

more than half of the monthly expense, which the completion of a digest would, in my opinion, demand. I am 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 *Dharmasastra*, 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 *Yagyawalkia*, 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 *Raghunanden* 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 *Alkuduri*; 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 pundits 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.

Calcutta, March 19, 1788.

WILLIAM JONES.

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 autho-

city 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

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 parliament, 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 demonstrâ, 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

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 *superintendent 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.

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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.

J. Jones

Sir

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 *Shebeh**; the *pearls* appear with more lustre by the side of the *beads*.

Your quotations from the elegies of Washi 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.

Sir WILLIAM JONES to Dr. PATRICK RUSSEL.

Crishna-nagur, Sept. 24, 1788.

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, thank-

* An Oriental expression for *prose and verse*.

ing 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 *sija* is never in blossom when I am here; but though it has something of the form of the *cactus*, yet I imagine from the milk of it, that it is an *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 *Lewisdon 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. Im-

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.

* Works, vol. vi. p. 355.

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 W. JONES to J. BURNETT, Lord MONTBODDO.

Sept. 24, 1788.

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

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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.

Jan. 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 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

* I explained to Serajélhak, 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.

† His physician.

hate favouritism; and if I had the dominions of Chingis Khan, I would not have one favourite.

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

* *Wasukt*, the appellation of an amatory elegy, descriptive of the various sensations and passions excited by love.

† The original is omitted.

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 hand-writing 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 storehouse 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, though each in different sort and manner,

* Gitagovinda, or the songs of Jayadeva; Works, vol. i. p. 463.

“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 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 woeful 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 Chrisna-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 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.”

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the original work of Mahadeva himself, from which the prohibition of swearing by the water of the Ganges was extracted, was at Chrishua-nagar. I desired him to tell Sambhu 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 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 tem-

* 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.

pered 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 recollected of a power in the court to do what is now prayed.

I am, &c.

Prince ADAM CZARTORYSKI to Sir WILLIAM JONES.

Sept. 20, 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 Hafiz, all that put together, set my imagination at once in a blaze, and wafted 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

Samercand

✓ Samercand, 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 climate 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 Kishnagoor, 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 sarmatico pejus?* which becomes still more intolerable, if you add to it the *in arcto 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.

DEAR SIR JOSEPH,

Sept. 17, 1789.

The season for paying my annual epistolary rents being turned with the rough gales of the autumnal equinox, I am eager
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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 written to him, at my request, for the newly discovered fragrant grass; and should the plants be sent before the last ships of the season sail, 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 differed widely from the *Jatamansi*, which I am persuaded is the Indian nard of Ptolemy. I can only procure the dry *Jatamansi*, 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

teresting 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

* Mr. Titsingh, Governor of Chinsura.



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 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 Titsingh (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. 30, 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

sorry (for the metaphor brings to my mind the *Bostani Kheiyal**) 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 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 *Hatefi*, on the unfortunate loves of *Laili* and *Mujnoon*, 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

* The Garden of Fancy; the title of an Eastern romance in Persian, in sixteen quarto volumes.

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 the 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.

TRANSPPOSITION.

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 assiduity to the study of prosody, 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, nearly as possible in the same measure as the original, and

amongst

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 applied with considerable success, not only to investigations, by which the public interests were essentially assisted, but to those
scientific

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 slower 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. 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

* 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.

an honourable testimony of the zeal and abilities of the British residents in Hindustan*.

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†.

* I cannot omit this opportunity of paying a tribute to the enlightened views and enlarged policy of Marquis 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:

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.

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 machinery 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 incommunica-
" ble associations of his own ideas," we may venture to pronounce that, exclusive of the wild, picturesque, and sublime imagery which characterizes 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 memoirs 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

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 Vestal 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 Vestal, in consequence of this event, returned to England, I am not without apprehension, that my letter never reached you. I have since received 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.

MY DEAR SIR,

Chrishna-nagur, Sept. 14, 1790.

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 humble 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.

Chrishna-nagur, Oct. 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

Sir WILLIAM JONES to WILLIAM SHIPLEY, Esq.

DEAR SIR,

Christna-nagur, Oct. 11, 1790.

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 resignation 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*.

Christna-nagur, Oct. 13, 1790.

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 our 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

* Sister to Lady Jones, and married to William Charles Sloper, Esq.

the Bath waters would 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 jests 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 WILLIAM JONES to Sir J. MACPHERSON, Bart.

Chrishna-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, I 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

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

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 Cymrodorians, 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.

Christna-nagur, 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

Sir WILLIAM JONES to GEORGE HARDING, Esq.

MY DEAR SIR,

Chrishna-nagur, Oct. 16, 1791.

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 day-light, 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 politicks, which add very little to the graces of poetry.

Sir WILLIAM JONES to Sir JOSEPH BANKS.

Chrishna-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

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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 Kœnig'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-achs, 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 enamelled 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 criticise, having read it three times with equal attention and pleasure. Had Van Rheeде 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 botanical language, and

in Arabic, but even his arrogance, which he carries *extra flammantia mœnia 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 *madhuca* is, beyond a doubt, the *bassia*; 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 Kœnig, 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 Kœnig'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 *nymphæa*, which I have sound 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 *nymphæa*.

nymphæa. 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 here immemorially. The *eocila*, 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 *swisha* is *mimosa odoratissima*, the *pippála*, *ficus religiosa*. If I recollect *lacsha*, 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

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.

MY DEAR SIR,

Christna-nagur, Oct. 20, 1791.

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 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 kindest remembrance to you and Mrs. Hastings, whom I thank most heartily for a very obliging and elegant letter. 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 6th volume of Sir William Jones's works.

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 conversation 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 astronomy; 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 *cusha* 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

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 honourable 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 travels 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 his life than it pleased Providence to assign to him. The ardour of his mind had suffered no abatement, and his application was unremitted. The completion of the work which he had undertaken, occupied the principal portion

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tion 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 objects 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 rout 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

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 digest; 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 metaphysicks and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd, and 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 vedá, 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.

This 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

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 might 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 and flannel. 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 wish peace on earth;" but I see chiefly under the sun, the two classes of men whom Solomon 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 letter, nine years after the date of it. In recalling 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 circumstances of his own situation is natural, and the conjugal bosom may perhaps sympathize 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 assiduities, 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

* Mrs. Shipley died on the 9th of March, 1803, in her 87th year. She retained all her faculties to that prolonged period.

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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 possess, 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, createdst 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 sufferest to spread snares around us, that the triumph of virtue may be more conspicuous. Irradiate our minds with all *useful truth*; instil 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 unbelieving; *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*, *worshipping* 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 withholden its assent to the truths of Revelation. It is evidently the effusion of a pious mind, deeply impressed with an awful sense of
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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 projected 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: “ Disquisitions concerning the manners and conduct 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 CHREMES in the play, ‘ We
 “ ‘ are men, and take an interest in all that relates to mankind.’
 “ They may even be of solid importance in an age, when some in-
 “ telligent and virtuous persons are inclined to doubt the authen-
 “ ticity of accounts delivered by MOSES, concerning the primitive
 “ world; since no modes or sources of reasoning can be unimportant,
 “ which have a tendency to remove such doubts. Either the first

* Memoirs, page 65.

† Ibid. p. 228.

‡ Ibid. p. 231.

§ Ibid. p. 249.

“ 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 believing the divinity*
“ of the MESSIAH, from the undisputed antiquity, and manifest
“ completion of many prophecies, especially those of ISAIAH,
“ in the only person recorded by history, to whom they are ap-
“ plicable, 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, unbiassed
“ 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 fore-
“ most 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 openness 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

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 de-
 “ spised 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 my-
 “ thology 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 metaphysicks, 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 in-
 “ cited 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 bor-
 “ rowed the first nine or ten chapters 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 absurd 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 Ma-
“ hesa, were no other than the Christian Trinity ; a sentence in
“ which we can only doubt whether folly, ignorance, or impiety,
“ predominates.”

The three Hindu deities, were perhaps originally 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

survives through all eternity*. Thus, 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 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.”

* 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 Debtas distinguished by the title of *Aurit*, 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 beginning or end, unformed and un- “created—worship and adore him.

“The worship which is paid to the inferior deities and the representations of them, “proceeds from this: mankind 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 com- “posed, and conducted by degrees to the essential Unity who survives the annihilation, “when the Debtas, and all created existence are dissolved and absorbed into his “essence.”

