibere; namque in Germaniâ non fecus ac
nuper in Angliâ peregrinus verbor; et nemo,
nisi rerum ac locorum ignarus, Hungaros
Germanis adnumeraverit, adeò genio, lingua,
moribus, ac naturâ ipsâ inter se dissidentes;
sed fatenda est ingenuè veritas, neque diffiteor
me hic locorum fatis ad nutum viam agere.
Tu, qui æquus rerum estimator es, facilè, ut
opinor, in eandem sententiam abibis, idemquo
de hoc populo judicium tuleris. Oppidô te
immutatum dicis; ideòque te mihi magis
placitum veras, quôd, sepulchris juvenilis
ætatis oblectamentis, totum te literis et virtutis
studio addixeris; at ego te talem revidere malo,
qualem in Angliâ cognitum admiratus sum,
nec vidi quidquid quod reprehendere possim.
In eo autem vel maximè te suspexi, quôd
feverissimas disciplinas et summum in literas
ardorem, tam fìcitè luﬁbus et voluptatis

temperare noverla. Cave ne ita te studiis immergas, ne vitae gaudia, parum per se dura-
tura, praetermittas, quibus tanta cum literis est affinitas, ut iis nemo, nisi sapientia et erud-
ditus, recte frui censendus sit: Cave etiam, ne idem tibi eveniat in provectioni ætate con-
queri quod adolescenti illi Horatiano, dicenti:

Quae mens est hodie, cur eadem non puero fuit?
Aut cur his animis incolam non redeunt genæ?

Quod autem Musas pudicas et av Modeitas esse aiunt, id fabulosum planè et soli fictioni con-
veniens est; nam et ipsæ carmina jacere inter molles pulvilloS amant.—Jam ad alia digredior,
—Versionem tuam libri Persici, quam jam aliás polliceris eras, immo etiam misisse fig-
nisaveras, hucusque non vidi, neque cur nondum appulerit intelligo; ac proinde ob-
secro, ut ubi deliteat inuestiges. Carmen Anglicum venustissimum ejusque duplicem
ac elegantissimam metaphrasín magnà cum delectatione legi atque etiam relegi; miror
autem quòd tam parum contentus esse videaris Latiñâ, quæ mihi mirè placet.

B B 2
Dii Deaeque perdant ves ex twn ἀποφρήτων nostros, qui mihi per hos sex menses pollicitis sint, se complures meos libellos ac literas ad te missuros; quod eos necdum fecisse video, nec statim facturos arbitrò: aïunt se occasionali nem nondum habuisse, et propter bellì Hispani cum suspicionem (quæ jam nulla est) diutinis impediri negotiis. Nequeo tamen à me impetrare quin ad te scribam; multa enim dicenda habeo; quàm vellem coram! Jam indè à reditu meo in Britanniam permagna curarum varietate sum quasi irretitus: circumstant amici, sodales propinqui; hortantur ut poësin et literas Asiaticas aliquantísper in exilium ire jubeam, ut eloquentiæ et juris studio navem operam, ut in fori cancellis spatiar, ut, uno verbo, actor causarum, et ambitionis cultoriam. Equidem iis haud ãgrè morem gesì, etenim solus per forenses occupationes ad primos patriæ meæ honores aperitur aditus.
Mirum est quàm sim philóðóyos kai philótynos. Ecce me adeò oratorem. Erunt posthac literæ meæ ambitus ueret: et, si velit fortuna ut ad capellam rempublicam aliquando aggrediæ, tu mihi eris alter Atticus, tu mihi confiliorum omnium, tu mihi arcæorum particeps. Nolitamen putare me omninò mansuetiores literas negligere: poëmata quædam patrio færmonæ scripta in lucem propediès edere statui; tragœdiam Soliman dictam in theatrum tunc adducam, cùm histriones invenero dignos, qui eam agant: præterea poëma epicum ingentis argumenti (cui Britanneïs nomen) contextere institui; sed illud sánè eösque differam, donec mihi otii quiddam, cum aliquâ dignitate junctum, concedatur. Interè bellissimos lego poëtas Persicos; habeo codicum manuscriptorum lautam copiam, partim à me coëmptam, partim mihi commodatam; inter eos, complures sunt historici, philosophi, et poëtæ magni apud Persas nominis. Poëma Jamii quod Yûsuf Zuleikha vocatur, mihi in primis placet; singula disticha (quorum inftar quattuor mille et septuaginta continet) sunt veræ stellulæ,
mëra lumina; sex hujus libelli pulchermissa exemplaria Oxonii habemus, quorum unum accuratè scribitur, vocalibus insignitur, et notis Golii illustratur; aliud exemplar ipse possideo, quod, si tempus suppetat, excudi curabo. Tu interesse ecquid agis? Pergifne Hafizum tuum ornare, illuminare? Equidem perlibenter opem meam (quantula sit unque) editioni ministrabo, si velis Londini librum tuum excudi; sed vix puto quenquam hymnorum suis illum sumptibus excusurum, nisi sint Hafizi carmina vel Anglice vel Gallice versâ; nam credibile vix est quam pauci sint in Anglia viri nobiles qui Latinè sciant. Suadeo itaque, ut notas et versionem fidam Gallico sermo facias; poteris tamen Odas abs te Latinis versibus redditas operi subjungere: puto etiam linguam Gallicam vestratibus gratiorem fore quam Latinam. Satis benè se habet nova Meninskii editio; novorum characterum Arabicorum specimen ad te mitto, in quibus si quid minus elegans videas, amabo te, quàm primum edias, ut citissime corrigatur. Unum Hafizi carmen tabulâ aeneâ incidi curavi; et forsan
(li aurum abundet) totum Jaymii poëma eodem modo incidi faciam; quod opus chartis sericis impressum, et ornamentis illustratum, arbitror Bengalæ præfecto et cæteris Indiae principibus gratum fore. Liber meus ad te missus, ubi lateat necio; sed aliud exemplar, idque nitidius et correctius, ad te primâ occasione mittam, unà cum libello de literis Asiaticis, nuper edito, et Grammaticâ meâ linguae Persicae, fatis bellè excusâ; in quà si quid repertas minus accuratum, si quid omitti videatur, oro mihi dicas, ut in alterâ editione illud mutetur, hoc addatur. Librum de poësi Asiaticâ tune in lucem proferam, cùm mihi aliquantulum detur otii. Ne tamen putes me vna oblectamenta, quæ secum afferunt adolescentia, spernere; imò me, ut neminem, delecat cantus et saltatio, et modicus vini cyathus, et puellarum (quarum est Londini festiva copia) divina pulchritudo: sed omnibus vitæ gaudiis facile antefero illam, illam quam perdite amo, gloriam; illam per aquas, illam per ignes, illam diebus, illam noctibus persequar. O mi Carole, (liceat enim te, missis formulis,
veteri simplicitate alloqui,) quanta mihi fere 
aperit sylva! Si vitae spatium duplicetur, vix 
mihi satisfaciat, ad ea quae in animo habeo 
tam publice quam privatim recte perficienda. 
Vale!

No. XIX.
JONESIUS, D. B. S.

Londini, 6 Kal. April, 1771.

Liber iste Persicus, quem possides, 
gemmate quavis est pretiosior. Eiusdem pos-
sidet exemplar tuo similimum vir undequa-
que docissimus Meninskius, quem suo more, 
hoc est, inelegantum ac parum Latinè ita de-
scritit "machnulesfrar. Ga-
" zophylacium arcanorum aut mysteriorum, 
" liber pretiosissimus, quippe elegantissimo in 
" Persia stylo et charactere scriptus, insignibus 
" imaginibus distinctus, et vix inveniendus: 
" atque in eodem codice libri præterea quin-
" que alii continentur, chusru 
" ve-shirin, et Leili wa meg' 
" nun historiae factæ amatoriae; tres verò re-
liqui morales, "best peyker " asbref nam'ei Iskender, et " Ikbâl na'meh: codex est pretio 200 aureorum aëstimatus." Hinc de vero libri tui pretio judicare potes. Equidem alia quae-dam subjungam, et, ut poëta, haud verebor affirmare sex bellissima in hoc libro poëmata, magis ob poëseos pulchritudinem, quàm ob scripturæ elegantiam, et imaginum nitidos colores, essè pretiosa. Auctor fuit percele-bratus ille Nezami, cui agnomen Kenjuvi; qui sub finem sæculi duodecimi, regi Thogrul Ben Erflan, illuстро bellatorì et literarum fau-tori, deliciis erat. Liber quinque complectitur poëmata, quorum ultimum in partes dividitur duas: primum, quod arcanorum thesaurus vocatur, multos continet fabellas et multa colloquia de hominum officiis ac rebus humanis; in illo sæpè inducitur rex Persarum celeberrimus Nushirván, qui sub finem sæ-culi sexti contra Justinum primum, et Jus-tinianum felicitè bellavit: illo regnante, natus est Arabûm legislator Mohammedes, qui illum
ob justitiam, in Alcorano collaudat; illum poëtæ Persici Sádi, Hafez, Jami, aliique perpetuò laudant, et unus ex iis bellè ait:

ζήνετα αὐτῷ γένος Κρησίου καὶ Νουσείρων βασιλέων

"Nomen Nushirván fortunatum ob justitiam vivit, licet multum elapsum sit temporis, per quod Nushirvan ipse non amplius manet." Secundum poëma juvenis amabilissimi Meg’nûn, seu amentis, ita ob amorem infantum dicti, et Leilæ pulcherrimæ puellæ vitas continet. Tertium amores complecitur regis Khofrois è Saffanianorum familiâ vicisimis tertii Nushirvani nepotis, et formosissimæ virginis Shirinæ feu Dulcis. Quartum septem figure nominatur, et regis Beharam, quem Græci ineptè, ut solent, Varanam appellant, historiam narrat; præcipuè verò septem illius palatia descript, quorum unumquodque diversum à cæteris colore habuisse dicitur. Quintum Alexandri vitam, ac res gestas de narrat; verum enim verò sciemendum est, Asiaticos omnes regem Macedonum à perantiquo
tege Secander dicto non distinguere, sed atra
borum facta ridiculè commiscere. Hæc habeo
qua de libro tuo dicam, non conjecturâ fretus,
sed certè sciens me vera dicere. Lætor ad-
modùm collegium Sui Johannis Cantabrigiensis
hunc thesaurum, te dòntante, possessorum: ac
spéro in Academià vestrâ aliquos futuros, quî
poëtâ venustissimi Nezami elegantias poterint
animo comprehendere. Si quis pleniorem
poëtâ hujuscè notitiam habere velit, consulat
opertet librum jucundum, cui nomen vitae
poëtarum Persicorum, auçtoë Deuletîshah Sa-
marcandio, cujus vidi Lutetiis pulcherrimum
exemplar.—Vale!

No. XX.

REVICZKIUS JONESIO, S.

Viennæ, die 10° Octobris, 1771.

Jam propè annus est elapsus, à quo
occasionem prætolor, quà libellum, te pro-
bante, in lucem emissum, ad te mitterem, quin
ullam haçtenûs potuerim adipisci; nunc de-
mum opportunè evenit diœcessus in Angliam
viri amicissimi, τῆς ἐπὶ τῶν ἀποδητῶν Britanniae le-
gationis, qui mihi officium suum spontè ob-
tulit, et opus hoc meum, aut, si mavis, tuum, ad te deserri curare est humanissime pollinitus. Eadem fidelia cuperem etiam gratum animum, pro transmisslo mihi munere, contes-tari, sed grates perseverare dignas non opis est nostrae; fut erit tua dicere faeta. Oppidò miratus sum studium et doctrinam ac vel maximè diligentiam in triplici opere quo mihi gratificatus es, sed erubui laudibus quas mihi intemperantèr prodigis. Multum fanè tibi literae et literati omnes debere fatebuntur, si eodem deinceps, quam cepisti, orientalibus literis operam navaveris. Scire percuperem quo honore remuneratus sit virtutem et la-borem tuum Rex Daniae, aut, illo auctore, Rex Angliae, ut tibi et bonis omnibus, qui te sequè ac ego diligunt, gratari possim, utque noble tuum ingenium condignè præmiatum lætari valeam.—Vale!

No. XXI.
JONESIUS REVICZKIO, S.
Oxonii, vii Id. Decembres, Anno 1771.

Abs te per hos ménfes (imo potius annos) tredecim, ne literulæ quidem! Binas
equidem ad te literas miseram, unas Non. Mart. Latinè scriptas et benè longas, alteras Gallicè exaratas currenti, quod aiunt, stylo. In iis quid egerim, quid agere meditarer, in quo vitae cursu esset, ad quas dignitates aspiraret ambitio mea, feci te diligentissime certiorem. Libros meos quatuor, ut opinor, accepisti, quos D. Whitchurch, legato Anglico in tūn seqūō, secum, meo rogatu, Vindobonnam tulit. Illum, adolecentem bonæ indolis, et literarum peramantem, dignum esse scito quem utaris familiariter. Hocce literarum ad te afferet D. Drummond, homo literatus, quem medicæ artis studium, quod in hâc insula non te latet esse perhonorisicum, isthie proficisci incitavit, secundum Homericum ilud, ἵππης ἀνήρ πολλῶν αἰγιδίων ἀλλαν.

Eos velim ita tractes, ut sciant meam commendationem apud te plurimum valere. Accipies eodem tempore oratiunculam quandam meam, in pulchellum, nescio quem, terrae filium qui Academiæ nostræ conviciari ausus est: non impune, ut videbis, si quid apud istiusmodi
Equidem, simul ac de belliRussici exitu certior factus fuero, legationemTurciam apertè petere constitui; nunc occultè et susurratìm. Rex, optimè in me affectus; optimates satis benevoli; mercatorum societas admodum mihi favet: illud folum vereor, ne quis competitor potentior in scenam prodeat, et me curfu prævertat. Si petitio felicitèr evaerit, dii boni! òs kalayevanìsòmâi; primùm, tuo Vindobona fruar colloquio: dein literis Asiaticis madebo; Turcarum mores ex abditissimis fontibus exhauriam—sin aliud contigerit, filosophìov. Erit forum; non de erunt, ut spero, causa; erit litium, plena mesfis; restabit eloquentiae studium; restabit poësis, historia, philosophìa, quorum singulis rectè colendis vita nostra hæce humana, òmòvô, vòv òpouìv èvì, vix sufficiet. Multa alia habeo quæ dicam, sed me imperiosa trabit,—non Proserpina, ut spero, at si qua est fori ac judiciorum fautrix Dea. Longiores literas expecta: tu interèa ad me quàm longissimas, mitte. Te unicè ac fraternè diligimus,—Vale!
Quantà cum voluptate, quantâque admiratio tui, historiam de bello Indico legerim, facilìus possum animo complecti, quàm verbis enarrare: ita enim dilucidè abs te consilia, res gestæ, et rerum eventus declarantur, ut iis profectò, dum legebam, non mente solùm sed re interesse, non tam lector, quàm actor esse, visus sim. In primis mihi placebant vitæ ac naturæ hominum, aut rerum gestarum gloria, aut sapientiæ laude florentium, abs te declaratæ; nec minorem narrationi venustatem affert, locorum insignium descriptiones, velut illa Gangis fluvii planè graphica; et sànte animadverti non modò poëtas, sed politiores omnium ërè ætatum historicos in fluviiis describendis haud parum artis ac studii posuisse: sic Achelœum Thucydides, Telebœam Xenophon describit, uterque suo in genere egregiè; sed hic, ut semper, venustè ac breviter; ille, ut sapiùs, elatè atque horridulè. Ad genus
dicendi quod attinet, si elegantia et in verbis constit, et in verborum collocatione, quam elegans oratio sit oportet tua, in quâ verba lectissima, semperque apta ad id, quod significant, ordine pulcherrimo collocantur; quae laus est in scribendo propè maxima. Quôd si historiæ tuae partem alteram, quæ à te jamdudum flagitatur, in lucem protuleris, cum bonis omnibus ac tui similibus gratum feceris, tum nominis tui famam latiùs diffusideris: nec justum videtur ornari abs te ac celebrari regionem Coromandelicam, si negligatur ea, quam rex quidam Indicus delicias terrarum vocitabat, Bengala.—Vale!

No. XXIII.
JONESIUS F. P. BAYER HISPANO, S.


Libelli tui de Phænicum Lingua et Colonis, qui dubito doctiorne sit an jucundior, bellissimum exemplum accepi; et quamquam vereor, ne aurea æneis, tanquam Homericus.
Life—V. II. C C
ille Diomedes, permutare videar, mitto ta-
men ad te, in grati scilicet animi testimónium,
commentarios meos poëseos Asiaticae, qui si
ubi arrihere, id scito magnae mihi volup-
tati fore.—Vale!

No. XXIV.

JONESIUS H. A. SCHULTENS, S.