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 indisputably 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* predic- “ ted, 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 *Lachsmi*, 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 :

*Ah, may those beams that Western skies illumé,
Disperse th' unholy gloom !*

Meanwhile, my 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 mo-
“ rality, 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 consist, are connected by a
 “ chain of compositions, 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 compo-
 “ sitions no man doubts; and the unstrained application of them to
 “ events long subsequent to their publication, is a solid ground of
 “ belief, that they were genuine compositions, and consequently in-
 “ spired. But, if any thing be the absolute exclusive property of
 “ each individual, it is his belief; and I hope I should be one of
 “ the last men living, who could harbour a thought of obtruding
 “ 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 ex-
 “ tant, 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 sub-
 “ lime predictions unquestionably ancient, and apparently* ful-
 “ filled,

* 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

“filled, must induce us to think the Hebrew narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language, as many learned and pious men have believed, and as the most pious may believe without injury, 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 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.

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.

4. While

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 sire? 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 Sa- “ tyavrata, 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

“ 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 little more than four thousand years; revolutions 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

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'nly Truth,
I kneel in manhood, as I knelt 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 “ Providence †.”

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

* 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. i. p. 169.

portance, and the evidence of its truth worthy 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 doctrines 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 William 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 Chrishna-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, mentioning 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 precipitately 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

ing 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 philologist, 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*. 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

* Amongst those who have latterly distinguished themselves by their Oriental learning, the late Reverend J. D. 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 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*.

But mere philology was never considered by Sir William Jones as the end of his studies, nor as any thing 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

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

LANGUAGES :

Eight languages studied critically :

English, Latin, French, Italian,
Greek, Arabic, Persian, Sanscrit.

Eight studied less perfectly, but all intelligible with a dictionary :

Spanish, Portuguese, German, Runick,
Hebrew, Bengali, Hindi, Turkish.

Twelve studied least perfectly, but all attainable :

Tibetan, Páli, Phalavi, Deri,
Russian, Syriac, Ethiopic, Coptic,
Welsh, Swedish, Dutch, Chinese.

Twenty-eight languages.

In another memorandum, he mentions having read a grammar of the Russian and Welsh.

times,

timés, and to display the treasures deposited in them, for the use, entertainment, or instruction of mankind. In the course of his 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*.

A mere

* 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*, *mountainceers*, and *islanders* of Asia; and the ninth, on the *origin* and *families* of nations, gives the result of the whole enquiry.

A mere catalogue of the writings of Sir William Jones, would shew the extent and variety of his erudition; a perusal of them will prove, that

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 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.

The *Dev-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 *Phœnician*, from which the Greek and Roman alphabets were formed, had a similar origin.

that it was no less deep than miscellaneous. Whatever topic he discusses, his ideas flow with ease and perspicuity; his style is always

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 Ionick 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 metaphysics of the old *Academy*, the *Stoa*, 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 *Odin*, was the same with *Bunh* 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* origin; 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 *Sanscrit*, 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, 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.

always clear and polished; animated and forcible when his subject requires it. His philological, botanical, philosophical, and chronological

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 æra.

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 Hyumnu or Huns, began his reign about 3560 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 from one common stock, essentially different from that from which the Indian and Arabian tongues severally came. The language of the Brahmins 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 Turks 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 of course is on PERSIA or IRAN.

There is solid reason to suppose, that a powerful monarchy had been established in Irân, 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

nological disquisitions, his historical researches, and even his Persian grammar, whilst they fix the curiosity and attention of the reader, by

When Mohammed was born, two languages appear to have been generally prevalent in the great empire of Irân; 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 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 Irân; 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 Cimmerians, 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 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 re-united with it, in the enjoyment of the highest possible happiness.

The result of this discourse is, that a powerful monarchy was established in Irân, 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 *Avartia* or *Audh*, and *Indraprestha* or *Delhi*; that the language of the first Persian was the mother of the *Sanscrit*, and consequently

by the novelty, depth, or importance of the knowledge displayed in them, always delight by elegance of diction. His compositions are

sequently 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 had 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 Irán 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 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 Vuvam, 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 Vêda, as one of the families of the military class, who gradually abandoned the ordinances of the Vêda; 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 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, their ancient monuments, their sciences, and their arts, furnish little, either in support or refutation of this opinion, but various circumstances

are never dry, tedious, nor disgusting; and literature and science come from his hands, adorned with all their grace and beauty.

No

stances 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*^a; 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 the 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 same stock as the *Chinese*; the *Hindu* or *Egyptian* idolatry 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*, *mountainers*, 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 examination 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 *Iran* from *India*, were

^a The period of 432,000 years, seems to be derived from an astronomical calculation, and is probably disguised, by ciphers added or subtracted, to conceal the source. See Discourse on Chronology of the Hindus, Sir William Jones's Works, vol. i. p. 100.

No writer perhaps ever displayed so much learning, with so little affectation of it. Instead of overwhelming his readers with perpetual

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 Afgans 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 *Boras*, 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 immemorably peopled by the Hindu race. To the people of Java and *Suinatra*, 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 *Suinatra*, that the parent of them all was no other than the Sanscrit.

That the people of *Potyd*, 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 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 *Barinas*, but who are known to the *pundits* 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 deity, performed the same bloody sacrifices, and offered the same notions of reward and punishments after death. It may be concluded, that all the Northern languages, like the Gothic, had a Tartarian origin like that universally ascribed to the Slavon

From

tual quotations from ancient and modern authors, whose ideas or information he adopts, he transmutes their sense into his own language :

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. The Phœnicians, like the Hindus, adored the sun, and ascribed 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 the two others in language, manners, and features, may be plausibly conjectured, but cannot, of good-will, be proved: a former essay be perspicuously shown and is therefore for the present more than twenty-seven

If the human race, as it may be called, be of one natural species, they must all have proceeded from one source, with respect to its population.

guage; and whilst his compositions on this account have a pleasing uniformity, his less learned readers are enabled to reap the fruits of his laborious studies.

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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 phænomena tend to shew that country to be Irân; 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 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, 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 *Irân*; 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 *Irân* 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 *Kama*, (whose language remained unchanged in Sanscrit, and highly revered by the Hindus) settled in the East; that some of them, having performed the voyage, and the art of sailing, passed from the East, by the straits of *Phrygia*, into *Italy* and *Greece*; whilst a swarm from the same source, by a northerly course into *Scandinavia*, and another, by the head of the *Indus*, passed through the passes of *Imaus*, into

Cashgar

His legal publications have been noticed in these *Memoirs*: of their merit I am not qualified to speak. I have been informed, that his *Essay on the Law of Bailments* was stamped with the approbation

Cashgar and *Eighûr*, *Khatu*, and *Khoten*, 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 *CARTEMERS*, 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 *Phœnicæ*; 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.

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 the style of Sir William Jones; but it may induce the reader to peruse the *Discourses*, which will amply repay the trouble of the task.

Nor is the reader to suppose, that the *Discourses* contain all that Sir William Jones wrote on the sciences, as

We have a dissertation on *Indian Chronology*

bation of Lord Mansfield, and that his writings shew, that he had thoroughly studied the principles of law as a science. Indeed it is impossible to suppose, 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,) 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 Asia-

Chronology; another on the Antiquity of the Indian Zodiac, in which he engages to support an opinion (which Montucla treats as a conjecture) that the Indian division of the Zodiac was not borrowed from the Greeks, but performed the same office as the Zodiac of the Hindus; and another specifically on the nature of the Hindus; and several others, which he refers to his works.

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tic 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 asserts, 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, than 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 a, or robu-will a son after the ravages of famine, that in one collection nearly twenty-sev year of our bly-four, and that by no qu the largest or be. so su (Seven dr) (Chrishna-nagur), there la

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 property of the natives of India (a labour to which he in fact sacrificed his life), he knew the absurdity and impracticability of attempting to introduce amongst them that political freedom, which is the birth-right of Britons, but the growth of ages. Of the French Revolution, in its commencement, he entertained 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 struggles of that nation for the establishment of a free constitution ; but he saw with unspeakable 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 conceive, 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 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

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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, soured 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 manner in which they were delivered, when they were delivered. In his political theories, which have since 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 always had in view, was not to accumulate knowledge for the sake of knowledge, or to gratify an idle vanity, or to gratify an idle ostentatious

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.

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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 Linnæus, 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 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

* Besides occasional botanical information, we have in the works of Sir William Jones, vol. ii. p. 1, a little tract intitled, *The Design of a Treatise on the Plants of India*, p. 39; and a Catalogue of 420 Indian Plants, comprehending generic names, as could with advantage be ascertained; and, p. 47, *Observations on seventy selected plants*, which was a posthumous work.

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“elegant and delightful study, or one 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 attention to particular occupations, and a scrupulous attention to the contribution which he had to make without interruption or

sion*. Nor can I omit 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 from the illiterate, and, wherever it was to be obtained, he sought and seized it.

* 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; 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-defin'd,
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 oil,
To meliorate a stubborn soil
And say, (no higher
With zeal hast thou
Praise, of which
They best confe

Of

† 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 :

INDIA.

1.

2.

3.

4.

5.

6.

7.

8.

3rd Algebra.

11. 7

Of his private and social virtues it still remains to speak ; and I could with pleasure expatiate on the independence of his integrity,

11.

Translation of the Mahábharat and Rámáyan.

12.

On the Indian Theatre, &c. &c.

13.

On the Indian Constellations, with their Mythology, from the Puránas.

14.

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

ARABIA.

15.

The History of Arabia before Mohammed.

16.

A Translation of the Hamása.

17.

A Translation of Hariri.

18.

A Translation of the Fâcâhatâi Khulafâ. Of the Cáfiâh.

PERSIA.

19.

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

20.

The Five Poems of Nizâmi, translated in Prose.

A Dictionary of pure Persian—Jehangiri.

CHINA.

21.

Translation of the Shí-cing.

22.

The Text of Con-fu-tsu, verbally translated.

TART

History of the Tartar Nations, in
Turkish and Persian.

Othmans, from the

his

his humanity and probity, as well as his benevolence, which every living creature participated.

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 Linnæus, 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 *complet* of Ferdausi, for which Sadi, who cites it with applause, pours blessings on his departed spirit:

Ah! spare yon 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 notice
filial and fraternal

d assiduous performance of
virtues of Mr. Jones, (I

the testimony and words of professor Bjornshal, 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 exemplary manner. I am not singular in the observation here made. Every one acquainted with Mr. Jones, makes it likewise. I feel a pleasure in dwelling upon a character that does such high honour to human nature." The unceasing regret of Lady Jones is a proof of his claim upon her conjugal affections; and I could dwell with rapture on the affability of his conversation and manners, on his modest, unassuming deportment, nor can I refrain from remarking, that he was totally free from pedantry, as well as from that arrogance and self-sufficiency, which sometimes accompany and disgrace the greatest abilities; his presence was the delight of every society, which his conversation exhilarated and improved.

His intercourse with the Indian natives of character and abilities was extensive: he liberally rewarded those by whom he was served and assisted, and his dependents were treated by him as friends. Under this denomination, 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 *darbar*, 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*.

If

* The following is a translation of:
e pundit, whom he employed

ir William Jones, by a
pilation of Hindu law.
From

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 suspended, 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.

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.

Trivédi 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.
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 perpetual, for thy presence is an ornament and a blessing to the age!

May no unpleasant vicissitudes of fortune!; and mayest thou have no share in

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,
 [Twenty-seventh] day of [April]
 year of our blessed Redeemer,
 One 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 expence 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 elected a corresponding member of the

Academy of Arts, and was unanimously elected a member of the Society of Massachusetts.

chusetts. 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 addressed, by the president of it, to Sir William Jones :

SIR,

Boston, Feb. 7, 1795.

As president, and by the direction of the Massachusetts Historical Society, I have the honour to inclose 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 see, as well the legal date, as the design of our institution. We possess 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. Colebrooke, under the pressure of unintermitted 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
King of Dangers, Lord of Divine Classes, the Daughter of
the King of Mountains, the venerable Sages and the reverend
Aloes of Books, I, JAGANATHA, Son of Brahma, by command
of

of the Protectors of the Land, compile this book, intituled, *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 Gonespresada, of firm and spotless mind, Ramamohana Ramanidhee Ganasyama, 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 promulged 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.

APPENDIX.

No. I.

JONESIUS REVICZKIO, S.

QUAM jucunda mihi fuit illa semihora, quâ tecum de poëtis Persicis, meis tuisque deliciis, sum collocutus : initium enim amicitiae et dulcissimæ inter nos consuetudinis arbitrabar fuisse. Quam spem utriusque nostri importuna negotia fecerunt. Ruri enim diutiùs quàm vellem commorari, variæ me cogunt occupationes. Tu Germaniam, ut audiui, quàm citissimè proficisci meditaris. Doleo itaque amicitiam nostram in ipso flore quasi decidere. Illud tamen tanquam lenimen doloris mei restat, nempe ut, si præsens te præsentem alloqui non possim, liceat certè quidem per literas colloqui, et cùm sermonis communicatione, tum conjunctione studiorum, perfrui. At, cùm de amicitia nostrâ loquar, ne, quæso, 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 consecramur. Hoc tamen inter nos interest. Nempe tu in literis Asiaticis es quàm doctissimus; ego verò ut in iis doctus sim, nitor, contendo, elaboro. In hac literarum amore ne superbar ut me viucas, ita enim incredibiliter

illis delector, nihil ut suprà possit: equidem poësi Græcorum jam indè à puero ita delectabar, ut nihil mihi Pindari carminibus elatius, nihil Anacreonte dulcius, nihil Sapphûs, Archilochi, Alcæi, ac Simonidis aureis illis relliquiis 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'apprens 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 essuyer à tous nos Poètes Européens, qui ne pourront pas s'empêcher d'avoir honte de la pauvreté de leurs langues prosaïques, lorsqu'ils s'apercevront, que les langues Orientales, independamment 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 vous envoie 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 connoissez le génie de la langue Persanne, trouverez

verez 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 goût de nos pays ; d'autant plus que dans le premier vers, le Persan 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 lorsque je lis Hafyz. J'espère d'avoir l'honneur de vous voir ici avant mon départ, vous assurant que je compte parmi les plus grands avantages que j'ai eu en Angleterre, l'honneur de votre connoissance.

Je suis votre très humble Serviteur,

REVICZKI.

No. III.

REVICZKI à M^{ons.} JONES.

Monsieur,

Londres, le 24^{ème} de Fevrier, 1768.

Le jour même que j'ai expédié la mienne, j'ai reçu votre savante et obligeante lettre, que j'ai lû avec un plaisir infini, quoique j'aurois souhaité qu'elle fût un peu moins flateuse 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 dans les Orientaux et particulièrement les Persans ont atteint un degré de perfection et de supériorité, je ne me ferois point de scrupule,

de renoncer plutôt à la connoissance 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 serois fort embarrassé de vous donner quelque avis au sujet de votre livre, à cause que je suis actuellement depourvu 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 serois curieux de savoir, sous quel chapitre vous avez rangé Le Kaside, genre de poésie très en vogue parmi les Arabes, et cultivé avec grand succès, que répond plus qu'aucun autre à l'éloge Latine, mais qui par sa construction tient au Ghazel, avec cette différence, que le Ghazel, suivant les règles, ne devrait jamais passer 15 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 :

امن تذکر حیران بدي سلم
مزجت دمعاً جري من مقلد بدم

Pour ce qui regarde vos doutes sur la prétendue allégorie de Hafyz, il y auroit beaucoup à dire, car il semble que le respect et la vénération que les Mahométans portent à la mémoire de ce grand homme 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

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 lue 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 vûe fut le suivant :

قدم دريغ مدار از جنازه حافظ
اگر غرق کنایست میروید بهشت

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 sales 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 moquait du prophète et de l'Alcoran comme quand il dit :

آن تلخ دش که صوفی ام " انجیایث خواند
اشرفی لنا و احلی من قبله العزرا

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 connoissance. Mais la plupart des Turcs ne sont que des copistes ou traducteurs des Persans, et souvent destitués 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 Mesihî :

المی سن بنی ایلمه سین
حرلما ینج یارک سین سین

dont le simple sens est : " Mon dieu, ne m'envoyez pas au tombeau sans que j'aye auparavant embrassé mon ami," à moins que vous ne fassiez consister 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 serez las, ca je n'en ai point de copies. Je suis, avec la plus parfaite estime et vénération,

Votres très humble serviteur,

REVICZKI.

No. IV.