Id. Jul. An. 1774.

Adolescentulum summae modestia,
diligentia, virtute praeditum, cui nomen
Campbell, quique ad te hoc literarum
pertulerit, majorem in modum tibi commen-
do. Is in Indiâ mercaturam facturus est;
fed priusquam longam istam et molestam
navigationem susceperit, sermonibus quibus-
dam Europaeis atque Asiaticis, et ex
his praecipue Persico, addiscendis, operam
est daturus. Quantum illi vel in studiis vel
in negotiolis adjumenti afferre poteris, tan-
tum mihi allatum autumaverò; ipsum præte-
reâ tibi semper devinxeris.

Quid agit Haririus nostrer? Ecquando abs.
te ornatus, probibit in lucem? Nos in foro tempus consumimus; quicquid otii datur, id omne legibus interpretandis historiisque legendi conferre cogimur. Commentarios meos ad te misi, quos te spero accepiisse. Vale.

No. XXV.
H. A. SCHULTENS

Quoties, amicissime Jones, fortunati ejus temporis, quod in beatâ vestrâ insulâ transegì, subit memoria, toties animum sentio miro quodam voluptatis sensu perfundi, à gratissimâ recordatione jucundae tuae atque utilissimae, quâ frui mihi licuit, confuetudinis. Simul verò tui desiderium tam vehementer excitatur, ut absentiam tuam feram ægerrimè. Quam animi ægritudinem fin minus tollere, at lenire potest, dulce epistolærum commercium. Et reverès non illud

C c 2
tempus indè à redivo in patriam effluxisset, absque ut nihil prorsus de me audires, nisi cum ipse variis, iisque insolitis, negotiiis suiis sem distictus; tum timuiissem, ne studiorum tuorum molestus esset interpellator. Tollit hunc metum gratissimum, quod nuper à te accepi commentariorum tuorum munus, quod eò mihi gratius accidit, quo videere inde licuit, mei memoriam tibi nondum excidisse. Maximas omnino ago habeoque gratias pro tergo illo tuo, atque elegantissimo libro, quem summà aviditate legi, perlegi, relegi, et, ne vivam, obstupui. Simul tamen sincerus Musarum nostrarum amator deplorandam illarum fortem indolui, quibus in summà cultorum suorum penuria tantum virum eripiunt rauca fori jurgia. Ergone eas non habent venustates, eas gratias, ut aliis quae not nisi opes et honorum titulos dotem adferunt, præferri mereantur? Ergone non ita placet sola earum forma, et habitus elegantissimus, simul et suavissimus, ut cultores alliciant, qui, spretis aliis, perdite eas ament, iis folis fe oblectent, atque toti cum iis sint? Ignot-
cas, mi Joñesì, talia amicè tecum expostulanti.

Operis tui non nisi paucà, duo fortè vel tria, exempla hucusque ad nos sunt delata. Fac, quæso, ne illorum copiam ulteriùs nobis invidea librariorum socordia. Accipies brevì orationem, quam hic loci habui, inauguralem de finibus literarum Orientalionium proferendi. Tumultuarìe confecta, non potuit ita elaborari ac debuisset, atque ipsè vellem, modò per tempus licuisset. Jucundissimum, quod obeo, munus hoc solum habet molestitar, quod nondum liceat liberè quod velim divagari, atque in institutionibus grammaticis, lectionibus exegeticis Veteris Testamenti, et enarrandis antiquitatibus Judaicis, tantum temporis consumere coger, ut parum vel nihil legendis auctòribus Arabicis, multò minus Persicis, superfit. Sed tedium hoc èò libentiùs fero, quò, si citò devoretur, majus inde otium mihi brevì fit nasciturum. Et ubi semel omnem hanc lectionum farraginem singulis annis repetendam chartis mandavero, liber et mei juris potero totus his studiis incumbere. Mei-
danenfem edendum succipere jam certum mihi est deliberatumque. In editione paran-
dâ duo ad minimum lustra erunt impendenda. Quanta enim tum ipsius linguae, tum historia-
rum, rituum, et morum Orientalium cognitio ad id requiratur, fine quibus tamen tantum opus ne conandum quidem est, ipsem et probè nòstì. An verò hic fœtus, ubi ad maturitatem pervenerit, obstetricantem manum facilè inventurus sit. Scheidius Professor Harderovicensi in edendo Gieuhario occupatur. Sumptus tanto operi imprimendo necessarios cùm ferre non valeat, difficultatem hanc putat sublatam iri, si 28 fasciculos, pro numero literarum divisos, seorsim in lucem emittat; ita ut pecunia ex primo fasciculo, qui literam j continebit, parata sufficiat im-
primendo et sic porrô.

Cæterum novi, quod ad te scribam, nihil est. Quàm vellem tui iterum videndi copia mihi fieret! Si id in te efficere valeat per glaciem currendi ardor, ut Bankfium vestrum, mitatus eum in finem huc venires, jam non

—Tu velim scribas ad me quid agas; quid agant optimæ illæ tuæ mater et soror, quas meo nomine plurimum quæso salutes, easque certiores reddas, gratissimum me animum servare et semper servaturum pro insigni humanitate et variis officiis, quibus me fidi devinxerunt.—Cæterum de me sic judices, quantum ego possum, me tibi, omnibusque tuis summo cum studio praestò semper futurum. Vale, mi Jonesi, meque ama.

Scripsi Amstelædami,

9 Sept. 1774.
Ferè oblitus eram de princepe nostro Damasceno Yuseph (nī fallor) αβας ad te scrip-
fiisse. Valde doleo eum tam diū hic latuisse, ut biduo antequam hinc Bruxellam peteret, 
me primum inviserit. Mirè delectatus fui indole ejus liberali, generofà, et verè Arabicā. 
Neque elegantiori doctrinā videbatur destitus. Sed de his tu meliūs judices, quàm 
ego.—Ego hominem, quamdiu vivam, ama-
bo, cujus jucundi sermones me febri laboran-
tem ita recreārunt, et totum quasi occupārunt, 
ut peßimo morbo redire cupienti nullus locus 
superēssēt.

Si velis ad me scribere, quod quæso facias 
citissimē, hæc fit epistolæ inscriptio:

A Monf. Schultens,
Profeßeur en Langues Orientales,
Amsterdam.

Accepi nuper catalogum librorum, qui 
apud Whitium venales profiant. Nifi mo-
le tum fit, gratissimum mihi feceris, si ipsum 
 kubeas hos libros mihi reservare, quos brevì 
curabo, simul missâ pecuniâ, ut huc deferan-
tur;
No. 419 Elmacini Historia Saracenica—18 Sh.
1100 Herbelot. 31. 3 Sh.
1471 Geogr. Nubiensis versio. 4 Sh.
5909 Eutychius. 15 Sh.
2091 Hunt in Proverbia VII. 1 Sh.

No. XXVI.

JONESIUS H. A. SCHULTENS, S.


Gratissimas abs te literas accepi, datas V Id. Sept. sed feriūs quàm vellem mihi redditas, quòd in maritimâ Cantii parte æstatem egi, et nuper admodūm Londinum redii; Commentarios meos abs te et patre tuo probari, vehementer gaudeo; quòd addis amicissimè tu quīdem et humanissimè, àgrè te ferre, me politioris doctrinæ desertorem esse, agnosco benevolentiam expostulationis tuae. Sed, mî Alberte, non est integrum; jacta est alea; libri mei omnes, cùm impressi tûm manucripti, præter eos, qui ad jureconsulti et oratoris officium pertinent, in arcâ Oxonii etiantur;
et statui, per viginti minimùm annos, nullis rebus, nisi aut forensibus aut politicis, operam navare. Consilii mei rationes longo sermone persequi non est necessarium: illud sufficiet dicere, me, si Romæ vixissem aut Athenis, oratorum et illustrium, civium labores, vigilias, pericula, exilium, invidiam, mortem denique, vel umbris poëtarum vel philosophorum hortis antelaturumuisse. Idem faciendum in hâc Anglorum republicâ, quæ nec Romanæ nec Atheniensis cedit, et sentio, et à pueritiâ sensi, et semper sentiam. Porro autem, tamen tametsi literarum politiorum venußatem facilè agnosco, tamen valdè me delestat id quod à Neoptolemo in tragœdiâ dicitur, Philosophari juvat sed paucis; et illud Hippocrateum, 'O βαχύς, ἦ τέχνη μαχα, ὅ καρπος ἐξ. Strenuè denique assererabo alias esse majores artes, quæ non solum fructus, sed et dulcitissimos fructus, asserunt. Quid! nullamne attulit animi voluptatem divina illa Matthesis Archimedi, geometrarum principi, cum in theorematem demonstrando adeò intentè cogi-
tationem defixisset, ut captas esse Syracusam non sentiret? Quid! ullam rem jucundiorum aut nobiliorum esse putemus, quæm juris patrii unum studium, de quo velim in memoriam revoces quid dicant in Ciceronis de Oratore libris L. Crassus et Q. Scaevola? Quid! exigit mañe. Suada m illam, cujus medulla ab Ennio dicitur Cethegus, qui et flos populi ab eodem vocatur, aut Thalæ aut Polyhymniae suavitatis palmam concedere? Quid! estne alius qui non M. Tullii similis esse, cujus, cum in omni mallet vitam tum in studiis, exemplar et quasi ideam mihi proponam, quæm aut Varro aut eruditissimi viri, aut Lucretii, poëtae ingeniosissimi? Quod si verè insuave et horridum suisset juris nostri studium, quod est longè fecus, tamen reprehendendus non esset, si cum veteribus sapientissimis, et cum ipsis sapientiæ deæ, Athenarum fautors, Minerva, fructuosam atque utilem olivam sterili lauro anteponerem. Ut apertè loquar; non est mei stomachi nobilium virorum arrogan
tiam, quæ à poëtis et literarum cultoribus de-
voranda est, perferre. Hæc tibi amicè expostulanti, amicè respondeo; tuam autem voluntatem, egregiè in me perspectam et cognitam, fecit mihi perjucundam esse. Orationem tuam avidè exspecto. Labores tuos omnes, et praecipue Meidanense, opus biluстре, fortunet Deus! Mens sit, oro, fortis et constans docetissimo Scheidio, ut opus immensum quod meditatur, Atlanteis humeris sustinere valeat. Industriam ejus, omni laude dignam, admiror; sed post Meninskii fatum, non loquor de opere, sed de ipsius miseriis, non est viri prudentis (et qui fìbi haud sapit, nihil sapit) navem suam tam incerto mari, atque adeò propè naufragii periculo exponere. Rege dignum opus est, fateor; sed cenfum requirit regis. Verè tibi gratular, gratulantur tibi mater et foror mea, felicitate nuptiarum tuarum. Schultenfiæ tuae, quam amabilissimam esse certò scio, et patri tuo, viro optimo, salutem impertio plurimam. Gratum habeò, quòd me Amstelami videre cupis; mihi quoque summæ erit voluptati tecum in patriâ tua colloqui;
quod si tua frui liceret consuetudine, glacies vestra Hesperidum hortis esset amoenior, nec ipsa Tempe adire magis cuperem; sed, propter forenses occupationes, aestas mihi ad peregrinandum erit commodior. Polliceor tibi me, vel anno proximo, vel post eum venturo, mense Julio aut Augusto, apud te perlibenter commoraturum.

Josephum, hominem Syrum, tibi placuisse laetor, et gaudeo illum per Germaniam iter facturum esse. De illo fatis longa est historia; qui, nisi ego primariis hujus civitatis viris, qui apud regem plurimum valeant, sedulò exorassem, Londini aut vixisset miserrimus, aut mortem obisset immitterò. Libros quos emere voluisti, tibi reservat Bibliopola. Literulas ad te meas Idibus Juliis scriptas, quas ad te perferendas dedi adulescenti Campbello, nondum, ut arbitror, accepiisti. Regis Hispaniae filius, Gabrielis, princeps juventutis, ad me misit Sallustium suum splendidissime impressum. Id mihi summo honori duco, gratiasque perdidgenter egi. Audiisti sine dubio
de Brucii, hominis Scoti, peregrinationibus in Syriae, Arabiam, Abyssiniam, Nubiam, Aegyptum;—cui non domus sua nota magis est, quàm Rubri Maris littus, et Nili fons.—Multos secum attulit codices Ethiopico fermonem scriptos, et, inter alios, Enochi vaticinium, librum antiquum, sed inter Sibyllina volumina numerandum.

* * * * *

Dum hæc scribem, venit ad me quidam qui attulit codicem, ut aiebat, manu scriptum, quem à Montacuto, nobili Anglo, Venetiis acceperat, ut ad me perferret. Aperui librum; inveni bellissimum et perfectissimum Motanabii exemplar, cum epistolâ versibus Arabicis ad me scriptâ, ab Abderrahman nescio quo, quem fortasse in Asia Montacutus viderat. Gratissima est docti Arabis in me benevolentia; versus apposui; neutiquam me dignor tam exaggeratis laudibus; sed nosti magniloquentiam Asiaticorum. Noli jam putare me Motanabii poëmata continuè perlecturum; latebunt Ox-
onii, cum cæteris istis similibus thesauris meis. Velim tibi persuadeas te à me plurimi fieri, nec quidquam mihi jucundius esse poffe, quàm abs te sæpissimè longissimas epifolas accipere. Cura ut valeas, meque, ut facis, amare pergas.

No. XXVII.

JONESIUS F. P. BAYER, S.


Vix réperio quibus tibi verbis agam gratias, quod Sallustii historiae chartæ splendidissimæ perpulchrè impressam, et in fermo-nem Hispam eleganter conversam, ad me mittendam curaveris; eodemque me, novo hominem et privatum, honore affeeris, quo non nisi magnos reges et illustres academias, antea dignatus es. Sed incipienti mihi litteras ad te mittere, dubium omnino visum est, gratularerne tibi prius de praestantissimo interpretationis scriptore, an gratias agerem quod
mihi adeò jucundum tui μεγάλων dedìsses.
Auguror fæ nec clarius lumen bonarum artium,
ac scientiarum accessurum patriæ tuæ, in quà
regius adolescens eo sit ingenio èaque doctrinâ
praeditus, ut historicorum Romanorum princi-
pem luculentèr interpretari, notisque eruditis
illusìrare possìt. Quàm paucì sunt in aliis re-
gionibus juvenes primarii, qui tantum opus
perficere aut velint, ìf possìnt, aut possìnt for-
tasse, ìf velint! Sallustii gravissimum opus,
sapientiâ et dignitate plenum, bene intelligere,
permagnum est; aptè illusìrare, egregium;
bèlìe vertere, admirandam. Hæc omnia ìf
vir privatus effecisset, laude dignus esset; ìf
adolescens, honore decorandus; ìf et juvenis
et princeps juventutis, summis honoribus præ-
conii more persequendus.

Linguae vestræ studium doctissimæ com
plures jam annos intermisi; sed memini me
Alonzi heroicum poëma, Garcilassi carmina,
Cervantis lepidas fabellas, magnà cum volup-
tate legìssè. Nihil tamen, ìta fortunatè vivam,
elegantius aut politius legi, quâm Salustii ver-

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stonem; et libenter docissimo auctori assen-
tior, cum dicat in proemio, "linguam vestram
"ad Latini sermonis gravitatem proxime ac-
"cedere." Pergat igitur juvenis amabilissi-
mus cum de patriâ sua tum de humano genere
bene mereri; efficiatque ut omnibus hujus ævi
principibus viris facile sit anteponendus. Si
mihi liceat eloqui quod sentio, auctor sum ut
M. Tullii ferè divinis operibus quâm diligen-
tissime navet operam; quæ neminem unquam
legisse puto, quin legendo factus sit et eloquen-
tior et doctior. Digna est admirabilis illa ad
Quintum fratem de provinciâ administrandâ
epistola, quæ ab omnibus in terrarum orbe re-
gibus memoriter quotidie recitetur. Digni
sunt libri de Officiis, de Finibus, de Quæstioni-
bis Tusculanis, qui centiès perlegantur. Dignæ
Orationes ferè sexaginta quæ in omnes Europæ
linguas convertantur. Nec vereor affirmare
sedècim illos epistolaram ad Atticum libros
historiis ferè omnibus (Sallustio excepto) præ-
fiare. Quod ad tua ipsius opera attinet, liber

tuus jucundissimus à me diligentèr et lectus est

I.f:—V. II.

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No. XXVIII.

JONESIUS G. S. MICHAELI, S.