REVICZKIUS JONESIO, S.

Londini, Martii die 7, 1768.

Dicamne me literis tuis delectatum, an eruditum? Prorsus animi pendeo, tu in literis omne punctum tulisse videris, hoc unum reprehendendum existimo, quòd concisione peccent, etsi tu prolixitatis notam incurrere verearis. Quòd missam ad te duarum odarum versionem intemperanti laude efferas, quòdve meas esse aliquid putâris nugas, id purè putà humanitatis ac comitatis tuæ indicium esse suspicor; quòd autem in sphalmata mea benignus animadverteris, seriò habeo gratiam, uti vice versâ, quòd tam parcus fueris in castigandâ errorum meorum sylvâ, indulgentiæ tuæ adscribo. Itaque etsi summoperè cavendum mihi sit, ne, dum culpam remove studeo, gratiam, quam profiteor, imminuere videar; non possum tamen apud animum meum impetrare, ut omni penitus apologiæ supersedeam. Quare non incongruum puto monere; me nullo, sive ostentationis, sive gloriæ studio, ad versus scribendos animum appulisse, quos jam olim in scholæ lumine valere jussos, non ante hos tres menses, otio me ad id pelliciente, resumsi; non alia, τῆς μεταφράσεως, ratione, quàm quòd, Latinè redditus 50 circiter odis mercurialis nostri Hafyzi;

—cujus amor tantùm mihi crescit in horas,

Quantùm vere novo viridis se subjicit alnus:

in ipso progressu operis tam immanem observavi metaphrasis meæ à prototypo difformitatem, ut me laboris fastidium ceperit. Nam etsi præter illam inficetam, sed religiosam versionem, quàm singulis distichis subscriptam vides, aliam liberio rem et tersiorem, Latinâ æquè ac Gallicâ linguâ, præ matibus habeam; tamen non est minùs discrepans à textu, quàm *حکایت زردوز در یابانی* Hoc est

Historia aurifabri et stercarum textoris.

HAFIZ.

Acc.

Accedit, quod sæpissimè ad exprimendum unius monosyllabi sensum, sesquipedali paraphrasi sit utendum. Proinde non abs re futurum judicavi, ligatâ nonnunquam oratione textum Persicum æmulari; cujus tamen qualicunque successui illud semper obstat, quòd in Ghazelâ, nulla sit versuum cohæsiō et ἀλληλουχία, cujus defectum Latina poësis nullâ ratione admittit. Sed de his aliam.

Librum de poësi Hebræorum quem commendas, episcopi Oxoniensis, quemve tibi pro exemplari proposuisti, legi jam aliàs, et quidem magnâ cum voluptate, quamvis in præsentiarum parum ex illo memoriæ meæ inhæreat; hoc unum recordor, quòd dictione æquè ac methodo sit præditus admirabili. Flores Græci et Orientales epistolæ tuæ interspersi, 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 consequi 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 superâsse, uti hoc, Georgica Virgilii, et Hesiodi *ἔργα καὶ ἡμέραι* testantur. Nec ipse Háfyz negaverit nonnulla se ab aliis mutuatum, utpote quem non puduerit subindè integros versus transcribere: sicut ille est in ipso frontis opere: quem, mutato tantum hemistichiorum ordine, Iezido filio surripuit, apud quem ita

اور کلام و ناول الا يا ايها التاكي

nihil dicam de integrâ ferè ghazelâ alio in loco, &c. &c. Offendor

fendō enim verò insulsâ illâ et penè continuâ poëtarum Turcarum imitatione, de quibus non ineptè quis dictum putet,

O imitatores, servum pecus !

ut Horatius noster, &c.

Quæris quid sentiam de aliis Persarum poëtis? numve solum Hafyz ore rotundo loqui censeam? Absit! quis enim potest primam Sadii paginam inspicere, quin se in exstasim rapi sentiat? Immo scire te volo, mihi primum stimulum additum fuisse ad Orientales literas perdiscendas hâc Sadii strophâ, quam fortuitò didascalus meus Constantinopoli recitavit et interpretatus est :

ای کریمی که از خزانه غیب کبر و ترسا و طیف خورداری
و دستار کبی کنی محروم تو که بادشمنان نظر داری

Sed quis non indignetur lepidissimum scriptorem, à tam illepedo metaphraste, quàm fuit meâ sententiâ Gentius, Latinitate donatum. Non diffiteor tamen magis me mulceri lectione Hafyzi, cò quòd in illo verba sententiosa hilaritate mixta deprehendam. Quod Jiamium attinet; etsi illius opere destituar, 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* sive *ισοκαταληξ*, quem vulgus rhythmum vocat, est incomparabilis, uti in literis: ا م ت &c.;

in aliis rursum literis est remissior; in nonnullis denique planè languet, quando Jiamii per omnes alphabeti literas eadem felicitate decurrit. Ghazelam *اگر ان ترک* non verti Latino carmine ob versuum incohærentiam; sed si prosaicam versionem et notas desideras, lubens obsequar. Interea mitto hunc novissimum, non partum adhuc, sed embrionem. Valc. Loudini, die 7 Martij

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

No. V.

REVICZKIUS JONESIO, S.

Londini, 17 Martii, 1768.

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

—— exemplaria Græca,

Nocturnâ versâsse manu, versâsse diurnâ,

sed omnem propemodum Hellenici sermonis δανότητα και χαριεντισμον assecutum esse. Multæ sunt vences in odâ tuâ ad Venerem, et plenus laudis conatus in adæquando divino exemplari. Sed quis possit sibi à luctu temperare, cùm observaverit, non tantum nos jacturam pati lepidissimi operis, sed quòd illæ etiam perpaucæ reliquæ quæ supersunt, adeò sint mutilatæ & depravatæ? Nam etsi lubens concedam, textum odæ, quem tu eligisti, sive illum etiam Dionys. edit. Upton., præferendum esse Stephaniano, aut cujuscunque est illa (si diis placet) emendatio, quòd in tuo exemplari major habeatur dialecti ratio, ac plures insint γνησιότητος χαπανηρες: tamen negari non potest complures vel in eo reperiri hiatus, et menda, quæ nullâ satis explicatione aut sensûs detorsione celari possunt. Quamvis autem credibile sit, Æoliam puellam suo particulari idiomate locutam, cujus leges ætate nostrâ non satis 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:

عزم دیدار تو دارد جان بر لب امد
 باز کرد یا دراید چیست فرمان شما

Id est, ut oris tui aspectu frui possit, anima mea tota in labiis meis hæret. Jube ergo quod vis ; nam à tuo nutu pendet, utrum exiens me inanimem relinquat, an verò rediens me mihi reddat. Auctor Οαρίστυος Δάφνιδος καὶ κερκε lubricum Platonis versum prorsus αἰσχρολογῶς usurpavit :

αἰθ' αὐτὰν δυνάμαν καὶ τὰν ψυχὰν' ἐπιβαλλέιν.

Quod pollicitus sum, mitto tibi ghazalam, *Eker an Turki*, &c. cum versione prosâ, unâ autem etiam adumbrationem aliquam in versu, alio tempore expoliendam. Velim autem mihi perscribas, utrum scias extare aliquam Hafyzi versionem, sive typis editam, sive manuscriptam, Latine, aut quovis alio Europæo idiomate. Nam quod sciam nullus adhuc poëtæ hujus interpretationem tentavit, præter primam ghazalam, quæ nuperrimè iterum in analectis professoris Hyde in publicum est emissa.

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

Gazela, cujus *shahi beit* laudas, profectò lepida est ; cujus primi distichii solummodo recorder :

می خواه و کاششان کن از دهر چه میگوی
 این گفت سحر که کل بابل تو چه میگوی

Quamvis sarcinas meas colligere inceperim, ac libros meos in cystam condiderim; tamen si animo tuo arridet, aut si ad propositum tuum facit, ghazelam hanc, prius quam proficiscar, vertendam assumam. Tu proinde jube, ac vale.

No. VI.

REVICZKIUS JONESIO, S.

Quodd solito tardiùs respondeam amicissimis tuis literis, nova et planè peregrina civitatis hujus facies in causâ est. Nec puto vitio mihi veritas, quodd advenam me, peculiaris genti huic, et invisâ aliàs, consuetudo, paulò longiùs detinuerit; fateor enim me nuspiam tali methodo patres conscriptos decerni comperisse. Initio quidem novitate jucundum visum, sed sensim eò turbarum progressa res est, ut propè pertæsus sim spectaculi. Nunc igitur, crescente adhuc tumultu, domi manere satius ducens, occasionem nactus sum literam hanc exarandi. Gratulor mihi imprimis quodd missam ad te carminis Persici versionem indulgentèr receperis, quodd me ex eo idoneum judicaveris totius divani metaphrasten. Sed quamvis conceptam de me opinionem gloriæ mihi ducam, non vereor tamen adhortationem tuam taxare inclementiæ. Quis enim, nisi *cui robur et æs triplex circum pectus est*, aggrediatur *sexcentarum ghazelarum*, prosâ et carmine, versionem? Talis conatus non solum complures annos requirit, sed et mentem ab omni alio studio vacuam; quæ non est mea conditio, cum ego disciplinas istas non nisi per transennam tractare consueverim. Nihilominus, quid quod absolvere poterò, aliquandò in lucem edere constitui. Is Homeri non est expers, qui à me librum primum Iliadis cum epicum analysi postulavit; sed commodiùs putat pueris usuvenire hoc, quia in illo notæ textui sunt subjectæ, quod in clavi desideratur.

desideratur. Si tamen ad manus est tibi clavis Homeri, quæso 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 desiderasti, eò quòd rem tibi gratam fore arbitror. Est autem, mediusfidius, non ex facillimis una, tum sensu, tum vel maximè metaphrasi, ob linguæ exoticæ continuum idioma nullâ satis periphrasi exprimendum. Quæris, quid de linguæ Hebrææ et Arabicæ proprietate sentiam, deque illis communi *μὴ ἀλλοτρίωσιν* futuri, pro præterito; respondeo: quòd etsi perrarè hebraizare soleam, aut, ut verius dicam, sacram linguam in veneratione potius quàm deliciis, habeam; quòd præter unum Veteris Testamenti codicem, et nonnulla de eo Rabinorum somnia, nihil lectu dignum afferat; hoc tamen ex qualicunque illius lectione retineo, quòd utriusque inter grammaticen summa sit affinitas, quòdve paucitas temporum et modorum in Arabicâ, substitutionis eorundem mutue occasio est; idque linguæ Hebrææ eodem morbo laboranti necessariò convenire putem; quamvis hoc in linguâ Græcâ, maximâ temporum et modorum varietate gaudente, satis obvium sit, ut cùm infinitivum pro imperativo usurpant. Quod autem ad vocum quantitates attinet, aliter sentio. Puto enim esse Arabum artem metricam longè recentioris inventionis, utpote quæ paulò ante Muhammedi tempora formam accepisse perhibetur, nullo vestigio antiquioris poëseos. Cujus si eadem esset ratio apud Hebræos, quod quidem motionum consimilis usus suadere videtur; quidni hucusque sine ullâ difficultate Hebræorum prosodiam per analogiam assecuti fuissetus?

Ghazela illa, quam in miscellaneo quodam opere sine authoris nomine legisse te scribis, si quidem correctè scripta esset, cequis sum, quòd nihil meo adminiculo eguisses. Nunc autem præter erroribus

erroribus scatet, Œdipus sim, si expediam. Quis enim ignorat in linguis Orientalibus solam punctorum diacriticorum confusionem maximis difficultatibus ansam dare? Quid si accedat literarum ipsarum omissio aut commutatio? Hinc quicumque lectioni auctoris alicujus operam dat, meâ quidem sententiâ, duplici exemplari instructus sit oportet, ut cum impossibile penè sit mendorum expertes libros manuscriptos reperire, unus alterius ope 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^o Martii, 1768.

No. VII.

JONESIUS REVICZKIO, S.

Næ tu percomem perque benevolum te præbuisti! ut qui inter urbanas occupationes, inter civium seditiosorum strepitum, inter comitia ad senatores eligendos comparata, occasionem tamen captaveris, cum ad me amicissimè, ut soles, scribendi, tum carmen Persicum mittendi, idque pulcherrimum, et abs te Latine conversum. Est meherculè Hæfæz noster, ambrosiâ alendus poëta; et quotidie grator mihi jucundiorque videtur ejus venustas ac pulchritudo. Integra illius opera in lucem proferendi & vertendi, quemadmodum cœpisti, præcipua difficultas erit versio poëtica, sed hæc facilius evadet, quam opinaris: nam permultæ sunt, ut puto, Gazellæ, quas vel ob sententias à nostris moribus valdè abhorrentes, vel ob figuras elatissimas et quasi παρακεκινδυνευμένα, vel ob disticha nulli minime quidem nexu inter se cohærentia, Latinis versibus non convertes;

convertes; ideòque aliquantulum levabitur Hercules aliòquin labor.

Distichon illud اگر ان ترک moram mihi injecisse meminì, et cum tuo rogatu adversaria mea inspicerem, ita inficeta mihi visa ex illius distichi interpretatione, ut mihi planè quadrari putarem servuli Terentiani verba,

Davis sum, non Œdipus;
tibi autem illud Sophocleum,

Ὁ πασι κλεινός Οἰδίπυς καλόμενος

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

اگر شد ان زلف مشکین که تو داری
پایان ماه ان غیب سمین که تو داری

Homeri analysin, in bibliothecâ nostrâ reperire non potui. Sed amicum habeo Oxonii, qui librum, de quo percontaris, possidet. Ad illum scripsi pridie Kalend. April., et rogavi ut me quàm citissimè certiolem faceret, quis fuerit libri illius auctor, et quo loco liber fuerit excusus.

Nisi essem amantissimus veritatis, et ab omni simulatione aversissimus, dolerem herculè, et ægrè ferrem, te urbem nostram turbulentissimis his temporibus vexatam intueri, et illam Anglorum undequaque percelebratam libertatem in effrænâ licentiam (ne dicam immanitatem) mutatam videre. Est sanè respublica nostra propè divinitus initio constituta, usque adeò ut nulla unquam vel Græcæ vel Romanæ civitatis constitutio fuerit perfectior; imo, nec Plato nec Aristoteles, nec legumlatorum ullus, meliorem civitatis

formam

formam cogitatione comprehendere potuit; tam suavi enim concentu et quasi harmonicâ tres pervulgatæ rerumpublicarum formæ in unam speciem tam parantur, ut nec Aristoxeni tibiam, nec Timothei fides modulatiores fuisse putem. Per enim est difficile civitatem constituere, in quâ nec regis dignitas optimatum auctoritate, nec procerum potestate populi libertas, nec populi libertate legum vis et majestas, minuetur. Sic tamen in hac insulâ olim se res habuit; et etiam nunc haberet, si nonnulli homines frænis in plebe quàm calcaribus uti maluissent. Ideoque mihi temperare nequeo, quin vehementer improbem illum Wilkensium fortem quidem et ingeniosum virum, sed turbulentum civem, et seditionis quasi facem atque incendium. Sed multo magis patriorum quorundam integritatem ac fidem requiro, qui illum primò sustentabant ac tuebantur, deinde deseruerunt turpiter ac prodiderunt. Si cupis legumstrarum et consuetudinum pleniorē habere notitiā, perlegas velim Smithi librum de republicâ Anglorum, et Fortescuei dialogum de laudibus legum Angliæ. Primum Latine, nec ineleganter, scripsit Thomas Smithus, legatus olim noster in Galliâ sub regno Elizabethæ; alter, libellus est, de quò dici potest id quod de fluvio Teleboâ scripsit Xenophon, Μεγας μὲν εἶ, καλὸν δέ. Auctor fuit Angliæ cancellarius sub rege Henrico sexto, et ob turbulenta tempora, cum alumno suo principe Edwardo, in Galliam fugit; ubi, cum esset summâ senectute, aureolum hunc dialogum contexuit. Certè leges nostræ, ut in illo libro videbis, persapienter sunt compositæ, ut ait Pindarus,

Νομὸς ὁ πάντων βασιλεὺς
 Θνατῶν τε καὶ ἀθανάτων
 Οὗτος δὲ δὴ ἀγείβειαις
 Τὸ δίκαιοτατον, ὑπερτάτα
 Χεῖρι.

Reliqua, quæ citat in Gorgiâ Plato.