Peto à te ne me putes libros tuos aut non legisse, aut lectos neglexisse. De fabulis Hebraeorum neque à te prorsus dissentio, nec tamen usquequoque tibi assertior. Nolui igitur, re nondum satis exploratâ et cognitâ, ab opinione vulgari recedere. Caeterum commentarios nostros abs te probari lae tor. Quod quæris, serione Musas Asiaticas et politiores literas deseruerim, nihil scito esse verius; nec per viginti annos quidquam dehis rebus aut scribam aut meditabor. Totus in foro sum, et in juris
Etsi his diebus, quibus molesti et infoliti labores totum me occupatum tenent, ne id quidem temporis mihi supereft, ut de epistolis exornandis cogitare liceat, tamen non potui doctissimo Bjornstahlio nihil literarum ad te dare, cùm ut haberet, quo optatus ipse aditus ad te patefieri; tím, ut videres, me tui non immemorem vivere.—Jucundum tibi erit cum Sueco nostro Philarabe colloquium. Non tantùm enim multorum hominum mores vidit et urbes, sed Orientales etiam literas et callet egregiae et amat vehementer. Deliciis (non olim, ut scribis, sed etiam nunc) tuis addìctum scio pergratum tibi futurum.—Accepi utrasque tuas literas. Priores, quas Campello dederas ad me perferendas, reddidit mihi ejus avunculus Cunningham, mercator hác in urbe degens.
Ipsum adolescentulum nondum vidi. Missus est in ludum quendam aliquid milliarius hic dispositum. Si hic redierit, conabor, quacunque in re potero, memet utilem ei praefare:—ad alteras brevi responderebo. Tu interim, mi Jane, fac ut valeas, meque amare perge, Optimam tuam matrem et fororem, caeterosque communes amicos, meo nomine salutes quam plurimum.—Vale.

Dabam Amstelodami,
vi Januarii, 1775.

No. XXX.

JONESIUS REVICZKIO, S.


Noli putare me tui oblitum, quod raras a me literas accepiisti; neque enim habui cui recte fasciculum darem, nec tabellaris incertis λισχη nostram familiarem volui committere. Nescio præterea an hoc literarum ad te perventurum sit, et vereor de re quâlibet apertiùs, ut soleo, loqui; cùm tua ad me humanissima epistolae, Varsoviae Idib. Jan. data, resignata mihi reddita sit, quod puto hanc nostram fore, priusquam tu illam recipies. Me scito infinitis
in urbe et in toga occupationibus impediri, quod minus literis dem operam. Libros edidi duos; quos tum demum accipies, cum aliquem invenero, cui prudenter eos committam. Scribe ad me litteras, amabo te: nihil mihi amicitia tua jucundius esse potest. Quam vellem aut tu huc venisses, aut ego istuc, ut una vivere possimus. Diäpicuit mihi legatio Turcica. Viam in patria, quae bonis civibus haud facile caret; jamdudum enim σαλέυει. O, quam lætacer, si te huc legatum vide possem: haud inviderem aut Europæ aut Asiae regibus! Tu interesse, mi Reviczki, etiam atque etiam vale!

No. XXXI.

REVICZKIUS JONESIO, S.

Quantâ sim lætitia affectus, acceptis tuis amantissimis litteris, facile perspicies, si amorem in te meum plenè cognitum habueris. Ego occupationibus quibus eram haœtænus impeditus, frequentiùs hoc tanto solatio frui non potui, idque humanissimè à te factum agnosco, ut eo tempore acciperem tuas literas
quò non expectarém. Etiš autemtutius fôrê crediderim nequid literis committamus, quod, si prolatum sit, molestè feramus; tamen resignationem epistolæ meæ, de quâ me edoces, casui potius quàmstudio tribuo. Non dubito quin occupatissimus fis, cùm te forensibus exer-citationibuš totum dedideris. Quare non equi-dem jam te rogo ut ad me affiduò scribas, sed hoc te scire volo, quòd mihi ad scribendum plus otii quàm antè contigerit, postquàm ex-ægis nuperrimè biennalibus comitiis (tædio autem sæcularibus) laborem penè omnem ex-antlavi. Hæc de publicis negotiis harum partium.—De Britannicis autem nihil cognovì ex tuís literis; sed ex aliis abundè comperio quantùm vos coloniarum interni motus, et bello externo difficiliores, exagitant. Me jam muneris et officii mei, non tam ardui quàm in-grati, fastidium cepit; nec alia mihi consolatio est hujus ingentis molestiæ, nisi quod spero non amplius longiorem annuà fore. Næ ego essèm Londini libentèr, atque utinam aliquid in illâ urbe Republicæ meæ, politicòn opus efficiere, et navare mihi liceat, nai xe to ávloipny nai
nihil fanè tali provincià jucundius accidère mihi possit. Quòd si Diis insperatò visum fuerit, tu velim mihi ibi praestò fis, ut tuo confortio tuaque familiaritate, ut confuevi, in omnibus rebus utar. Libros quos te edidisse scribis, nullà mentione argumenti, consequi aveo, nec dubito quin eorum lectione mirum in modum oblecter. Vale; et ut me ames, vehementèr te rogo.

No. XXXII.

JONESIUS H. A. SCHULTENS, S.

Vide quantùm à libertate absim, ego scilicet, qui τέλειαν ἔλευθεραν solebam præ me ferre! Volens equidem, atque adeò ardentér cupiens, te Amstelodami visere, pollicitus etiam tibi, me hoc démùm anno apud te futurum, variis et magnis negotiis Londini detinor. Scito me unum esse e sæxaginta viris iis, qui dé debitoribus bona cedentibus judicant. Officio huic satis inest utilitatis, lucri non nimis: me tamen per majorem anni partem in hâc urbe desíxum tenet. Adde studia necessaria, et forensis occupationes, magnum-
que opus respondendi clientibus de questionibus juris. Graecos tamen oratores lectoro; et Isai utilissimas orationes patrio sermone converti. Quid agit interea Meidanius? quid Harrius? Pergas velim eos ornare, ita tamen ut cures valetudinem. Vale!

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No. XXXIII.

H. A. SCHULTENS JONESIO, S.

Dici vix potest quantoperè me exhilararent litterae tuæ, breves illæ quidem, sed officii et humanitatis plenissimæ. Pudet profectò, me tam serò ad eas rescribere, ut jure mihi videar à te reprehendendus, tanquam tuorum erga me beneficiorum parùm memor: quam verò suspicione gravissimam ut omni vi atque operà deprecor, sic nolo equidem, nec possüm, omnem negligentiam culpam profulus diffiteri.—Habes, mi Johnesio, réum consistentem; sed ignoscas, quæso, meliora in futurum pollicentì.—Præterea multæ sunt et infinitæ serè occupationes meæ, quæ me vix finunt respi-
raet, certe scribere volentem continuò ju-

bent officium illud in aliud tempus rejecere.

Justa tibi videbitur hæc excusatio, ubi dixero,
de Meidanio meo per hos 5 mensæ ne quidem
fuisse cogitatum. Nunc verò, paulò plus otii
nactus, intermissum laborem brevì refuam,
cujus persequendi molestiam multùm subleva-
bit ingens et rarum beneficium, quod à bibli-

cethecae Leidenis curatoribus nuper impetravi,

ut non tantùm codicem Meidanii, sed aliòs

etiam, quibus indigeo, huc mecum deferam,
eosque, quamdiú opus erit, in usus meos adhi-
beam. Itaque tam insigni beneficentia miri-

ficè adjutus, pergam acritè, quantùm per alias

occupationes licebit, in describendo codice,

conficiendis indicibus necessariis, (fine quibus

in talì ope re exsequendo nihil proficitur,) et

augendo atque ornando omni editionis appa-

ratu, qui jam paulatim sub manibus coepit in-
crescere;—utinam modò liceret omne illud
tempus, quod multùm reluctanti, ægerrimè-
que interdum ferenti, furripiunt cujuscunque
generis lectiones, quas dicimus, coram disci-
pulis, aliisve auditoribus cùm publicè, tûm
prāvātūm, habendāe, his meis déliciis unícè impedere.—Sed tres, quatuorve annos prævideo in hoc piftrino adhuc fore consumendos, nec prius me indè liberandum, quàm majore rérum copiā instructō, facilē mihi erit hujusmodi recitationes absque longâ meditatione effundere, et, ut nos dicere solemus, tanquam ex manicā excutere:—interim jacet Haririus, jacent poētāe Arabes; jacent etiam, quod vehementēr doleo, literāe Persīcæ, molles illae et elegantēs, quarum addiscendarum tua me tant cupiditāte incendisti, ut quidquid evenerit, si modo vivam et valeam, certum fit deliberatūmque, raro apud nos exemplō, totum me illis tradere. De edendo Haririo parūm abeō, ut desperem. Constitueram solum textum exhibere, ex optimis, qui ad manum erant, codicibus expreffum, eique versionem ab Avo paratam et absolutam adjungere:—hoc si præstārem, videbar mihi fine temporis dispendio, et interea dum aliud agerem, utilitati publicae fatīs consulere. Sed sunt, quorum judicio multūm mihi deferendum est, partīm etiam voluntate obtemperandum, qui consilium illud dis-
fùadéant, et fcriò Hortentur, ne in luèm pro-
se ratione esse excerptis ex Tebrizio allisve gram-
matìcis, vel etiam fine annotationibus quibus-
dam meis. Ego quidem non ita fentio: sed
èst hòrum auctòritati cedendum, idèòque expec-
tandum, donèc major mihi facultas sit talent
editionem rìte ornandi. Scheidius nostrer his
diebus edidit primam particulam Lexici Gieu-
hariani, quæ ex capite I, fine utque ad finem literæ 
ad finem literæ decurrit, et 
200 fere paginis comprehendit.-Putat in-
tegrum opus cum versione Latinâ edendum,
10 volumina, unumquodque mille paginarum 
fore impleturum. Diverfa sunt hominum ju-
dicia. Ipsè quidem in persequendo tam im-
menso opere, adeò nullam molestiam prævidet, 
uit etiam de Phiruzabadio allisque auctòribus 
edendis interdum cogitèt. Alli verò institu-
tum arbitrantur infinitis obseptum difficultati-
bus, nec unquam, nisi aureus quidem imber 
ipsi decidat, ad finem perducendum:—et hoc 
quidem unicum est, quod in Arabicis hodiè in-
ter nos agitur, nisi quòd Willmettus, juvenis 
theologus, sed eruditus, glossarium parat in
Haririum, Arabshiadem, et Coranum.—Incipientibus opus utilissimum, quodque multum proderit iis, qui, Lexici Goliani caritate, ejusque comparandi difficultate, solent interdum ab harum literarum studio deterreri. Melior est Graecarum literarum et Latinarum apud nos conditio; quod equidem non invideo, nec miror, sed ferrerém adhuc leniús, si modò aliqua hujus felicitatis pars in Orientales etiam literas redundaret.—Habemus Ruhnkenium in elaborando Velleio Paterno, Burmannum in Propertio, Wyttenbachium in Plutarcho, Tollium in Apollonii Lexico Homero, eodem quod est à Villoisonio in Galliâ editum, occupatos. Phalaridis epistolae, de quæram auctore tanta fuit inter vestrases Boyleium et Bentleium controversia, brevi in lucem emittentur. Vidissim elegantissimam Ruhnkenii dissertatiōnem de vita et scriptis Longini? Multa sunt ejus exempla in Angliam delata:—sōn vidēris, curabo, ut, datà occasione, eam accipias. Prodibit etiam intra pàucas hebdomadas bibliotheca quædam critica, duobus vel tribus fasciculis, quovis anno, edenda, cujusque duplex
erit institutum. Alterum, ut novos libros, sed optimos, commemoret, ex omni genere literarum, quae ad eruditam antiquitatem pertinent; alterum, ut nova quaedam et inedita, subinde interfingat. Latent quidem ejus auctores, vel potius, latere cupiunt; et si quosdam illorum certissimè prodet cùm haud vulgaris eruditio, tûm rara scribendi elegantia. Nec tamen ita sunt mihi prorsus ignoti, quin hoc ausim confidenter affirmare, magnoperè tibi hunc libellum esse placitum:—sunt autem in illâ societate quidam ex amicis meis atque familiaribus, qui id à me petant, ut commendatione meâ, bibliopolam Londini habeant, ad quem possint exempla quaedam transmittere. Cogitavi de Elmsleyo, cui haud grave erit, viginti, vel etiam paucioribus exemplis experiri, quem succèsium libellus iste inter vos sit habiturus.—Sed volui prius hâc de re ad te scribere, ut vel ipse, vel alius quisquam tuo Hortatu, promptior sit ad illum negotium suscipiendum. Est adhuc aliud, idque majoris momenti, quod, me tanquam proxenetâ quodam sum, vehementer à te flagitant:—nempè ex
Orientalibus literis, imprimis verò Arabicis, Persicaisque nonnulla in Bibliothecam conferre cupientibus auctór fui, ut, cùm pauci libri in hoc genere prodeant, pauciores etiam aliquá commemoratione digni sint, vacuum hunc locum relinquerent brevioribus disserationibus σχεδίασματι, διαργιασι, vel quocunque tandem nomine aliquid acciperent, quod ad hæc studia promovenda egregiè conducat. Ipse promissi, me interdum, si nihil melius haberent, biographias quasdam ex Jbn Chalikane suppeditatūrum. Tunc illi laudare quidem hoc consilium, simul verò vehementer à me petere, ut Jonasio hujusmodi diatribas extorquerem:— nihil fore, quod hanc bibliothecæ partem ornamentom redderet magisque commendaret:— me, si vera sint, quæ de mutua nostrâ amicitia fœmer in ore fero, facilè illud à te impetraturum. Vides igitur, mî Gulielme, quō me adduxerit frequens tui erga me amoris gloriatio:— sed pareo eorum voluntati eò lubentiûs, quō pulchrior mihi indè spes nascitur, gravem quam fecimus tui jacturam, aliquâ ratione reparandi.—Itaque oô te, obsecro et per verè—
rem illum tuum amorem Musarum Orientalium, quibus tam fletile tui desiderium reliquisiti: per illum ergo amorem, obtextor, ut, dumcommoda tibi est iis gratificandi occasio, hanc nobis felicitatem non invidias. Excute forulos; — invenies multa parata, perfaeta, nec indigna, quæ lum adspicient: quidquid mittes, erit illud acceptissimum, et, vel addito tuo nomine, vel omisso, ut ipse hoc jusseres, bibliothecæ inferetur. Si Anglicæ quid scriptum habeas, nec sit tibi ejus Latinè vertendi opportunitas, illud equidem lubens sustipiam, istamque versionem aliis, qui sunt Latinè scribendi multò me periores, examinandam et corrigendam tradens curabo, ne tuae laudi atque exiftimationi aliquid detrahatur.—Nihil præterea addetur, omissetur, vel mutabitur, sed omnia erunt tuae eadem illa, quæ miseris: quam in rem, fidem meam, si opus esse putas, sanctissimè interpono.—Tu, nisi molestum est, citò mihi rescribe, nostræque petitioni facilem te præbe ac benignum.

Gratulor munus, quod aditum tibi ad majora et pinguiora brevi patefaciet. Sed amis—
Iam libertatem, non tam tu, quam mei causa, moleste sero. Nemini, ne Anglo quidem, misera est servitus, quae in utilitatem publicam suscepta, virtutis est et meritorum justa remuneratio. Mihi autem, qui, dum liber eras, fruivis te expectavi, imprimis gravis est illa tua servitus, quae tui videndi spem fin minus omnem praeedit, at certe minuit, et multum extenuat.—Hunc tu nobis metum eripe, et si quid vacui temporis tibi reliquitum est;—erit autem interdum, nam habes 59 socios in muneris tuo tibi adjunctos;—id quae ne praeterrimitas, sed huc excurrens, felicitatem nostram jucundissimo tuo adspexit et colloquio augeas quam cumulatissime. Ego quin ad vos aliquid revertar, non defecit quodam voluntatis retineor; tantum cum voluptate repetit, memoriam tempus illud, quo suavissimâ tua consuetudine frui mihi licuit, ut ne vivam, si non ardentissimos desiderio teneor in eandem felicitatem quantò oculis evolandi. Nec prohibet temporis angustia, quandoquidem ita fert munieris mei ratio, ut per novem fere menses plurimis negotiis obrutus, tribus reliquis liber sit.
et homo mei juris.—Quid igitur?—Dicam quod res est, nec turpe exstitimabo talia amico indicasse

Sterile ut ubivis, sic etiam in Belgio literaturæ Orientalis folum necessaria quidem at vitam laute sati alendam præbet; quod superfluum videri posset neutiquam concedit. Donec igitur inexpectata quædam fertilitas advenit, itineris Anglici iterum suscipiendi spes prorsus mihi evanuit. Sed quæ fors fert, æquo feram animo. Quandoquidem verò hujus rei mentionem apud te injeci, addam etiam aliud, in quo tu forsán poteris egregiè mihi adjuvare. Constitui, ut rebus meis melius consulam eamque superfluitatem consequar, quæ, et si careri potest, tamen grata est et jucunda fruentibus, adolescentulum circumspicere, quem in ædes recipiam, cujusque mores dirigam ac gubernem:—fed cupio imprimit ex vestratibus aliquem recipere, cùm quòd rariús solent nostri homines pueros allis tradere, tum quòd melius videtur (vides quàm ingenuè tecum agam) Anglo cui—

*Live—V. II.*
dam libertatem vendere, a quo major est lau-
tior merces expectanda.—Sed monet deficiens
charta, ut tandem definam esse verbofior. Tu,
fi me amas, brevi rescribes, quid tibi hac de
re videatur, et si quid poteris mei causâ effi-
cere, id scio te lubenter facturum:—Ego qui-
dem nunquam committam, ut quidquam, quod
præstare possim, à me frustra petas. Uxor mea
mecum te optimamque matrem tuam et foro-
rem plurimum salvere jubet. Vale, mi Joñesi,
Schultensiumque tuum amare perge.