Ex eodem

Equidem civitatem nostram inspiciens, videor quodammodo ludum Scacchicum (quo ludo uterque nostri valdè delectamur) intueri. Regem enim habemus, cujus dignitatem strenuè defendimus; sed cujus potestas perbreve[m] habet *terminationem*. Equites, sagittarii, atque alii, patriciorum speciem quandam habent, qui bella et negotia publicà administrant; sed præcipua vis est in pedibus, seu populo, qui si acitè inter se cohæreant, præstò est victoria; si distraherentur et dissipentur, perit utique exercitus. Hæc autem omnia, ut in ludo Scacchico, certis legibus diriguntur. Denique cùm meipsum considero, videor mihi similis esse cujusdam, qui duobus lusoribus assidens, ludum studiosè contempletur visendi solùm causâ, 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.

Sed, nescio quomodo, etsi brevis esse institui, loquax fio. Ad alia igitur declinabo. Literas tuas proximas non sine timore aliquo legi: Quid autem timui? Nempè tui ex hac insulâ discessus nuntiationem. Cùm autem nihil de eo locutus sis, et cùm municipii nostri negotia ad exitum quemdam perducantur; cùm denique incertos esse sciam rerum humanarum eventus, et nesciam, si hanc occasionem amisero, an te posthac videro, statui Londinum venire; et spero propediè te, vel Nonis vel VIII Iduum, me visurum. Cura ut valeas.

No. VIII.

JONESIUS, REVICZKIO, S.

Binas abs te accepi literas humanitatis et eruditionis plenissimas, quibus benevolentiam in me tuam, et

ingenii tui lumina, facile perspexi. Utrisque nunc simul respondeo.

Consilium meum de libro in lucem proferendo, abs te probari, ut debui, gaudebam et lætabar, (ut inquit in tragœdiâ Hector,) à te laudato viro laudari. Sed cùm duo illa propè divini poëtæ carmina legerem, incredibilem animo cepi voluptatem. Sunt valdè bella, et interpretatione tuâ, tanquam luce aliquâ illuminari videntur. Præterea versibus ea imitatus es, sanè elegantibus, quos versus, si cum opere meo edi concedas, pergratum feceris cùm mihi, tùm lectoribus; qui gaudebunt, opinor, poëtam Persicum audire Latinè loquentem. Sin, minus, in thesauris meis latebunt. *Αυτογραφα* tibi quàm citissimè reddenda curabo. Quod autem scribis, "Hos versus cùm iis legendis fueris defessus, mihi reddas velim," perindè est ac si dicas, "Nunquam reddas;" neque enim fieri potest, ut iis legendis satiari ullo modo possim.

No. IX.

JONESIUS REVICZKIO, S.

Dat. putà Nov. 1768.

Tametsi vereor ne ante ex Angliâ decesseris quàm hæc ad te literulæ afferri poterint, nequeo tamen mihi temperare, quò minùs eas scribam.

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

Sed quid opus est verbis? Forsan hæc quæ nunc scribo, ad te non pervenient. Proindè etiam atque etiam te rogo atque obtestor,
ut

ut quâcunque in regione iter feceris, mei memor sis, et quàm sæpissimè, quàm primùm, quàm longissimas ad me literas mittas : et tibi persuade, nihil mihi jucundius unquam vel fuisse, vel fore, amicitia tua. Vale !

Die Lunæ, Oxonii.

No. X.

Τῷ τιμιωτάτῳ ΓΥΓΙΕΛΜΩ ΊΟΝΕΣΙΩ χαίρειν καὶ εὐπραττεῖν.

Ὅση μὲν σὲ ἡ περὶ τῆς ἀλλῆς ξένης ἐπισκεψία τε καὶ χρησθήης, ἐκ ἔχῳ εἶπειν· τὸτο δὲ οἶδα, ὅτι τογε εἰς ἐμὲ ἤκον μέρος, πολλὰ ἀγαθὰ τῆς σῆς συνουσίας ἀπελαύσα, ὃ μὲν τοι ἐμοίγε· ῥαδίον ἐπ', ἀκριβείας ἀπαντὰ διέξιναι τῆς σῆς εὐεργεσίας κεφαλαια, ὡς παρὰ λαδῶν μὲ ἐξέναγῃσας καὶ ἐδείξας τὰ καλλίστα τὰ Ἀθηναίων, παρὰ τῶν τοῖς σπῆδαιῶν εὐδοκίμοις, καὶ πάντα τρόπον ἐπιμελημένος ὅπως ἡδίστα διαξῶ παρ' ὑμῖν. Τὰ δὲ τούτῃ καὶ τοιαῦτα τις ἐκ ἀν' ἡσθεῖη βλέπων, καὶ εἶγε ἐν εὐχαρίαις τὰ πράγματα εἶη, τις ἐκ ἀν' ἀμενέσθαι σὲ ἀμοιβῇ τῇ δίκαιᾳ θείησιν; καὶ δὲ ἐπιστὴν σοὶ ὡς περ' ὑπεσχεμένην, ὃ μὰ Δία, ὡς βεβλομένος ἀνταποδίδοναι εὐεργετῇ, ἀλλὰ μοναχῶς εἰς μέλλουσης φιλίας· ἐλπίδα, καὶ μάλιστα εἰδὼς ὅτι ἐκ ὀλιγωρήσεις τῶν ἐμῶν γραμμάτων. Τὰ δὲ ἐνθεν ὕστατα γράφω σοι, ἐγνώσῃ γὰρ ἤδη πρὶν μῆνα δύναμι' ὅτι σὺ αὖτις κατιέναι, καὶ ἵνα μὴ μακρὸς ἀπολείνῃς τῆς λόγου, ἵκεταιν σὲ καὶ ἀντιβόλω ὡς περ' ἄχρις τῆς πολλῆς ἐνείδῃ σοὶ τὴν εὐνοίαν πρὸς ἐμὲ τούτῃ καὶ πρὸς τὸ λοιπὸν τὰ χρόνῳ διαφυλάττειν. Ἐρῶσο.

Τὴν μητέρα καὶ ἀδελφὴν σὲ χαίρειν κέλευω· καὶ ὁμολογῶ αὐταῖς χάριν, τῆς ἐς ξένον αὐδρα εὐποιίας.

Θαυμάσιος τρίτη φθισοῦ.

No. XI.

JONESIUS REVICZKIO, S.

Nicæa Ligutum, 4 Cal. Febr. Anno 1770

Miraberis forsan, nec sanè injuriâ miraberis, cû acceperis à me ex hâc regione literas ; non enim isthinc scribo, ubi,

aut Tamesis aut Isis deliciæ meæ allabuntur, sed ubi mare Ligusticum Alpibus maritimis minatur.

In urbiculâ hâc amœnissimâ trimestris propè commoror; fieri igitur non potuit, ut in Angliâ cum essem, literæ tuæ exoptatissimæ ad me perferrentur, quarum unæ pridie Calend. Septembris, alteræ decimo-nono Cal. Januarii datæ sunt; utræque mihi erant jucundissimæ; quò longiores, eò me delectabant magis. Libellos tuos de re militari legendo devorare, incredibile est quantum aveam, sed in adibus Spencerianjs, ut accepi, Londini servantur. Unum exemplar ad me afferet prima navis oneraria, quæ huc ex Britannia appulerit; tria reliqua curabo, ad tres amicos tuos, (imo meos, si tui sint, licet à me ne aspectu quidem cognitos) fideliter et celeriter quantum fieri potest, perferenda. Opus istud in Germaniâ laudari, nec miror equidem et valdè gaudeo. Primus de eo mentionem mihi fecit nobilis Germanus, vir comis, ut videtur, et amabilis, quem Mediolani quæstoris officio fungi puto; is pollicitus est, non solum ad me opus tuum mittere, sed etiam certiolem facere, quo modo valeres, et quibus verbis ad te literas inscriberem; quod ob promissum ita lætabar ut nunquam aliàs vehementius. Suspicabar enim (ignosce injustæ suspicioni) me ex memoriâ tuâ propè effluxisse, et desperabam à te epistolam accipere, nisi te primus ad scribendum provocarem. Interea perlatae sunt ad me binæ tuæ expectatissimæ literæ; quibus accesserunt carmina quatuordecim, non tantum verè lyrica, sed digna quæ auræ lyræ succinantur: quòd verò me idoneum putas qui de iis iudicium feram, tantum sanè gloriol, quantum abest ut me tali honore digner; sed ut ut se res habeat, omnia cum notis meis qualibuscunque ad te tunc remittam post acceptum ad hasce literas responsum: nolo enim tam bellè exaratas chartulas tabellariis committere, quorum nondum sit certa atque explorata fides.