XXXIV.

JONESIUS H. A. SCHULTENS, S.

Amicê tibi et suaviter hortanti, ut novo
operi apud vos mox edendo ἐπανὸν meum con-
ferrem, certè non deessèm, sed pangerem nes-
cio quid, ut posseμ; nisi omninò egerem otio.
Cùmenim officium meum judiciale, tum forensis
labor, lucubrationes continuæ, dicendi medita-
tio, actio causarum, et in jure respondendi mu-
nus, vix horulam mihi concedunt ad somnum,
et ad cibum capiendum. Quòd me jucundif-
simè fecisti certiorem quid tu agas, quidque
in patrià tua agatur, gratias ago maximas.
Ego si quem Anglum generosum et benè locu-
pletem invenero, qui vel filium vel pupillum
ad recolendas humaniores literas istinc mit-
tere voluerit; laudis tuae me verum præconem
fore polliceor, nec in re quâpiam tibi defutu-
rum. Hoc tamen quàm fis incertum, tu non
ignoras. Vale, meque dilige.


No. XXXV.

REVICZKIUS JONESIO, S.

Varsovia, 17 Martii, 1779.

Pertulit ad me nuper Duninius binos
tuosvariæ eruditionis libros, novissimè in lu-
cem editos, quibus vehementè delectatus sum;
nam et memorem te adhuc mei ex munere
hoc gratus recognovi, et singularis illa doctrina,
quà scripta tua referta luxuriant, voluptatem,
cum profectu legenti adtulit, et ad obliterata
penè jam in animo meo hujuscemodi studia,
iterum recolenda, stímulum addidit. Vitam
Persici Schach Nadir jam anteà princeps Adamus Czartoriski linguis Orientis non infelicitèr addicitus, legendam mihi obtulit, et quæ in diatribe adjuncta honorificè de me meministì indigivavit; sed ea quidem amori erga me tuo unicè adscripta velim. Nunc quod amœnioribus literis nuncium dare, et Themidis sacrario unicè te devovere decreveris, sìne Republicæ litterarùs jaciturâ fieri posse non censeò; neque futurum spero, quin te Melpomene nascentem vidit, et nolentem volentem sub suo imperio coërcébit. Mihi jam in septimum annum, et ad faustum usque Visulae, littora coluntur, felicioribus mutanda, ni fallor, extincto, si diis placet, in Germaniâ bello. Quantò gratius in Britannia nec longè à te, tempus meum transígerem, si me fata meis paterentur ducere vitam auspiciis! Sic quoque locorum forte compulfus fuero, amare te non definam. Vale.

No. XXXVI.

H. A. SCHULTENS JONESIO, S.

Quanquam plurimis occupationibus et làpius et nunc maximè impedior, à conscri-
bendis epistolis, per quas veteris amicitiae memoria recolatur, à cujus rei suavitate atque delectione molesta fero me abduci: tamen tale mihi videtur argumentum literarum turarum, quas his diebus accepi, ut melius fit tribus duntaxat verbis ad eas respondere, quàm, dum meliorem quæro scribendi opportunitatem, nimiæ cunctatione efficere, ut vel nihil ad causam tuam, quà in summo meo erga te studio, quàm maximè mea est, juvandam praestare queam, vel, et si à me juvari non possis, in suspicionem veniam negligentiae in amicis colendis, eorumque voluntati ac defiderio obtemperando.

Enimvero, mì Jonefi, intellexi tuam petitionem gravissimi muniris, ac gloriose in virtute non fautoribus ambiendum sit, haud scio in quem conferri posset te dignorem, atque ornatiorem cum ingenio, plurimarum rerum utilissimarum cognitione, admirabili eloquentiae vi et praestantia; tūm verò patriæ ac libertatis amantiorem, qui communi rerum venitrarum calamitati succurrat majore consilio, prudentià, fortitudine, animi integritate, cui
igitur alma Mater nostra (nam patere me habe appellatione pietatis meo sensui gratificari) salutis ac prosperitatis suae curam tutius committat.

Sed hunc tuum, qui palam cognitus est, libertatis amore nonne in hac tempora perveritat tibi putas nociturum esse? Ferentne plurimi, a quorum suffragiisres pendet, personam Academiam in comitiiis publicis a Julio Melesigono sustineri? Belgae quidem de rerum vestrarum statu sic judicant, difficile esse bono viro, qui libertatis amore publice profiteatur, ad rempublicam gerendas ad moveri.

Verum haec dices nihil ad me pertinere: modum quodcumque in me est, omni studio conferam ad causam tuam promovendam. Atque hoc ipsum est, de quo velim paulo plura ex te sciscitari: quomodo et apud quos illud studium profiteendum sit ac declarandum. He-beamne potestatem suffragium mittendi, cujus ratio pro causa tua habeatur? Id quidem vix credidero. An vero ex amicis meis Oxoniensiibus illi compellandi sint, a quorum amicitia, benevolentia, et humanitate aliquid
sperare ausim, veluti Kennicottus, Whitus, Winstanlejus? Tu mihi primâ mox occasione rescribas, atque indices quid agendum sit. Habebis me tui studioissimum, nec ullâ in re patiar officium meum tibi deesse.


Dabam, Lugduni Bat.


Missæ sunt quædam exempla catalogi bibliothecæ patris mei, quæ vendetur mensæ Septembris, ad bibliopolam Londinensem, puto ad Elmslejum. Ex iis jussi unum ad te deferri.
Ego de bello hoc facinorissimo quid sentiam, tu non ignoras; quantus autem sim tyrannorum otor, quantus vera libertatis auctor et vindex, carmen hoc Alcaicum patrio sermone scriptum, dilucide monstrabit: sed inhumanæ forent literæ quæ humaniores et putantur et esse debent, si viri literati, præsertim ii qui studiis delectantur iisdem, bellum pluquam civilè gerent. Perge me igitur Batavus Anglum, ut facis, amare; quemadmodum ego te, Anglus Batavum, et amo et amabo. Scito me ruri nuper hyemantem et feriatur septem illa nostrorum Arabûm fuspensa poëmata, ne versiculo quidem omisso, Anglicè reddidisse; totum opus, cum notis, et proemio de vetustioribus Arabiæ monumentis, proximis æstivis fieris in lucem proferre statui. Tabrizzii commentarium ipse possideo; Zouzenii παραφρασών et notulas perutiles, cujus libri pulchrius exemplar Lutetiae utendum accepi,
benignissimè mihi commodavit collegium Trinitatis Cantabrigiensè. Sadii notas et versionem Persicam cum Anfarii scholios, et insigni Obeidalæ editione, Oxonii habemus; sed omnino omnes editiones et commentarios accedere vehementèr cupio. Avus tuus felicis memoriae, quem ego maximè, ut debeo, semper facio, carmina hæc “cedro digna” praedicat, seque ait, nisi fallor, codicem Nabashi Leydenfem in proprios usus transcribedisse. Præterea in bibliothecæ locupletissimæ Schultensianæ indice, cujus unum exemplar, Hunkero, amico meo, fideliter traditi, alterum ipse avidè pervolutavi, hæc verba legi: “6990. Septem Moallakat Arab. pucherrimè scripta.” Ecquis, amabò, codicem hunc emptum possidet? Quonam veniet pretio? Dolet, emptorem me non fuisse; sed ego tunc variis et magnis negotiis ipse suspenus de suspenis carinibus ne cogitavi quidem. Adjuva me, per musas oro, in opere hoc meo lautar suspellestile ornando; et quicquid habes vel notarum vel lectionum variarum apud te reconditum, deprime atque imperti. Multa de familiâ tua hie dixi in proemio, plura et magnifica,
fed et vera dicturus. Scire in primis velim, tellus:ne et septem poetis, præter Amriotkaifum et Tarafem Latinè redditus apud vos prodierit. Librum meum, quem bene nitidum reddet Baumgartius pumex, expecta. Mater mea dilectissima omnium mulierum fuit, ut semper putavi, optima; est, ut confido, sanctissima; ego me lucu macerare non desinam. Te et Schultensiam tuam bene valere, si quãm certissime certior factus fuero, id mihi erit gratissimum. Vale.

No. XXXVIII.

Baron REVICZKY to Sir W. JONES.

Londres, 30 Juin, 1789.

Monsieur,

Par la Vestale, frégate qui devoit conduire à la Chine le Colonel Cathcart, je vous ai envoyé une lettre, Monsieur, en réponse à une belle épître Persanne, que le Sr. Elmsley libraire dans le Strand m'a fait tenir de votre part, et qui m'a servi d'un témoignage bien agréable du précieux souvenir dont vous continuez à m'honorer, malgré la distance des lieux qui
nous sépare. Mais j’ai su que le Colonel étant mort en chemin la Veïtale était retournée en Angleterre, et j’ai lieu de soupçonner que par cet accident ma lettre n’a pas atteint sa destination. J’ai reçu depuis peu un superbe ouvrage que vous avez fait imprimer à Calcutti, et qui feroit honneur à la plus célèbre imprimerie de l’Europe, accompagné d’une aussi élégante qu’obligante lettre, où j’ai reconnue la main de quelque très-habile Chattât, si je suis encore en état d’en juger, car en vérité, faute de continuer à cultiver les langues Orientales, elles me sont devenues si étrangères, que si je n’en avois jamais rien appris. Je n’ai pas encore vu la belle écriture Arabe si bien rendue par l’imprimerie, que dans le poème Persan dont vous m’avez fait l’honneur de me gratifier. Je suis bien fâché que pendant mon séjour à Londres j’ai été privé de votre chère compagnie, qui m’auroit été d’une ressource infinie; et j’ignore encore si je jouirai de ce bonheur lors de votre retour, me voyant obligé de suivre bientôt ma nouvelle destination à Naples, où l’Empereur m’a nommé fon
Ministre. Mais quelle que soit ma destinée, je vous prie d'être persuadé, que l'absence et l'éloignement ne changeront jamais rien à la résolution que j'ai prise d'être toute ma vie par reconnoissance et par inclination,

Votre très humble et très obéissant,

Serviteur,

REVICZKI.
Appendix. A.

The Design of "Britain Discovered," an Heroic Poem, in Twelve Books,

By WILLIAM JONES.

Ne carmine quidem ludere contrarium fuit: ideoque mihi videtur M. Tullius tantum intulisse eloquentiae lumen, quod in hos quoque studiorum secessus excurrit.

Quintil. Instit. l. x. 5.

The Idea of an Epic Poem, at Spa, July 1770, Anno aetat. 23,

BRITAIN DISCOVERED:

A POEM.

IN TWELVE BOOKS.

THE DESIGN.

THE first hint of this poem was suggested by a passage in a letter of Spenser to Sir Walter Raleigh, where having explained his intention in writing the Fairy Queen, he
adds, that if he found his image of Prince Arthur, and the allegory of the twelve private virtues to be well accepted, he might, perhaps, be encouraged to frame the other part of political virtues in his person, after he came to be king. What Spenser never lived to perform, it is my design in some measure to supply, and in the short intervals of my leisure from the fatigues of the bar, to finish an heroic poem on the excellence of our Constitution, and the character of a perfect king of England.

When this idea first presented itself to my mind, I found myself obliged, though unwillingly, to follow the advice of Bosu, who insists, that a poet should choose his subject in the abstract, and then search in the wide field of universal history for a hero exactly fitted to his purpose. My hero was not easy to be found; for the story of King Arthur, which might have been excellent in the sixteenth century, has lost its dignity in the eighteenth; and it seemed below a writer of any genius to adopt entirely a plan chalked out by others;
not to mention, that Milton had a design in his youth, of making Arthur his hero; that Dryden has given us a sketch of his intended poem on the same subject; and that even Blackmore had taken the same story; whose steps it were a disgrace to follow.

It only remains, therefore, to have recourse to allegory and tradition; and to give the poem a double sense; in the first of which, its subject is simply this, the discovery of our island by the Tyrian adventurers, who first gave it the name of Britain; in the second, or allegorical sense, it exhibits the character above mentioned, of a perfect king of this country,—a character the most glorious and beneficial of any that the warmest imagination can form. It represents the danger to which a king of England must necessarily be exposed, the vices which he must avoid, and the virtues and great qualities with which he must be adorned. On the whole, Britain Discovered, is intended as a poetical panegyric on our excellent Constitution, and as a
pledge of the author's attachment to it; as a national epic poem, like those of Homer, Virgil, Tasso, Camoëns, designed to celebrate the honours of his Country, to display in a striking light the most important principles of politics and morality, and to inculcate these grand maxims, that nothing can shake our state, while the true liberty of the subject remains united with the dignity of the sovereign, and, that in all states, virtue is the only sure basis of private and public happiness.

A work of this nature might indeed have been written in prose, either in the form of a treatise, after the example of Aristotle, or of a dialogue, in the manner of Tully, whose six books on government are now unhappily lost; or perhaps in imitation of Lord Bolingbroke, who has left us something of the same kind in his idea of a patriot king; but as poetry has the allowed advantage over mere prose, of instilling moral precepts in a manner more lively and entertaining, it was
thought proper to deliver the whole subject in regular measure, under the fiction of an heroic adventure.

The poem will be written in rhyme, like the translation of the Iliad by Pope, and of the Eneid by Dryden; since it has been found by experience, that the verses of those poets not only make a deeper impression on the mind, but are more easily retained in the memory, than blank verse, which must necessarily be too diffuse, and in general can only be distinguished from prose by the affectation of obsolete or foreign idioms, inversions, and swelling epithets, all tending to destroy the beauty of our language, which consists in a natural sweetness and unaffected perspicuity: not to insist that a writer who finds himself obliged to confine his sentiments in a narrow circle, will be less liable to run into luxuriance, and more likely to attain that roundness of diction so justly admired by the ancients. As to the monotony which many people complain of in our English rhymes, that defect, which is certainly no 
Small one, if we admit only those endings which are exactly similar, must be compensated by a judicious variation of the pauses, an artful diversity of modulation, and chiefly by avoiding too near a return of the same endings.

The machinery is taken partly from the Socratic doctrine of attendant spirits or benevolent angels, like Thyrsis in the Masque of Comus; and partly from the Scriptural account of evil spirits worshipped in Asia, under the names of Baal, Astarte, Nisroc, Dagon, Mammon, Moloch, and in ancient Europe, where Cadmus introduced them under those of Jupiter, Venus, Mars, Neptune, Vulcan, Pluto. If any objection be made to these machines, they may be considered as allegorical, like Spenser's knights and paynims; the good spirits may be said to represent the virtues, and the evil ones the vices.

The action, or story of the piece, is raised upon the tradition before-mentioned, that the Phoenicians first discovered the island of
Britain; but the rest must be wholly supplied by invention.

A prince of Tyre, therefore, whom we may name Britanus or Britan, shocked at the cruelty of his countrymen in sacrificing their prisoners to idols, and at their impiety in paying divine honours to evil spirits, had meditated a voyage to some distant coast; with which intent, pretending to prepare for an expedition against some rival nation, he had built a number of barques, and secured to his interests a company of enterprising youths, but was doubtful whither he should direct his course, till his attendant spirit, Ramiel, appeared to him in a vision, commending his pious resolution, and advising him to seek a beautiful isle in the west, where, after a variety of dangers on earth and sea, he would reign in peace, and be the progenitor of a noble race, who would profess a true and benevolent religion, and excel all other nations in learning, arts, and valour. At the same time, the spirit shewed him the picture of a lovely nympher who then ruled.
the island, attended by damfels of her own nature. The prince, animated by this vision, and deeply enamoured with the idea of the nymph, who, in the allegorical sense, represents Liberty, left the coast of Phenicia, and failed towards Egypt.

These circumstances, being previous to the action, are not related till the second book: for, at the opening of the poem, after the usual introduction, the prince is brought with his companions to the mouth of the Nile; he lands, and advances towards the city of Memphis, but is met in a forest by Ramiel, in the shape of a venerable sage, who conducts him to the palace of the Egyptian king, where he sees the temple of science, the pyramids (then just begun), and other amazing edifices. After a splendid repast, he is desired to relate the motives of his voyage.—The subject of the next book has been already explained; but it will be diversified, like all the rest, with several speeches, descriptions, and episodes.—The third book begins with a consultation of the evil deities worshipped
in Phœnicia; whose various characters are delineated. The debate is opened by Baal, who, in a furious speech, complains of the insult offered to their temples by the expedition of the Tyrians, and discourses with malignity on the future happiness of their descendants. Various stratagems are proposed, to obstruct their progress. At last, Astarté offers to allure the chief with the love of pleasure, Mammon to tempt him with riches; Dagon promises to attack his fleet, Nisroc to engage him in a desperate war, Moloch to assist his enemies by his enchantment, and Baal himself to subvert his government, by instilling into his mind a fondness of arbitrary power. In the mean while, the Tyrians are at sea, accompanied by Ramiel, who, in the character of a sage, had offered to conduct them; they are driven by a tempest back to Cyprus, where Astarté, in the shape of a beautiful princess, like the nymph before described, attempts to seduce the hero by all the allurements of voluptu-
tuquineness, which he resists at length by the assistance of the guardian spirit, and leaves the island, where he had almost been induced to settle, mistaking it for the western isle described to him in his vision.—In the fourth book, after an invocation to the nymphs of Thames, the virgin Albina is represented conversing with her damsels in Albion;—her dream, and love of the Tyrian prince, whose image had been shewn to her in a rivulet by the Genius of the isle. The Phœnicians, landing in Crete, are received by Baal, who had taken the form of the Cretan king, and discourses to the prince in praise of tyranny, but is confuted by the sage.—The fifth book represents a nation in peace; a meeting, raised by the instigation of Baal, is appeased; arts, manufactures, and sciences begin to flourish. As the Tyrians sail along the coast of the Mediterranean, the sage, at the request of Britan, describes to him the state of Greece, Italy, and the Gauls, and relates rather obscurely, by way of prophecy, the future
glory and decline of Athens and Rome.—The Phœnicians reach the shores, at the opening of the sixth book. The evil spirits assemble, and determine, since most of their stratagems had failed, to attack them by violence. Dagon raises a tempest and a great commotion in the elements, so that the whole fleet is covered with darkness: Ramiel encourages the prince, and, pretending to retire from danger on account of his age, summons a legion of genii, or benevolent angels, and engages the evil spirits in the air. Nisroc, in hopes of intimidating Britan, appears to him in all his horrors; the prince expostulates with him, and darts a javelin at the spirit, but is seized by Mammon, and carried in a cloud to a distant part of the globe; upon which, Ramiel, whose power may be supposed to be limited, and who might think that the virtue of the prince should be put to a severe trial, leaves him for a time, and flies, in his own shape, to the mansion of the beneficent genii.—The seventh book is
wholly taken up with a description of the opposite hemisphere, to which the prince is conveyed by Mammon, whose palace and treasure are described; the Tyrian chief is almost tempted to desist from his enterprise, and to reside in America with the adorers of Mammon:—the inconveniences of an oligarchy displayed. The evil spirits being dispersed, light returns to the Tyrians, who find themselves in the ocean, but, missing their leader and the sage, dispute about the regency, and are on the point of separating;—the danger of anarchy: at length having an admiral and a commander, they land on the coast of Gaul, at the beginning of the eighth book. Nisroc incites the king of that country to attack them; hence is deduced the origin of the national enmity between the English and French. The guardian spirits assemble; their speeches; the genius of Albion proposes to conduct Albina to the palace of Mammon, in order to rouse the hero from his inactivity.—In the ninth book,
The war in Gaul is supported with alternate success, and various heroes distinguish themselves on both sides by their valour or virtue. Moloch contrives an enchanted valley between the Gallic city and the Phœnician camp, which distresses the Tyrians extremely, who, despairing of the prince's return, are encouraged and assisted by Ramiel.—

In the tenth book, the genius appears to Albina, relates to her the situation of Britan, and passes with her disguised like young warriors, through the centre of the earth; they rise on a sudden in the gardens of Mammon, and discover themselves to the prince, who returns with them to Europe. — The malevolent spirits, thus baffled in all their attempts, debate, in the eleventh book, upon taking more vigorous measures, and resolve to hazard a decisive battle with the guardian angels.

The war in Gaul continued; a bloody combat; the Tyrians put to flight: Britan and Albina appear and rally them; the evil deities defeated; Gaul subdued; the Phœnicians pass the enchanted valley.—In the last
book, the victorious army march along the coast of France, till they discern the rocks of Albion; upon which, they embark and cross the channel, attended by the invisible genii, who sit in the sails. The nuptials of Britan, who gives his name to the island, with Albina, that is, in the more hidden sense, of royalty with liberty. The Tyrians choose their brides among the other nymphs. Ramiel conducts the king and queen of Britain to the top of a high mountain, since called Dover Cliff, whence he shews them the extent of their empire, points to its different rivers, forests, and plains, foretells its future glory, and, having resumed his celestial form, flies to heaven; the hero and nymph descend from the mountain astonished and delighted.

BRITAIN DISCOVERED,

BOOK I.

The daring chief who left the Tyrian shore,
And, led by angels, durst new seas explore,
Commands my boldest strain. Thro' dire alarms,
The shock of tempests, and the clash of arms,
He sought the main where blissful Albion lay,
And, heav'n-defended, took his anxious way.
Tho' air-born fiends his wand'ring fleet assail'd,
With impious rage; yet love and truth prevail'd.
BRITAIN DISCOVERED:

AN

HEROIC POEM.

THE ARGUMENTS.

BOOK I.

THE Phænicians having landed near Tartessus, are unkindly received by the natives; their leader, Britan, sends Phenix and Hermion, as his ambassadors, to the king of Iberia, who treats them with indignity, rejects the proffered union, and commands them to leave his coast. In the mean time, the prince of Tyre wanders, to meditate on his destined enterprise, into a forest; where his attendant spirit appears to him in the character of a Druid, warns him of approaching dangers, and exhorts him to visit in disguise the court of king Lusus: he consents; is conducted to the banks of the Tagus, with a harp and oaken garland; and is
hospitably entertained by the sovereign of Lusitania, who prevails on him to relate the history of his life and fortunes. The narrative begins from his vision of Albione in the groves of Tyre, and his consultation of the Memphian sages, to his arrival in Greece. He visits Dido, his father's sister, then employed in building Carthage. A debate between Phenix and the Carthaginian chiefs on the best possible form of government.

BOOK II.

The gods of India convened on Mount Gailás, by Rudra or Mahádeva, the power of destruction; their numbers, characters, attributes, and attendants. The goddess Gangá announces the views and voyage of the Tyrian hero; expresses her apprehensions of his ultimate success, but advises the most vehement opposition to him; declaring, that his victory will prove the origin of a wonderful nation, who will possess themselves of her banks, profane her waters, mock the temples of the Indian divinities, appropriate
the wealth of their adorers, introduce new laws, a new religion, a new government, insult the Bráhmens, and disregard the sacred ordinances of Bribmad. After a solemn debate, it is agreed to exert all their powers, and to begin with obstructing the passage of the Phoenician fleet into the Atlantic, by hurling a vast mountain into the straits; they proceed immediately to a variety of hostile machinations.

BOOK III.

The narrative of Britan continued, with a description of the Grecian islands, of the Italian and Gallic shores, and closed with an account of the tempest that compelled him to land on the coast of Iberia. The king of Lusitania, foreseeing the future greatness of the prince, secretly envies him, but promises friendly aid in private, assigning reasons for his inability to give open succour. Britan departs, and proceeds toward Gaul, in order to view the channel and beautiful isle, that were destined to perpetuate his name.
BOOK IV.

The hero, still disguised, and attended by his tutelary genius, travels to the coast of Gaul; learns that the king of that country, Gallus, invited by an embassy from Iberia, and instigated by the Hindu god of battles, had resolved to concur in extirpating the Phænicians; and is apprised, that the Tartessians had actually assailed the works which his army had raised. On this, he returns with incredible celerity; while the benignant genii, or spirits, permitted to attend on favoured mortals, hold a splendid convention in the Empyrean.

BOOK V.

War is begun in form, and various actions of heroes are related; the Indian gods intermix in fight, and are opposed by the guardian spirits. Tartessus taken by storm: in a council of Tyrian chiefs, it is proposed by Lelex, to leave the coast victorious, and sail instantly to Albion; but the impracticable-
bility of that plan is evinced by a messenger, who announces the sudden obstruction of the ships. Britan then proposes, as a measure distressful but necessary, to pursue their course with vigour through Iberia and Gaul; that, if conquered, they might perish gloriously; if conquerors, might seize the hostile galleys, and in them pass the channel. The proposal is received with bursts of applause, and the Phænician troops are drawn out in complete array.

BOOK VI.

Various exploits and events in battle. The actions of Indra, god of air, with his seven evil genii; of Rama, Belabadra, Nared, and Cartic. The Tyrians, in deep distress, apply to Lusus, who assists them coldly. The Celts are everywhere successful; and the Gallic fleet covers the bay.

BOOK VII.

The guardian spirit prepares the nymph Albione for prosperous events; encourages Britan, but announces imminent perils; then-
leaves him on pretence of assisting at certain Druidical rites. A terrible combat in the air, and at the straits, between the opposing gods and the tutelary angels; the mountain is rent from the mouth of the straits, and becomes a floating island, which, being fixed, has the name of Madera, and is given to Lusus. The Phœnician fleet having been with difficulty preserved from the Agnystra, or fiery darts of Mabésa, fails triumphantly into the Atlantic, after a surprising retreat of the army under the conduct of Britan.

BOOK VIII.

The Druid returns with a relation of oracular answers in the Celtic temples, concerning the destiny of Albion, and the Atlantides, or New World: the future American war and the defence of Gibraltar by different names, are obscurely shadowed in the prediction. An obstinate naval fight; in which, Britan is wounded by an arrow of fire, but protected and carried from the fleet by his attendant angel.
BOOK IX.

The genius transports Britan to the isle of Albion; which is described by its mountains, vales, and rivers; then uninhabited, except by nymphs and beings of a superior order. The palace and gardens of Albione; who completes the cure of her lover, and acquiesces in his return to the army; having first, at his request, told her own adventures, and related the separation of her island from the coast of Gaul.

BOOK X.

The Gallic army arrayed: the actions of their chiefs. A variety of distress involves the Tyrians by sea and land; they are driven to their works, and enclosed on both sides; until their prince appearing suddenly among them, rouses their courage, and performs the most heroic achievements, by which the scale of success is completely turned. This book contains a number of events and episodes; among them is the death and funeral of Melcart, the Tyrian Hercules.
BOOK XI.

The Indian deities invite those of Tyre and Syria to co-operate with them; prophesying darkly the invasion of their empire by the Croisaders; they excuse themselves, equally averse to the Gauls and to all the nations of Europe. A final conflict; and a complete victory in every element by the Phœnicians over Gallus and Iberus, and by the protecting, over the malignant spirits. The victors land in Albion, since called Britain, on the coast of Hama, now Hampshire; a description of the triumph, entertainments, and sports.

BOOK XII.

The nuptials of Britan and Albione, or, allegorically, of Royalty and Liberty united in the constitution of England. The attending Druid, appearing in his own form and in all his splendour, predicts the glories of the country, and its disaffters; but animates,
rather than alarms, the hero and nymph, whom he consoles, whenever he afflicts them; he recommends the government of the Indians by their own laws. He then flies, his object being attained, to the celestial regions; they apply themselves to the regulation of their domain and the happiness of their subjects.

The discovery of the British Isles by the Tyrians, is mentioned by Strabo, Diodorus, and Pliny; and proved as well by the Phœnician monuments found in Ireland, as by the affinity between the Irish and Punic languages. Newton places this event about the Eight-hundred-eighty-third year before Christ, and in the twenty-first after the taking of Troy.

Genius, or Spirit, or tutelary Power
Of virtue-loving heav'n, yet uninvok'd
By prophet rapt, or bard in hallow'd shades
To grace his native minstrelsy, though oft
Thy cares for Britain, thy celestial aid
Grateful her sons have mark'd; if e'er thou ledst
Her glitt'ring ranks unmatch'd o'er hostile fields,
Or, when her navies hurl'd dismay through Gaul,
Pointedst their light'ning, and on some bright mast
Satst like an eagle plum'd with victory,
Oh! fill this glowing bosom, whilst I sing
Her charms, her glories, and thy love divine.

What Chief, what Sage, what Hero, train'd by thee,
To wisdom, first on this delightful isle
Struck his advent'rous prow? That sacred form
Of state, self-balanc'd, harmony sublime,
Freedom with sov'reignty in sweet accord,
Who constituted first? The Prince of Tyre
Long wand'ring, long depress'd, yet e'er impell'd
Right onward, till fair triumph bless'd his toils,
By godlike worth and beauty's heav'nly charm.

Now were his light-oar'd galleys tempest-tost
To rich Tartessus, on the far-sought shore
Of that proud realm, where Bætis, ample flood,
Rush'd o'er the manors of Iberus old,
Fam'd for the laughing sheaf, the silky fleece,
And many-cluster'd vine; not fam'd her sons
For meek deportment, or the soothing voice
Of hospitality, and reception mild
In sure abode, to strangers visitant.

From Book VII.

As Tibetan mountains rise
Stupendous, measureless, ridge beyond ridge,
From Himola, below the point far seen
Of Chumaluri, to more lofty steeps,
Cambala vast, then loftier without bound,
Till sight is dimm'd, thought maz'd; the traveller
Perplex'd, and worn with toil each hour renew'd,
Still through deep vales, and o'er rough crags proceeds:
Thus on the beech, now died with horrid gore,
Warrior o'er warrior tow'ring, arms on arms,
Dire series, press'd; one slain, the next more fierce,
Assail'd the Tyrian: he his falchion keen
Relax'd not, but still cloth'd its edge with death,
Disturb'd, yet undismay'd; stung, not appall'd.
Appendix. B.

A

PREFATORY DISCOURSE

to

AN ESSAY ON THE HISTORY OF THE TURKS.

There is no people in Europe, which has raised the terror, and excited the curiosity of the Christian world more than the Turks; nor any, I believe, of whose true genius and manners we have so imperfect a notion; for though a great number of travellers, and among them several excellent men, have from time to time published their observations on various parts of the Turkish empire, yet few of them, as it evidently appears, understood the languages that are spoken in it, without which their knowledge could not fail of being very superficial and precarious.
It has generally happened, that the persons who have resided among the Turks, and who, from their skill in the Eastern dialects, have been best qualified to present us with an exact account of that nation, were either confined to a low sphere of life, or engaged in views of interest, and but little addicted to polite letters or philosophy; while they, who, from their exalted stations and refined taste for literature, have had both the opportunity and inclination of penetrating into the secrets of Turkish policy, were totally ignorant of the language used at Constantinople, and consequently were destitute of the sole means by which they might learn, with any degree of certainty, the sentiments and prejudices of so singular a people: for the Mahometans, naturally ignorant and referred to men of our religion, will disclose their opinions to those only who have gained their confidence by a long intimacy with them, and the Greek subjects, who have a just detestation of their oppressors, can hardly be supposed to speak of them with tolera-
ble candour. As to the generality of interpreters, we cannot expect from men of their condition any depth of reasoning, or acuteness of observation; if mere words are all they profess, mere words must be all they can pretend to know.

It may therefore be given as a general rule, that no writer can exhibit a just picture of the manners of any people, who has not either conversed familiarly with all ranks of them for a considerable time, or, by a more tedious process, extracted their sentiments from the books that are written in their language; and it is equally true, that the justest description of the Asiatic manners must necessarily be given by those, who, besides a complete acquaintance with Oriental literature, have had the advantage of a long residence in the East; for which reason, the most authentic account of a Mahometan nation, that ever was published, is that of the Persians by the traveller Chardin, who not only had the most familiar intercourse for many years with the greatest men in
Ispahan, but was perfectly acquainted with the Persian histories and poems, from which he has given us many beautiful extracts.

We have great reason to regret, that no relation of equal authority, has been written on the manners of the Turks; for among the many narratives on that subject which have been presented to the public, there are very few that can be recommended to a sensible reader. There are indeed some works in the languages of Europe, from which, as from so many copious sources, we may draw a variety of real knowledge on this head; and it will not be improper in this discourse to give a lift of them, with a few remarks on each, before I proceed to mention the Eastern books, both printed and in manuscript, from which the materials of the following essay were taken. This seems to me a more reasonable and less ostentatious method of producing my authorities, than to fill every page with useless quotations, and references to sections or chapters, which few readers will take the pains to consult.
One of the most ancient, and perhaps the most agreeable of these works, comprises the four epistles of Busbec on his embassy to Soliman the Second, and his oration on a plan for supporting a vigorous war against the Turks; in all which pieces, his diction is extremely polished and elegant, his observations judicious, his account of public facts indisputably true, and his anecdotes tolerably authentic: but by neglecting to make himself a complete master of the Turkisb language, or by his long confinement at Constantinople, he omitted an opportunity of conversing with the finest writers and ablest scholars, whom the Othman empire ever produced, and whose beautiful compositions added a lustre to the reign of Soliman.