Decimo-quarto ut opinor die, hæc accipies, quibus amabo respondere ne cuncteris; ac tibi persuadeas nihil mihi jucundius fieri posse, quàm tuarum quicquid sit literarum. Percontaberis forsàn quibus me oblectaverim studiis, post tuum ex patriâ meâ discessum. Hæc ut denarrem paucis, te morabor. Inter alias occupationes, librum meum de poësi Asiaticâ perpolivi, quem ad te mittere cùm meditarer, ideòque accuratius rescribere cœpissem, ecce! majus quoddam intervenit negotium. Rex Daniæ, laudandæ indolis adolescens, qui eo tempore in regiâ Londinensi habitabat, me (nescio quâ famâ sibi notum) accessiri jubet: ostendit codicem Persicum, satis amplum, qui vitam ac res gestas celeberrimi illius tyranni Nadirshah dicti, contineret: ait se percipere librum illum gallicè, ad verbum redditum videre; alia addit comiùs quàm verius. Quid multa? Opus sum arduum aggressus, quod me per majorem anni jam elapsi partem occupatum distinxit, 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 sciò erroribus, sed iis quibus ignoscent docti, et qui indoctos latebynt). Hæc omnia vix dum ad umbilicum perduxeram, cùm discipuli mei (qui tui semper memor est) sororula, morbo *Φθισικῶ* correpta repente sit, statueritque pater ejus cum familiâ vel in Italiâ vel in Galliâ Transalpinâ hyemare. Coactus igitur sum historiam meam (quam in lucem proferri rex voluit) Galli cujusdam satis fidi curæ, committere, qui excusoris errores corrigeret. Is me nuperrime certiore fecit, librum jam esse excusum; et curabo eum ne ad regem quidem ipsum citius quàm ad te mittendum. Patriam itaque meam reliqui, et post nimis longam Lutetiis commorationem, Lugdunum versùs iter fecimus, velocissimo Rhodani fluvio devecti; et Massiliam, Forum Julii, atque Antipolim prætergredi, hæc regione venimus;—

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

Diutius tamen hìc quàm vellem, commorabimur; sed puto nos ad Calendas Junias in Angliam reversuros. Meditor equidem, si qua sese obtulerit occasio, circiter Idus Februarias Liburnum navigare, et cum Florentiam celebrem illam Triumvirorum coloniam, et renascentium literarum cunas, tum Romam laudatarum artium omnium procreatricem, et fortasse Neapolim visere. Quidquid de istà navigatione statuero, certior fies. Si roges quo modo me hìc oblectem, haud multis respondeo. Quidquid habet musicorum ars tenerum ac molle, quidquid mathesis 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, quā vir Britannus sine summo opprobrio carere neutiquam potest. Multa patriā sermone scripsi; inter alia, libellum de rectā juventutis institutione, more Aristoteleo, hoc est, αναλυτικῶ. Præterea tragœdiam contexere institui, quam inscripsi Soliman, ejus, ut scis, amabilissimus filius per novercæ insidias miserrimè trucidatus est:—plena est tenerorum affectuum fabula, et cothurno Æschyleo elatior, utpote quæ imaginibus Asiaticis sit abundantissima. Mitto tibi carmina duo; unum ex Hafizio depromptum; alterum è poëtā Arabo perantiquo sumptum,—in hoc tamen imagines ad Romanam consuetudinem aptavi. Mitto insuper, ne quæ pars paginæ otietur, epigramma Græcum, quo cantiunculam Anglicam sum imitatus. Vale; et schedas tuas tunc expecta cū te has literas accepisse certior factus fuero.

No. XII.

JONESTUS N. HALHEDO, S.

Jucundæ mihi fuerunt literulæ tuæ, quibus id perspexerim, quod maxime vellem, nempe te haud ignorare quanta sit mea in te, ac tui similes, benevolentia. Misi protinus, ut petebas, ad amicos meos literas, quibus eos etiam atque etiam sum hortatus, ut causæ perinde faverent tuæ, ac si esset mea. Quod si petentibus nobis morem gesserint, 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, cum in Britanniam rediero; ac tibi velim sit persuasissimum nullâ unquam in re studium meum atque amorem roganti tibi aut deesse aut defore. Quod ad valetudinem meam attinet, bellè habeo; sed oblectationibus careo iis, quarum desiderium nequico non molestè ferre. Cum primum huc venerim, visu gratissimæ erant cæ res, quas in patriâ nostrâ, rarò, aut ne rarò quidem, videmus;—olivæ, myrtus, mala aurea, palmæ, vineta, aromata, et in mediâ hyeme florum suavissimorum copia. Sed amotâ tandem cā, quam novitas secum affert, jucunditate, fastidium quoddam subest ac satietas. A mari Ligustico vix triginta passus distat diversorioli mei fenestra; sed, ut pulchrè Ovidius,

Una est immensi cœrula forma maris.

Nihil itaque restat aliud, nisi ut cum M. Tullio fluctus numerem, vel cum Archymede atque Archytâ arenas metiar. Credibile non est, quantum me hujusce loci tædeat, quantumque Oxoni esse cupiam, ubi vel tecum jocari, vel cum Poro philosophari possum. Velim, si non molestum erit, ad me sæpius scribas; nam tu

quid

quid agas, et quid à nostris agatur, certior fieri cupio; sed Latine, si placet scribas, et hilarè, amovenda est enim ea quâ angi videris tristitia. 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 diligenter. Vale.

Datae Calendis Martiis, Anno 1770,
Nicææ Ligurum.

No. XIII.

JONESIUS REVICZKIO, 'S.

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

Credibile non est, quantum tuo angar silentio, aut enim, quod fieri nolim, literas meas 4 Calend. Febr. datas non accepisti, aut, quod erit injucundius, tuum ad me responsum, in itinere excidit, aut denique, quod suspicari nefas est, tuâ penitus effluxi memoriâ. Scripsi ad te ex hâc regione literas, non (ut de suis ad Luceium ait Cicero) valdè bellas, sed eas tamen, quas tibi satis gratas fore putabam, utpote quæ et benè perlongæ essent, et multa de meis rebus continerent. Post debitum temporis intervallum, responsum tuum cupidè expectabam; quotidie rogabam, num quæ à Vindobonâ literæ? Nullæ: idem alio die atque alio atque alio rogabam: nullæ. Sollicitus esse cœpi, et mea indiès vehementiùs augebatur expectatio: nullæ adhuc literæ! et duo propè 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 intereà haud facile cares: cæterum, licèt eas, ante acceptum à te responsum, remittere nequeam; notas tamen meas hic officio, quas, si minùs placent, in ignem conjice; sunt, ut velle videbaris,

videbaris, omnino aristarchicæ et forsitan morosæ nimis. Libellus tuus de re militari Turcarum, oppitio me delectabat; nihil eo vel utilius, et ad tempora accommodatius, esse potest. Cum dubium sit, an hæc ad te perventura sit epistola, breviloquens esse cogor, ne prorsus cum ventis colloquar, et bonas horas inaniter consumam. Huic urbi circiter Idus Apriles valedicam: iter Italicum, quod meditabar, in aliud tempus distuli. Vale, mi Carole, et mei memor sis, ut ego semper tui. Cum in Britanniam rediero, longiores et hilariores à me literas frequenter accipies.

No. XIV.

JONESIUS REVICZKIO, S.

Tametsi prius ex hoc loco decedere statui, quam abs te responsum accipere potero, occasionem ad te scribendi prætermittere nec volo, nec debeo. Valde tibi assentior (ut in aliis omnibus) peregrinandi dulcedinem laudanti: nihil unquam aut utilius autumavi, aut jucundius. Quanto mihi gratior esset peregrinatio mea, si mihi Vindobonam visere liceret, ubi tecum colloqui, tecum philosophari, tecum in loco desipere, tecum poëseos reconditas geramas eruere possem. Dum eâ felicitate careo, jure quodam meo de cæteris, quibus abundo voluptatibus, male loquor. Displicet Gallorum hilaritas odiosa; et obscurum quiddam habet cœli Italici placida serenitas. Adeo mei amans sum (hoc est, adeo sum amens) ut me benevolentia tua digniorem esse putem quam antehac. Nescis quantum ab illo muter quem in Angliâ vidisti. Fui adolescens, fui imprudentior; nunc me totum humanioribus Musis devoveo; et nihil vehementer peto præter Virtutem, quâ nihil divinius; Gloriam, quâ nihil mortali pretiosius; ac tuam denique amicitiam, quâ nihil dulcius esse potest. Ne literæ meæ prorsus illiteratæ sint, ecce tibi

gramma, quod nocte quâdam serenâ fecerat amicus quidam meus, et quod, ejus rogatu, Græcè vestî. Tibi ut opinor placebit, nam ad Melcagri et aliorum in Anthologiâ poëtarum mentem videtur accedere. Διζαμαι, &c.