The Turkisb articles in the vast compilation of M. D'Herbelot, are of the highest authority, since he drew them from a number of Eastern manuscripts, many of which were composed by Turks themselves, who had at least as fair a chance of knowing their own manners and opinions, as any European
whatever. It is not possible to be too lavish in the praises of that excellent work, which has the uncommon merit of being no less agreeable than learned; and though it is disposed according to the order of the alphabet, yet it is so judiciously contrived by the help of references, that with all the convenience of a dictionary, it may be read for the most part like a regular treatise.

The History of Timur or Tamerlane, written originally in Arabic, by a native of Damascus, and translated into French by M. Vattier, deserves to be credited, as far as it relates to the conquests of that hero in the Lower Asia, and to his war with the sultan Bayazid the First, who was forced by the Tartars to raise the siege of Constantinople. The actions of Timur are related at large in this elegant work, which displays a faithful and interesting picture of the Asiatic manners in the fourteenth century; the author of it was contemporary with the Tartarian warrior, and was eye-witness of the principal facts which he records.
The Tales of the forty Vijirs, translated by M. de la Croix, are also undoubtedly authentic; and though they are very inelegant, and in some parts trifling, yet upon the whole they are ingenious, and in some degree the turm of mind of the people for whom they were invented; but the most useful translation of a Turkish book that has yet appeared, is that in Italian, of an admirable history by the Mufti Saadeddin, which reaches indeed no lower than the reign of Selim the First; but for the beauty of its composition, and the richness of its matter, may be compared with the finest historical pieces in the languages of Europe.

It will seem ridiculous to place a Turkish dictionary among these authorities; but it is certainly true, that the great repository of Eastern learning, compiled by Meninski, contains not only the clearest explanation of common words, and proper names, but exhibits the most exact specimens of the colloquial expressions and forms of speech used by the Turks; and a judicious writer will not fail to observe the
minute'th phrases, or even the commonest proverbs of a nation whom he intends to de-
scribe, since they sometimes comprise an al-
lusion to local customs, and often include some maxim or received opinion, which may
serve to set the character of the people in a
striking light. It is a remark of Mr. Pope,
in answer to a line of Lord Hervey, that a
dictionary, which gives us any thing but words,
must be not only an expensive, but a very extra-
vagant one; yet, methinks if a dictionary
can be found, which is not very expensive, nor
very extravagant, it cannot reasonably be
censured for giving us a little real knowledge
as well as words.

The History of the Turks by the prince*

* It will give me pleasure to pay a small tribute in
this place to the memory of that excellent man, by
vindicating his character from the very unjust and ground-
less charges of M. de Voltaire, who allows indeed, that
he possessed the united talents of the ancient Greeks, a
taste for polite letters, and a skill in the art of war. He
adds, this Cantemir was supposed to be a descendant of
Timur, known by the name of Tamerlane, because
Timur and Temir sound nearly alike, and because the
title of Kan, which Tamerlane bore, is found in the
name of Cantemir. Now the truth is, that the syllable
Cantemir, far surpasses, in authority and method, every work on the same subject in

Căn is not ١٥ khán, a title of honour, but ١٥ kán, blood; and the words Timúr, or Temir, are used indifferently in the Turkish language for Demir, that is iron, which was the precise meaning of Tamerlane's true name: so that Cantemir literally signifies the blood of Timur; and the propriety of this name was confirmed by a Tartarian chief, who assured Demetrios, that a prince of his nation, lineally descended from Tamerlane, had married a Christian woman, from whom the family of the Cantemirs had their origin. But, continues the French historian, whatever might be the lineage of Cantemir, he owed all his fortune to the Turkish court; and was no sooner invested in his principality of Moldavia, than he betrayed the sultan, his benefactor, to the Russian emperor, from whom he had hopes of greater gain: the Czar, he adds, relying on his promises, advanced in the month of June to the banks of the river Hierasus, or the Pruth, where, by depending on Cantemir, he met the same hardships, that his rival Charles had suffered at Pultava by having trusted to Mazeppa. It must have cost this ingenious writer some pains to have crowded so many errors into so few words. Cantemir inherited an ample fortune from his father, and lived at Constantinople in a splendid retreat, where he amused himself with building palaces near the Bosphorus, and adorning them with the finest remains of old Grecian sculpture, that could be procured: while he was engaged in these, and other agreeable pursuits, Brancovan, prince of Valachia, was accused of holding a secret correspondence with the Czar; and Cantemir, who accepted, much against his inclination,
any European dialect. He was educated at Constantinople, and acquainted from his ear-
the title of Prince of Moldavia, was sent by the Turkish court with orders to seize the person of the rebel. As his revenues were not sufficient to support his new dignity without some indulgence from the court, the sultan promised to dispense with his paying the usual fine* upon his investiture, and to defray the additional expenses that he might incur on account of the war; but the prince had no sooner reached the capital of Moldavia, than he received orders from the ministers to remit without delay the fines due to the sultan and the vizir; to collect provisions for an army of sixty thousand Turks; to complete the bridge over the Danube; and to march in person towards Bender before the festival of St. George. The prince, on receiving these commands, with which it was not in his power to comply, resolved to join the Czar, and was of signal service to him, as it appeared by the great regard, which that monarch professed for him till the hour of his death. The distress of Peter was owing to his dependence on the promises of Brancovan, who had engaged to supply the Russians with provisions, yet remained an idle spectator of their calamity, till their camp was threatened with a famine. Thus, one of the finest writers of our age accuses a generous and amiable prince of ingratitude, avarice, and perfidy, merely for the sake of comparing him with Mazeppa, and of drawing a parallel between the conduct of Charles XII. and Peter I.; and he deserves still more to be censured, for deviating knowingly from the truth, since it appears from some parts of his General

* Called by the Turks pishkesh.
liest youth with the genius and manners of the Turks; and as he was eminently skilled in the Arabic, Persian, and Turkish languages, he was enabled to draw his knowledge of their affairs from the fountain-head; for which reason, if his narrative were not rather too succinct, and if he had dwelt somewhat longer on the subject of the Eastern government and literature, or had unfolded all the causes of the greatness and decline of the Ottoman empire, his work would have been complete, and my present attempt entirely superfluous. As to his piece, considered as a literary performance, it contains all the qualities which Tully lays down as necessary to constitute a perfect history*: nothing is asserted in it that has the appearance of falsehood; nor any essential thing omitted that has the least colour of truth; there is no reason to suspect the writer either

* Cicero de Oratore, ii. 15.

History, that he had read the works of Cantemir, and admired his character. See the Life of Charles XII. book v.; and the History of the Russian Empire, vol. ii. chap. ii.
of partiality or disaffection; the order of time is accurately preserved, and the description of remarkable places frequently inserted; the author gives his judgment, openly, on the counsels of kings and generals; he relates the circumstances of every memorable act; and shews both the causes and consequences of every important event: with regard to the persons, he describes the lives and characters not only of the sultans, but of all the eminent men who bore a considerable share in the great transactions of the nation: and he dresses the whole piece in an easy, natural, and flowing style, without affecting any merit, but that of clearness; except where, for the sake of variety, he drops a few flowery expressions in the Oriental manner. To which may be added, (a qualification that Cicero seems to have omitted in the passage just referred to,) that he has made his work extremely agreeable, and has infused into it that exquisite charm*, so necessary in all finished compositions, which makes the

* Φιλτηρον και Ἰυγγα, as the Greeks called it.
reader leave it unwillingly, and return to it with eagerness. It is almost needless to say, after this just encomium, that CanTEMIR’s history renders the compilations of Knolles and Rycaut entirely useless; though both of those works are well written, and the former even elegantly for the age in which the author lived: yet I must do them the justice to acknowledge, that I have borrowed several hints from them, though I could not make any positive assertion upon their authority, as they were both ignorant of the Turkish language; and since a very sensible writer* observes even of Plutarch, that though he was supposed to have resided in Rome near forty years at different times, yet he seems never to have acquired a sufficient skill in the Roman language to qualify himself for the compiler of a Roman history, the same objection may certainly be made to the two historians above mentioned, one of whom spent most of his time in a college, and the other, though he resided many years in

* Middleton, in the preface to his Life of Cicero.
Turkey, was forced to converse with the Turks by the help of an interpreter.

The letters of a lady, famed for her wit and fine taste, are in every body's hands; and are highly estimable, not only for the purity of the style, and the liveliness of the sentiments, but for the curious picture they give of the Turkish manners in the present age, and particularly of the women of rank at Constantinople, whose apartments could not be accessible to a common traveller.

The author of Observations on the Government and Manners of the Turks had, from his residence in their metropolis, and the distinguished part that he bore in it, an opportunity of inspecting their customs, and forming a just idea of their character. It is a singular pleasure to me to find many of my sentiments confirmed by the authority of so judicious a writer; nor do I despair, if this essay should fall into his hands, of giving him a more favourable opinion of the Turkish language, which he supposes to be formed of the very dregs of the Persian and Arabian tongues; and
a higher notion of the *Persian* poetry, which, he observes, it is almost impossible, as far as he can find, for the best translator to convert even into common sense*.

But the latest, and, perhaps, the most curious publication on the subject of the *Turks*, was, *A Treatise on Tactics*, written in Turkish, in the year 1731, and translated two years ago by a foreign nobleman, who added to it a very sensible preface, and learned notes. It was the object of this little work to recommend to the Ottoman court the military discipline of the Christians, and to display the advantage of that artful disposition of their troops, by which the timorous and suspected men are put under a necessity of fighting, even against their will; a disposition, which Hannibal, and other great masters in the art of war, have followed with success, and which, if we believe Homer, was even as ancient as the siege of Troy:

> The horse and chariots to the front assign'd;  
> The foot, the strength of war, he rang'd behind;

*Second Edit. p. 38.*
The middle space, suspected troops supply,
Enclos'd by both, nor left the power to fly.


The whole treatise is entertaining and instructive; and though it is very imperfect, and often erroneous where the *Christians* are mentioned, yet it supplied me with many important lights, in my enquiry concerning the causes of the greatness and decline of the Turkish empire.

These are the principal works in the languages of *Europe*, that have fallen into my hands, on the same subject with the following *Essay*; and, though I have borrowed very freely from them all, yet by making this general acknowledgment of my obligations to them, I obviate, I think, any objection that can be made on that head, and cannot justly be reputed a plagiary, if to the passages taken from others, I add a series of remarks peculiar to myself. I very soon desisted from my search after the other books on the Turkish affairs, in the *French* and *Italian* languages; for, after having run over a great number of them, I found them to contain little more than the same facts, which are related more ele-
gantly by the above-mentioned authors, with the addition of some idle fables and impertinent projects. As to the Greek writers of the Byzantine history, who have given us an account of the Turks, it was the less necessary to examine them with attention, as Knolles seems to have reduced them to their quintessence; and indeed, the generality of those historians were more attentive to the harmony of their periods, and the beauty of their expressions, than either to the truth of the facts which they related, or to the solidity of the remarks deduced from them. They were no longer those excellent Greeks, whose works remain to this age, as a perfect example of the noblest sentiments delivered in the purest style: they seemed to think, that fine writing consisted in a florid exuberance of words, and that, if they pleased the ear, they were sure to satisfy the heart: they even knowingly corrupted the Asiatic names, to give them a more agreeable sound*, by which they have led their suc-

* Thus they changed Togrul Beg into Tangrolipix, and Azzo'ddin † into Azatines.

† عزالدين the strength of religion.
ceflors into a number of ridiculous errors, and have given their histories the air of a romance.

Before I proceed to the books, which the Turks themselves have written on their own affairs, it will be necessary to make a digression on their literature in general, lest the opinion which most men entertain of the Turkish ignorance, should induce some of them to suspect the authority of these works, or even to doubt of their existence.

It is a ridiculous notion, then, which prevails among us, that ignorance is a principle of the Mohammedan religion, and that the Koran instructs the Turks not to be instructed. I have heard many sensible men inveighing against the mean policy of Mohammed, who they say commanded his followers to be ignorant, lest they should one day or other learn that he had imposed upon them. There is not a shadow of truth in this: Mohammed not only permitted but advised his people to apply themselves to learning. He says expressly in his strange book, where there are many fine ideas mixed with a heap of rubbish, that
the man who has knowledge for his portion, has received a valuable gift; and among his sayings, which were preserved by his intimate friends, and are now considered as authentic, there are several which recommend learning in the strongest terms; as, *the ink of the learned and the blood of martyrs are of equal value in heaven, and learning is permitted to all believers both male and female:* not to mention that precept of his, which is well known, *Seek learning, though it were in China.*

There would be no end of quoting all the striking expressions of this singular man, and the ablest professors of his religion, in praise of knowledge and letters; indeed we all know, no modern nation was ever more addicted to learning of every kind than the *Arabians*; they cultivated some branches of science with great success, and brought their language to a high degree of clearness and precision; a proof that they had not only men of taste, but even many philosophers among them; for, that language will always be most clear and precise, in which most works of real philosophy
have been written. We are willing also to allow, that the Persians have been a polite and ingenious people, which they could not have been without a sufficient culture of their talents. They lay for a long time astonished and stupefied at the rapid progress of the Mohammedan arms; but when they began to revive, and had embraced the religion of their conquerors, they followed their natural bent, and applied themselves with great eagerness to the improvement of their language; which was by that time grown very rich by its mixture with the Arabic. We are no less candid to the Indians, whom we know to have been a wise and inventive nation; we read with pleasure their fables of Pilpai; we adopt their numerical characters; we divert and strengthen our minds with their game of Chefs; and of late years, we have condescended to look into their writings; but by a strange degree of obstinacy, we persist in considering the Turks as rude, savage, and not only unacquainted with the advantages of learning, but even its avowed persecutors.
This prejudice, absurd as it may seem, is of very ancient growth; it was first brought into Europe at that memorable period, when letters began to revive in the west; and has continued to this day without any diminution. It was the fashion in that age to look upon every person as barbarous, who did not study the philosophy of the old Academy; and because the Turks had driven the Greeks from their country, it was immediately concluded that they persecuted even the language and learning of that nation.

It is certain, indeed, that the Turks were for many years wholly addicted to arms; but when they had secured their conquests in Asia, and especially when they were settled at Constantinople, they began to cultivate every species of literature; and their sultans often set them the example. At that time, they were so sensible of the high polish which learning gives to the manners of every nation, that they reflected with disdain on their ancient rudeness; and one of the best poets, quoted by M. d'Herbelot, says, although the rude dif-
Position of the Turks seemed to be a disorder that had no remedy, yet when they dispersed the clouds of ignorance with the study of polite letters, many of them became a light to the world*. But here we must be understood to speak merely of poetry, rhetoric, moral philosophy, history, and the less abstruse parts of knowledge; for we must confess, and the Asiatics confess themselves, that they are far inferior to the natives of Europe in every branch of pure and mixed mathematics, as well as in the

* In Turkish,

But this opinion is contradicted by a satirist, who asserts that, if a Turk excelled in every branch of science, and were the ablest scholar of his age, yet a certain rudeness would ever adhere to his disposition.
arts of painting and sculpture, which their religion forbids them to cultivate: a very absurd piece of superstition! which the Persians and Indians wisely neglected, as they knew that their legislator prohibited the imitation of visible objects to the Arabs of his age, lest they should relapse into their recent folly of adoring images; and that when the reason of the law entirely ceases, the law itself ought also to cease. They begin, however, to imitate our studies; and they would undoubtedly have made a considerable progress in the sciences, if the press at Constantinople had not failed upon the death of Ibrahim, an officer of the Porte, and, what was more singular, a very learned and able printer, whose place has not yet been supplied. This enterprising Turk, who had learned Latin by his own industry, and was no contemptible writer in his native language, founded a set of Arabic types, and printed, under the protection of the court, several pieces of Oriental history, some treatises of geography with maps, and an essay of his own upon the military discipline of the Euro-
peans*; but none of his countrymen have continued his project; because it is impossible to understand the classical writings of the Turks without more than a moderate knowledge of Persian and Arabic, to which none can pretend, who have not made those languages their particular study for many years; and this is no doubt the reason, why there are fewer men of letters among the Turks than among us; for though an intimate acquaintance with the Greek and Roman authors is necessary to support the character of a scholar, yet a very slight tincture of the ancient languages is sufficient for a popular writer, and scarcely any is requisite for a superficial reader.

The Mohammedans in general are passionately fond of history, and not less so of that miscellaneous kind of learning which the Greeks called ἐπιστήμη, or a general knowledge of a vast variety of subjects.† The

* See a catalogue of the books printed by Ibrahim, at the end of this discourse.
† This kind of learning was called varia erudition by the Romans, among whom Varro was the most eminent for it. The most curious and entertaining works of this
Turks have more historical pieces in their language, than most European nations; and we may judge of their erudition by the large work composed in the seventeenth century by Catibzadeb, which contains an accurate account of all the books that had been written till his time in Turkish, Arabic, and Persian.*

These works are very imperfectly known in Europe; for though Donado, a senator of Venice, and ambassador from that state to the nature are, the Banquet of Athenæus, the Nights of Aulus Gellius, and the Chilias of Tzetzes; but the Arabians were fonder of this various erudition than any people whatever. This species of writing begins to grow contemptible among us, since nothing can be more trifling than to transcribe our common-place book, and nothing more easy than to quote a multitude of authors in the margin.

* The title of this book is كشف الظلال Cashfī'zānīn, or the Discovery of Opinions; but it might justly be intituled, افواه الافلاك في الظلال علم الأعراب والأعجام and the Arabs, Persians, and Turks.—M. d'Herbelet has inserted the best part of this work in his Bibliothèque Oriental.
Porte, published a short essay in Italian on the literature of the Turks, yet he knew little or nothing of their language, and took all his accounts of their books from an interpreter, who led him into several mistakes.

The golden age of the Turkish learning, was the reign of Soliman the Second, or The Legislator, in the sixteenth century: and indeed the most shining period in the history of any nation must certainly be that, in which the example of the sovereign gives the nobles a turn for letters, and in which a reputation for knowledge opens a way to riches and honour.

Ali Chelebi, who wrote a very celebrated book of morality, was appointed Molla, or ecclesiastical judge of Adrianople, and had he lived, would have been raised to the dignity of Mufti, or supreme interpreter of the law.

He had spent several years in composing an elaborate paraphrase of Pilpai’s Fables, in which, however, he was a close imitator of an excellent Persian author, named Casbeh. His work, which he intitled Homaidn Nâmeh,
contains fourteen sections in prose and verse, and a very elegant introduction, and an entertaining preface. I may justly assert, that it comprises all the beauties of the Turkish language; but it is so mixed with Persian and Arabic phrases, that a Turk of no education would not be able to read a page of it. A beautiful copy of this book is preserved in the British Museum, among the manuscripts of Sir Hans Sloane*: and it would be highly useful to any person, who had access to that collection, and wished to learn Turkish; especially as part of it has been translated into French, and part very elegantly into Spanish, by the help of which translations he might pursue his study with incredible ease, provided that he had a moderate knowledge of Arabic, which may truly be called the basis and groundwork of Eastern learning.

This is the principal system of Ethics among

* No. 3586. In the same collection, No. 5456, is a very agreeable romance, intitled, the Life of Abu Sina, by Hassan, preceptor to Morad the Third. Both these books, as well as the rest, which follow, are often cited by Meninski.

Life—V. II. I I
the Turks, if we except, perhaps, a moral work on the duties of man, intitled, Iciri devlet, which seems also to be written in a very polished style. The Tales of the Forty Virirs, composed by a preceptor of Morad the Second, are amusing and ingenious; but as they are not remarkable for any beauty of language, they do not deserve to be mentioned as a classical work; since an elegance of diction, as well as a loftiness of sentiment, are necessary to constitute a fine piece of writing.

The noblest historical work in the Turkish language was composed by Saadeddin, who was Mufti of Constantinople in the reign of Morad the Third. It contains the history of the Othmans, from the founder of that family to Selim I. This elegant work has been translated into Italian by a very able interpreter of the Eastern languages; and the excellent prince Cantemir has inserted the substance of it in his history of the Turks.

There are a great number of other histories in Turkish, some of the whole Othman family, and some only of distinct reigns; as Solimán
Nâmeth, the Life of Solimân; Selîm Nâmeth, the Life of Selim; and many more, which are highly esteemed by the Turks themselves: yet it must be confessed, that the style of these writers, and principally of Saadeddin, by no means answers to our ideas of the simple and graceful diction, the kind of writing which Cicero commends, diffused, expanded, and flowing with a natural smoothness; on the contrary, most of their figures are so extravagant, and many of their expressions so ridiculously bombast, that an European must have a very singular taste, who can read them either with pleasure or patience*: but such is the genius of the nation; and we can no more wonder, that their rules of composition are different from ours, than that they build their palaces of wood, and sit on sofas instead of chairs.

* Thus a Turkish historian, instead of saying that a prince was just and pious, tells us that the footstool of his sovereignty was decked with the ornament of piety, and the throne of his dignity embellished with the rich mantle of justice;—Rutbeti khilaftetleri zineti tekwa ileh arâsteh, we seriri seltanetleri hilyei maadilet ileh pirâsteh; the two members of which sentence end like a poetical couplet, with similar sounds.
The Byzantine historians cannot be so easily excused; they had the finest models of composition before them, which they neglected: but the Turks cannot be condemned for departing from a standard of taste, of which they were wholly ignorant.

It is by no means true, however, that the Asiatic histories are no more than chronicles, and contain no sensible remarks on the conduct of princes, whom they consider, we are told, as something more than mortal; there are, indeed, many dull compilations in the languages of Asia, as well as in those of Europe; but the most approved historians of the East intersperse their narratives with excellent maxims, and boldly interpose their judgment on the counsels of ministers, and the actions of monarchs, unless when they speak of very recent events, and living characters, on which occasions they are more circumspecct: and probably Saadeddin continued his history no lower than the reign of Selim, that he might not be restrained in his reflections by any fear of giving offence.
I have not yet been fortunate enough to meet with the valuable work of Ali Efendi, containing the history of the lives of Mohammed II. Bayazid II. Selim, and Soliman, of which Prince Cantemir gives so high an encomium; "This book, (says he,) which is extremely scarce, contains every quality of an excellent history; a noble simplicity of style, a warm love of truth, and an abhorrence of flattery.—I am indebted to this author, (continues the Prince,) for many striking passages in my own piece."

The Turks have also many treatises on their government, laws, and military institutions, which, if they were translated into some European language, would throw a wonderful light on the manners of this extraordinary nation, and present us with a full view of their real character.

One of the most curious manuscripts that I have seen in the Turkish language, is a very long roll of silky paper*, containing, as it were, a map of the Asiatic history from the earliest times to Selim the Second: the names

* Bodl. Marsh. 196.
of all the patriarchs, prophets, kings, sultans, and califs, who at any time flourished in Asia, are set down in a genealogical order, in which the chronology also is carefully observed; and a summary account of their lives and actions is added to most of them. The writer of it is more explicit with regard to the Othman family. I took care to compare his remarks with my other materials. The whole work is beautifully transcribed; and the name of Mohammed in particular, is adorned with a garland of tulips and carnations, painted in the brightest colours.

In the same collection with the preceding work*, is An History of the Othmans, from the founder of that race, to Bayazid the Second: it is finely preserved, and written in an easy style. The prefatory chapter contains a just encomium of the first Turkish sultans, whose eminent abilities were a principal cause of the greatness of their empire.

There is another work among Golius's ma-

* No. 313. Most of the manuscripts in this valuable collection of Marsh, belonged to the very learned Golius, who has written notes in the margins with a black pencil.
nuscripts *, which has been extremely useful to me. It is a register of all the officers of state, the servants of the court, and the Turk-ifb forces, both by land and sea, with the daily and yearly expences of supporting them, as they were established in the reign of Ahmed the First, at the opening of the last century: the second part contains an enumeration of all the Othman subjects in Europe and Asia, who hold their estates by a military tenure; with the exact number of soldiers that each province and district can produce. As this register was copied from an original in the imperial treasury, there can be no doubt of its authenticity. But the best modern histories of the Turks are those printed by Ibrahim, in the middle of the present century, which, together with several other fruits of that printer's industry, were brought from Constantinople, by a late excellent ambassador, and pre-

* Marsh. 454. Golius has written the following title to this book: Imperii Osmanici Canon, continens quæ et quibus stipendia soluta fuerint, imperante Ahmed: unde patet quæ sit imperii illius potentia, Turcice, ex autographo imperiali descriptum.

† In Turkish قانون

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fentenled to the *Royal Society*, in whose library
they are preserved.

The most agreeable of them is called by
the florid title of *Gulsheni Kholafa*, or the

* In Turkish گلشین خلیفه

The author of this fine work was

Nazmi Zada Efendi, who seems to have been in high fa-
vour with the *Ulema*, or *Lawyers* and *Ecclesiastics* of his
age. The *Mufti*, and the two *Chief Justices of Asia* and
*Europe*, wrote the most profuse encomiums of it, which
are prefixed to the book. That of the *Mufti* has
something so ridiculously bombast in it, that the reader
will perhaps be pleased to see it literally translated,
as it will give him an idea of the flowery style of the
*Asiatics*:
Rose-garden of the Califs, and comprises, in a thin volume in folio, a very elegant history of the Turkifb nation, from the Califs of the house of Abbas, one of whom imprudently established a militia of young Turks, to the year of Christ 1717, when Ahmed the Second sat on the Ottoman throne.

The next is an History of the Turkifb Empire, from the year 1591, by Natma*; it is printed in two large volumes, and the continuation of it by Rasbed Efendi † fills two more; the fifth volume was added by another hand, and brings it down to 1728, two years before the rebellion, and the deposition of Sultan Ahmed. This excellent work contains

As this noble volume and elegant compilation records past events, and lays open the causes of succeeding transactions; the pure stream of sense, that flows from the springs of its expressions, and the flowers of perspicuity, that arise from the borders of its rhetoric, together with the splendour of those chiefs, who fought for the faith and the empire, and the fragrant roses of the fame of those valiant heroes, are worthy of the attention of all intelligent men, and deserve the inspection of the discerning reader.

* In Turkish

† Rash'd Efendi
a narrative of all the memorable events that happened in the dominions of the Sultan, for a period of above an hundred and thirty years; the embassies from all foreign powers, among whom the English are mentioned with regard; the reigns of eleven Othman emperors, from the death of Morad III. to the last great sedition at Constantinople; the lives and characters of the most eminent visiers, and learned men, who flourished in those reigns; together with a view of the affairs of Asia, and even of Europe, according to the notion that the Turks have of them; which may serve to show how far their intelligence reaches, and in what light they consider the genius, manners, and influence of the Christian world; we must not be disgusted at their false and absurd opinions concerning us; since the less they know of our counsels and interests, and even the less respect they have for us, the greater advantage we shall obtain in our transactions with them; and the less they are apprised of our real force, the fewer provisions will they have made against it, whenever we shall choose to exert it,
For my part, I cannot help thinking, that a juster notion of the government, laws, and policy of the Turks, may be formed by an attentive perusal of Naima's History, than can be acquired from all the relations of our European travellers; and that a single volume of it, accurately translated, would be more useful to us, than the vast collections of Rycaut and Knolles, to which, however, I readily allow the praise that they deserve.

It may reasonably be supposed, that having drawn my materials from these plentiful sources, I mean to present the public with a complete history of the Turks; but I reflected, that among the numerous events which must be recorded in the general history of any nation, there are very few which seem capable of yielding either pleasure or instruction to a judicious reader, who desires to be acquainted with past transactions, not because they have happened, but because he hopes to derive from them some useful lesson, for the conduct of his life. It seemed, therefore, more respectful to the public, and it was far more agreeable to
my own inclination, to trace out, in the form of an essay, the great outlines only of the Turkish history, leaving all its minuter parts to be coloured by some abler pencil, and perhaps the most interesting of them to be filled up by my rough crayon, as some future occasion, or greater leisure may invite me. Whatever then be the fate of my performance, I have a claim in one instance to the indulgence of my reader, by having spared him the trouble of running over all the idle fables, and even the dull truths, with which my originals abound, and which I have suppressed in great number; since both of them are, in my opinion, highly disgraceful to an historical piece, in which nothing should be written that is fabulous, nor any thing, how true soever it may be, but what deserves to be read*.

As to the nature of my piece, though I have entitled it an Essay on the History of the Turks; yet, from the age of Elizabeth to the present century, the History of our Trade to the Levant

* Three pages of the original are here omitted, as it appears by a manuscript note, that it was intended to alter them.
is interwoven with it, and a few hints are respectfully offered for its improvement; an object of the highest importance to the whole nation. The part which relates to the Causes of the rise and decline of the Turkish Empire was written after the model of M. de Montesquieu’s Considerations on the greatness of the Romans; nor am I under any apprehension of being censured for imitating so excellent a pattern, to which I may justly apply the words of Cicero:—“Demosithenem imitemur. O Dii boni! quid ergo nos aliud agimus, aut quid aliud optamus? at non affequimus.”
APPENDIX.

The following pages contain some compositions of Sir William Jones, which have not been printed. The first, a little Essay on the Grecian Orators, was written at the University, and exhibits an elegant specimen of his early talents in the composition of Latin; more of the same kind might be added, but the curiosity of the reader on this subject, may be gratified by a reference to the sixth volume of Sir William Jones's Works. The reader will observe the connection between the Essay now presented to him, and the quotation which concludes the Preliminary Discourse in the preceding page.

The second is an Italian composition, written by Sir William Jones when he was studying that language; and I rely upon the judg-
ment of a native of Italy, who has pronounced it classical and elegant. The third exhibits a curious specimen of the form and measure of a Persian Ode of Jami, and on this account it is inserted. The fourth, a song from the Persian, is in the measure of the original, and will not be thought deficient in beauty. The remaining compositions require no particular observation.

For want of a fitter opportunity, I here transcribe from the writing of Sir William Jones, the following lines:

_Bahman_ (a native of Yezd, and follower of the doctrines of Zoroaster) repeated this morning four glorious and pious verses, which ought to be engraven on every heart:—

**VERSES.**

Make the worship of the Great Giver habitual.
Reflect maturely on the day of thy departure.
Fear God, and do no wrong to man.
This is the way to salvation, and this is enough.
No. I.

DE GRÆCIS ORATORIBUS.

Cùm id potìssìmùm dicendi studiòsis adolescentibus præcipi soleat, ut unum è summis oratóribus deligant, quem totà mente, tantquam píctores, intueantur, et quem labore maximo imitentur; cùm verò studiòso cuivis perdifficile sit oratorem deligere, cui similis esse aut velit aut debeat, visum est mihi pauca de Græcis oratoribus digerere, interque eàs præcipue de Demosthene, quem nemo est, opinor, qui non imitari cupiat, nemo qui eximias ejus virtutes imitando se assequi possà confidat; sed prima appetenti, ut pulchrè ait Cicero, honestum est in secundis vel tertiis confìtère.

De oratoribus autem, qui Athenis floruerunt, tractaturus, vereor ut Lysiam et Isocratem, in eorum numero possìm reponere, quos magis politè scribendi, quàm difertè dicendi, palmam consecutos esse puto, magis elegantiae laude fuuisse insignes, quàm eloquentiae glori.

Is enim, qui sive pudore, sive imbecillitate de-
terrìtus, in arna nunquam prodeat, sed in ludo
folùm oratiunculas scriptit, utcunque ëæ sub-
tiles sint atque eruditæ, scriptor quidem venuti-
tus ac diligens dici potest, sed quomodo orator
appellandus fit non video.

Alii tamen complures, quorum orationes
ad nos pervenerunt, non in pompa et gym-
naio, sed in ipfa acie habitæ, eloquentes verè
nominantur; inter quos, acumine Dina
rchus
præstitisse videtur, vi ac lepore Demades, gra-
vitate Lycurgus, sonitu Æschines et splendore
dictionis; sed ëæ dicendi virtutes in Demof-
bene uno omnes reperiuntur; gravis idem fuit
ac subtilis, vim habuit pariter et splendo-
rem; nec lepos ënill defuit, licèt plerique
aliter fentiant, sed elatus, minax, et fui pro-
prius.

Illum igitur unicuique vestrum, qui legum
et eloquentiae studio incenditur, propono,
quam in primis miremini, quem imitemini
summo studio, cujus orationes non perlegatis
folum, sed patrio sermone reddatis, sed memo-
ritèr recitatis; ea vos exercitatio diligentèr
continuata, tales et verborum oratores, et ac-
Life—V. II. K K
Già rosseggiava intorno all'orizzonte
Dolce color d'oriental rubini,
E innanzi al biondo padre di Fetonte
Spargea l'Aurora rose e gelsomini:
Cantando a gara amorosetti lai
Sen gian di ramo in ramo gli augellini,
Quando presso al ruscel così cantai:
"Ahi, Ninfa mia ritrosa e vezzosetta,
La prima ond'io m'accesi e m'infiammai,
Quando ti vidi prià sopra l'erbetta,
Pien di viole e di ligustri il grembo,
Tessendo un'amorosa ghirlandetta,
Sedevi, oimè! setto un soave nembo
Di rose, e la tua mano alabastrina
Sostenea di tua gonna il ricco len. bo,
E sulla mano era la guancia inchina,
Qual fior che pende sul nativo stelo,
Che imbianca, o gelo o pioggia cristallina.
Scendesti allor cred' io dal terzo cielo
Per ingannar gli' incauti e rozzi petti;
O la sorella del gran Dio di Delo,
O colei fosti che ne' boschi eletti
Di Cipro e Pafo per Adon sospira.
Dacchè mirai tuoi risi leggiadretti,
Rauco era il suon di canna e flauto e lira
Nè piacque più l'usata compagnia.
Or ogni pastorella che mi mira
Si burla della mia malinconia;
Chè fra romiti monti, e sopra il sasso
Sempre sfogando vo' l'ambascia mia;
499

Ed erro, non so dove passo passo,
  Piangendo si, che da sua stanza nera
  Eco risponde a' miei singulti: Ahì lasso!
Ah, se mai mi darà la donna altera
  Soavi baci, o quel che più desio,
  Allor allor con voce lusinghiera
Canterò lietamente il fausto Dio
  D'amore: Amor risponderanno i colli:
  Vedranno i vezzi nostri, e'l gaudio mio
  I cespugli fioriti e gli altri molli.

IMITATIONS.

Line 2. Dolce color, &c.
  Dolce color, d'oriental zaffiro
  Che s'accoglieva nel sereno aspetto
  Dell' aer puro. Dante, Par. c. 1.
Line 5. Cantando a gara, &c.
  Odi quel rusignolo
  Che va di ramo in ramo
  Cantando; Io amo, io amo. Tasso Am.at.i.S.1.
Line 13. Sedevi oimè, &c.
  Da' be' rami scendea
  Dolce nella memoria,
  Una pioggia di fior sopra'1 suo grembo;
  Ed ella si sedea
  Umile in tanta gloria
  Coverta già, dell' amoroso nembo;
  Qual fior cadea sul lembo,
  Qual su le treccie bionde
  Ch'oro forbito e perle
  Eran quel di a vederle:
  Qual si posava in terra, e qual su l'onde;

  K K 2
Qual con un vago errore
Girando, parea dir; "qui regna Amore."

Line 35. Soavi baci, &c.
Ella mi seque
Dar promettendo à chi m’insegna a lei
O dolci baci, o cosa altra più cara.
Tasso Am. Prologo.

* Sir William Jones has given a beautiful translation of this passage of Petrarch. See Works, vol. x. p. 258.
No. III.

AN ODE of JAMI,

In the Persian form and measure.

How sweet the gale of morning breathes!
News, that the rose will soon approach.
Soon will a thousand parted souls
Since tidings, which in every heart
Late near my charmer’s flowing robe
Thence, odour to the rose bud’s veil,
Painful is absence, and that pain
Thou know’st, dear maid! when to thine ear
Why should I trace love’s mazy path,
Black destiny! my lot is woe,
In vain, a friend his mind disturbs,
When sage physician to the couch,
A roving stranger in thy town
’Till this his name, and rambling lay

Sweet news of my delight he brings;
the tuneful bird of night, he brings.
be led, his captives, through the sky,
must ardent flames excite, he brings.
he pass’d, and kiss’d the fragrant hem;
and jasmine’s mantle white, he brings.
to some base rival oft is ow’d;
false tales, contriv’d in spite, he brings.
since destiny my bliss forbids?
to me no ray of light he brings.
in vain a childish trouble gives,
of heartsick love-lorn weight, he brings.
no guidance can sad JAMI find,
to thine all-piercing sight he brings.
No. IV.
A SONG, from the Persian, paraphrased in the measure of the original.

1.
Sweet as the rose that scents the gale,
Bright as the lily of the vale,
Yet with a heart like summer hail,
Marring each beauty thou bearest.

2.
Beauty like thine, all nature thrills;
And when the Moon her circle fills,
Pale she beholds those rounder hills,
Which on the breast thou wearest.

3.
Where could those peerless flowrets blow?
Whence are the thorns that near them grow?
Wound me, but smile, O lovely foe,
Smile on the heart thou tearest.

4.
Sighing, I view that cypress waist,
Doom'd to afflict me till embrac'd;
Sighing, I view that eye too chaste,
Like the new blossom smiling.

5.
Spreading thy toils with hands divine,
Softly thou wavest like a pine,
Darting thy shafts at hearts like mine,
Senses, and soul beguiling.

6.
See at thy feet no vulgar slave,
Frantic, with love's enchanting wave,
Thee, ere he seek the gloomy grave,
Thee, his blest idol styling.
Lady Jones having been exposed to some danger in an 
evening walk over the plains of Plassey, Sir William 
almost immediately wrote the following stanzas:

No. V.

PLASSEY-PLAIN*,
A BALLAD, addressed to Lady Jones, by her Husband. Aug. 3, 1784.

'Tis not of Jâfer, nor of Clive,
On Plassey's glorious field I sing;
'Tis of the best good girl alive,
Which most will deem a prettier thing.

The Sun, in gaudy palanqueen,
Curtain'd with purple, fring'd with gold,
Firing no more heav'n's vault serene,
Retir'd to sup with Ganges old.

When Anna, to her bard long dear,
(Who lov'd not Anna on the banks
Of Elwy swift, or Testa clear?)
Tripp'd thro' the palm grove's verdant ranks.

Where thou, blood-thirsty Subahdâr,
Was wont thy kindred beasts to chase,
Till Britain's vengeful hounds of war,
Chas'd thee to that well-destin'd place.

She knew what monsters rang'd the brake,
Stain'd like thyself with human gore,
The hooded, and the necklac'd snake,
The tiger huge, and tusked boar.

To worth, and innocence approv'd,
E'en monsters of the brake are friends:

* It can scarcely be necessary to recall to the recollection of the 
reader the victory gained by Lord Clive, over Seraj'uddoula, Subahdar 
or Viceroy of Bengal, on Plassey Plain.
Thus o'er the plain at ease she mov'd:—
Who fears offence that ne'er offends?

Wild perroquets first silence broke,
   Eager of dangers near to prate;
But they in English never spoke,
   And she began her moors* of late.

   Next, patient dromedaries stalk'd,
   And wish'd her speech to understand;
But Arabic, was all they talk'd;—
   Oh, had her Arab been at hand!

   A serpent dire, of size minute,
   With necklace brown, and freckled side,
Then hasten'd from her path to shoot,
   And o'er the narrow causey glide.

Three elephants, to warn her, call,
   But they no western tongue could speak
Tho' once, at Philobiblian stall,
    Fame says, a brother jabber'd Greek.

Superfluous was their friendly zeal;
    For what has conscious truth to fear?
Fierce boars her pow'rful influence feel,
    Mad buffaloes, or furious deer.

E'en tigers, never aw'd before,
    And panting for so rare a food,
She dauntless heard around her roar,
    While they the jackals vile pursued.

No wonder since, on Elfin Land,
    Prais'd in sweet verse by bards adept,
A lion vast was known to stand,
    Fair virtue's guard, while UNA slept.

* A common expression for the Hindustanee, or vernacular language of India.
Yet oh! had one her perils known,
(Tho' all the lions in all space
Made her security their own)
He ne'er had found a resting place.

No. VI.

On seeing Miss *** ride by him, without knowing her.

Cardigan, August 14, 1760.

So lightly glanced she o'er the lawn,
So lightly through the vale,
That not more swiftly bounds the fawn,
In Sidon's palmy dale.

Full well her bright-hair'd courser knew,
How sweet a charge he bore,
And proudly shook the tassels blue,
That on his neck he wore.

Her vest, with liveliest tincture glow'd,
That Summer-blossoms wear,
And wanton down her shoulders flow'd,
Her hyacinthine hair.

Zephyr in play had loos'd the string,
And with it laughing flown,
Diffusing from his dewy wing,
A fragrance not his own.

Her shape was like the slender pine,
With vernal buds array'd,
O heav'n! what rapture would be mine,
To slumber in its shade.

Her cheeks—one rose had Strepbon seen,
But dazzled with the sight,
At distance viewed her nymph-like mien,
And faint'd with delight.
He thought *Diana* from the chace,
Was hastening to her bow'r;
For more than mortal seem'd a face,
Of such resistless pow'r.

Actæon's fatal change he fear'd,
And trembled at the breeze;
High autlers had his fancy rear'd,
And quiv'ring sunk his knees.

He well might err—that morn confess'd,
The queen with silver beam,
Shone forth, and *Sylvia* thus address'd,
By Tivy's azure stream:

"Let us this day our robes exchange;
Bind on my waxing moon;
Then through yon woods at pleasure range,
And shun the sultry noon.

Whilst I at Cardigan prepare
Gay stores of silk and lace,
Like thine, will seem my flowing hair,
Like thine, my heav'nly grace.

My brother Phæbus lost his heart
When first he view'd thy charms,
And would this day, with dang'rous art,
Allure thee to his arms.

But Cynthia, friend to virgins fair,
Thy steps will ever guide,
Protect thee from th' enchanting snare,
And o'er thy heart preside.

In vain his wiles he shall essay,
And touch his golden lyre;
"Then to the skies shall wing His way,
With pale, yet raging fire.

"Should he with lies traduce the fair,
And boast how oft he kiss'd her,
The gods shall laugh while I declare,
"He flirted with his sister."

No. VII.

Au FIRMAMENT.

"Would I were yon blue field above,
(Said Plato, warbling am'rous lays)
That with ten thousand eyes of love,
"On thee for ever I might gaze."

My purer love the wish disclaims,
For were I, like Tiresias, blind,
Still should I glow with heavenly flames,
And gaze with rapture on thy mind.

No. VIII.

SONG.

Wake, ye nightingales, oh, wake!
Can ye, idlers, sleep so long?
Quickly this dull silence break;
Burst enraptur'd into song:
Shake your plumes, your eyes unclose,
No pretext for more repose.

Tell me not, that Winter drear
Still delays your promis'd tale,
That no blossoms yet appear,
Save the snow-drop in the dale:
Tell me not the woods are bare;
Vain excuse! prepare! prepare!

View the hillocks, view the meads:
All are verdant, all are gay;
Julia comes, and with her leads
Health, and Youth, and blooming May.
When she smiles, fresh roses blow;
Where she treads, fresh lilies grow.

Hail! ye groves of Bagley, hail!
Fear no more the chilling air:
Can your beauties ever fail?
Julia has pronounc’d you fair.
She could cheer a cavern’s gloom,
She could make a desert bloom.

Amongst the manuscript papers of Sir William Jones, written in Bengal, I find the delineation of the plan of a Tragedy on the story of SOHRAB, a Persian hero, who acts a short, but conspicuous part in the heroic poem of Ferdûsi, the Homer of Persia. The story in the original, is in substance as follows:

RUSTUM, the hero of Oriental Romance, was married to Tahmina, the daughter of the king of Summungan, a city on the confines of Tartary. He left her in a state of pregnancy, giving her a bracelet, which, in the event of
the birth of a child, she was to bind on its arm. She was delivered of a son. Tabmina, apprehensive that Rustum would deprive her of him, informed him, that she had a daughter, and Rustum entertained no suspicion of the deceit. Sohrâb inherited the heroic spirit of his father, whom when he grew up he was most anxious to see, and when he had attained the age of puberty, he formed a plan for attacking Kaoos, the king of Persia, in the declared intention of depriving him of his crown, and placing it on the head of Rustum.

Afrasiab, the sovereign of Tartary, who was apprised of the parentage of Sohrâb, eagerly seconded the views of the youth, as a long hereditary enmity had subsisted between the two monarchs of Persia and Tartary. He accordingly offered to furnish Sohrâb with an army, sending with it, at the same time, two generals, on whom he relied, with secret instructions to prevent the discovery of Rustum by Sohrâb, and to endeavour to bring them to single combat, hoping that the youthful vigour of Sohrâb would overcome Rustum, and pave
the way to the conquest of Persia. After the death of Rustum, he proposed to destroy Sobrâb by treachery. This insidious scheme succeeded in part. Sobrâb, with the Tartarian army invaded Persia, and was opposed by the Persian troops, whom he defeated in several engagements. The anxious endeavours of Sobrâb to discover his father, were frustrated by the falsehood and treachery of the generals of Afrasiab, and the two heroes met in battle without knowing each other, although Sobrâb suspected his antagonist to be Rustum, and even mentioned his suspicion to him, which Rustum denied. The two warriors engaged in single combat three times; on the second day, Sobrâb had the advantage, and Rustum saved his life by artifice; on the third, the strength and skill of Rustum prevailed, and he seized the opportunity by plunging his dagger in the breast of his son, who, before he expired, discovered himself to his father, and was recognized by him. The distress of Sobrâb, the affliction of Rustum, increased to agony by the sight of the bracelet, which he
had presented to *Tabmina*, on the arm of *Sobrāb*, and afterwards exasperated to madness by the refusal of Kāoos, to supply him with a remedy which he possessed of infallible efficacy, and the inexpressible anguish of *Tabmina* on learning the death of her son, are described by *Ferdusi*, with great beauty and pathos; and the whole story forms one of the most affecting and poetical incidents in the Shahnameh.

I wish it were in my power to gratify the reader with a translation of it, but I want both time and abilities for the task. I shall, however, venture to present him with the version of a few lines, which *Ferdusi* puts into the mouth of *Sobrāb*, immediately after he had received the fatal wound, describing the mode in which the two heroes discovered each other; the passage (in the original at least) is neither deficient in merit nor interest.

To find a father only known by name,
Wretch that I am, I sought the field of fame.
Vain hope! thy hand has seal'd a mother's woes;
On the cold sod, my head must now repose.
Yet, hero! deem not unreaveng'd I bleed,
Paternal vengeance marks thy ruthless deed.
No! couldst thou quit this earth, and viewless trace,
On airy pinions borne, the realms of space,
Or like a fish, the ocean's depths pervade,
Or like the night, involve thy form in shade,
My sire, pursuing, shall revenge my death.

"What sire?" the victor cries with fault'ring breath,
"Rustum!" (the youth rejoins) "Tahmina fair,
My spotless mother, nam'd me Rustum's heir."

The plan of the proposed Tragedy, appears
to have been frequently revised and corrected;
the business of each act is detailed, but after all, it is too imperfect for publication. From
the introduction of a chorus of Persian Sages
or Magi, it may be inferred, that Sir William
Jones proposed writing it, after the model of
the Greek tragedy, and he certainly intended
to observe a strict adherence to the costume
of the age and country, in which the events
of his Tragedy were supposed to have occurred.

The following Epode, is the only part of
the composition sufficiently complete for the reader's perusal.

E P O D E.

What power, beyond all pow'rs elate,
Sustains this universal frame?
'Tis not nature, 'tis not fate,
'Tis not the dance of atoms blind,
Etherial space, or subtile flame;
Father and God, I hereby give the Wisdom, the power and the healing of heaven, from the seat of thy greatness, that she may be present with thy labour and the thing acceptable to thee.
No; 'tis one vast eternal mind,
Too sacred for an earthly name.
He forms, pervades, directs the whole;
Not like the macrocosm's imag'd soul,
But provident of endless good,
By ways nor seen, nor understood,
Which e'en his angels vainly might explore.
High, their highest thoughts above,
Truth, wisdom, justice, mercy, love,
Wrought in his heav'nly essence, blaze and soar.
Mortals, who his glory seek,
Rapt in contemplation meek,
Him fear, him trust, him venerate, him adore.

I annex a fac-simile of the writing of Sir William Jones, and I close the volume with some lines on his death, written by her Grace the Duchess of Devonshire, and inserted at the particular request of Lady Jones.

On the Death of Sir William Jones.

Teignmouth, 1795.

Unbounded learning, thoughts by genius fram'd,
To guide the bounteous labours of his pen,
Distinguish'd him, whom kindred sages nam'd,
"The most enlighten'd of the sons of men."

Upright through life, as in his death resign'd,
His actions spoke a pure and ardent breast;
Faithful to God, and friendly to mankind,
His friends rever'd him, and his country bless'd.

* Dr. Johnson.

Life—V. II.      L L
Admir'd and valued in a distant land,
His gentle manners all affection won;
The prostrate Hindu own'd his fostering hand,
And Science mark'd him for her fav'rite son.

Regret and praise the general voice bestows,
And public sorrows with domestic blend;
But deeper yet must be the grief of those,
Who, while the sage they honour'd, lov'd the friend,

END OF THE MEMOIRS.