No. XV.

JONESIUS REVICZKIO, S.

Id. Quintil. 1770.

Næ ego levis homo sum atque incertus! Totam Enropam transvolo, nullibi diù commoror: in Liguriâ hyemavi; in Galliâ, verno tempore fruebar; Germaniæ finibus æstatem ago; si modò æstas vocari potest pluviosa hæcce et ingrata tempestas. 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 doctorum omnium laudibus. Hoc dico sine blanditiis, quas à me procul habeo. Notæ meæ, quas accepisti, erroribus plenæ sunt, quos velim excusas. Nam cùm essem Nicææ, tum veterum libris, tum cæteris (quibus uti soleo) adminiculis, planè carui, et etiâ nunc careo. Accepi abs te literulas Gallicè scriptas, cum odâ in primis laudandâ. In eâ mihi perplacuit facilis illa transitio:

Sed dandæ amorî sunt lachrymæ breves,
Quas sanguinis vis, quas pietas cupit.
Mox, nube abactâ, Sol tenebras
Discutiens, meliùs nitebit.

Crede mihi, à fletu, cùm hæc legerem, vix temperare potui. Ita enim à naturâ afficior, ut magis pulchrâ ac tenerâ simplicitate nuncvear, quàm elatissimis poëseôs figuris; inde fit, ut plus me delectent divini illa Pindari, Ὅσα δὲ μὴ πεφίληκε Ζεὺς, et quæ sequuntur, quàm

quàm elaborata Aquilæ et Ætnæ montis descriptio. Ecquid adeo ad te mittam, ne prorsus immunis, tuo fruam munere? Ecce tibi carmen, quod (si nihil aliud) commendat certè vetustas. Ridebis: non est illud quidem, in Antonie Delphinæ nuptias; immo laudes continet principis antiquissimi Sinensis, cujus nomen è memoriâ excidit; scio *μονοσυλλαδον* esse. Cum opera Confucii à Coupletio aliisque reddita perlegerint, non potui non demirari cum venerabilem sententiarum dignitatem, tum etiam varias carminum reliquias, quibus ornantur philosophi illius colloquia. Carmina ea ex vetustissimis poëseos Sinicæ monumentis excerpta sunt, ac præcipuè à libro Xikim dicto, cujus in regis Gallie bibliothecâ nitidum extat exemplar. Statim mihi in animo erat, verba Sinica inspicere; codicem manu sumpsit, et post longum studium, odam unam cum versione Coupletii comparare potui, atque adeo singulas voces, seu potius figuras, ad *ἀναλυσιν* quandam reducere. Hanc igitur odam ad te mitto, ad verbum redditam. Mirifica est in eâ cum majestate conjuncta brevis: singuli versiculi quatuor tantum constant vocibus. Unde fit, ut *ελλειψεις* 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; satis habeo si tibi arrideat. Minime 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 poëseos vim, easdem imagines. Restat aliud opus, de quo loquar necesse est; ne fortè literæ meæ perlongæ 4 Calend. Febr. datæ 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, Augusti mei, quem magnam Europæ spem laud dubito affirmare.

in primis jussit, ut opus fidè et penè religiose redderem; ut notas adjicerem necessarias; ut denique brevem de poësi Persarum dissertationem operi subjungerem. Pensum meum ut potui, nec sine fastidio, persolvi; sed ita festinantèr ac properè, (rex enim me identidem ut festinarem urgebat,) ut liber sit erroribus plenissimus, et præsertim dissertatio de poësi, in quâ decem Hafizi Odas vertere ausus sum, nec exemplari correcto (licèt splendidissimo), nec ullo omninò usus commentario. Scripsi ad Rivestium Angliæ vicarium, eumque rogavi ut ad te librum celeritèr mitterit; quod spero facturum. Ignosce, amabò te, erroribus quos vitare forsàn in summâ otii copiâ non possem, nedum in iis temporis angustiis. Ignosce, si duas Odas quas ad me misisti خوشا شیراز et گل در بر ومي بگف

cæteris adjecerim, cum Gallicâ solummodò versione. Ignosce, si de amico meo, amica, ut par est, inciderit mentio; regem enim meum scire volui quanti te faciam. Ad cætera benevolentiae tuæ indicia, haud parum accedet ponderis, si errores meos in hoc libro notare velis, præcipuè in dissertatione, quam separato volumine edere statui. Rex Daniæ, ut accepi, opus meum vehementèr probat, et mihi honores nescio quos meditatur; cogitanti enim illi, quonam me compensaret munere, dixit amicus quidam meus, vir nobilissimus, me pecuniam nec desiderare, nec magni facere, sed honoris, ut rebatur, esse appetentem.

Libellum tuum de Turcarum re militari ad regem mittendum curavi; tum quia eo lectore dignus est, tum quia te habet auctorem. Cave credas, me literis hisce finem dedisse, quia nihil aliud habeo quod dicam; affluit enim animus meus rerum copiâ, et mihi longè difficilior est, styli impetum temperare, quàm scribendi materiem invenire. Sed nolo patientiâ tuâ usque ad eò abuti, ut a te es tuas nimia loquacitate defatigem. Valetudinem tuam, si me amas, cura.

No. XVI.

REVICZKI à MONS. JONES.

• Vienne, ce 9 Août, 1770.

En vérité, Monsieur, vous n'êtes pas fort à plaindre de ce changement continuel 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 rendezvous 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, πολλων ανθρώπων γνωγαι νοον?

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 piece de votre façon, qui me paroît 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 connoissois pas encore; mais vous ne mettez point de bornes à votre polyglottie. J'en suis d'autant plus charmé que je pourrois au moins compter sur la fidélité d'une seule traduction de cette langue, le peu que nous en avons me paroissant fort suspect; votre piece a outre le mérite de l'antiquité, celui de l'élégance de la version. J'attends avec impatience la vie de Cháh Nadir, et je vous fais mes remerciemens pour l'attention que vous avez eu pour moi en chargeant le

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 savez combien peu vous risquez, et vous êtes bien sûr d'entraîner 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'aurois 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'aunie intime de la Princesse Esterhazy, vous connoîtrez 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 réserve 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^o Octobris, 1770.

Etsi nihil certi constare possit ex novissimis tuis
 libris, quo terrarum concesseris ex Thermis Spadanis, tamen ex
 hoc ipso silentio arguo te inpræsentiarum Londini commorari.
 Opinionem

Opinionem meam corroborat tarda literarum tuarum perceptio; nam toto illo tempore quo in Hungariam divertens, hinc aberam, epistolâ tam exoptatâ frustratus fui, nec nisi in reditu diù jam hærentem ac penè obsoletam deprendi. Utinam eveniat, quod tanto-perè concupiscere videris, quodve mihi summogaudio foret; ut, nempè, post tot exantlata itinera, Vindobonam tibi visere liceat. Leves et frivoli Galli; molles et enervati Itali; torpidi fortasse & morosi Germani, sed nec sic aspernandi, utpote qui pro elegantioribus naturæ dotibus solidiores nacti, candore et innatâ quâdam honestate advenarum animos devinciunt. Meâ quidem nihil interest hoc de Germanis testimonium adhibere: namque in Germaniâ non secùs ac nuper in Angliâ peregrinus versor; et nemo, nisi rerum ac locorum ignarus, Hungaros Germanis adnumeraverit, adeò genio, linguâ, moribus, ac naturâ ipsâ inter se dissidentes: sed fatenda est ingenuæ veritas, neque diffiteor me hîc locorum satis ad nutum vitam agere. Tu, qui æquus rerum estimator es, facilè, ut opinor, in eandem sententiam abibis, idemque de hoc populo iudicium tuleris. Oppidò te immutatum dicis; ideòque te mihi magis placitum speras, quod, sepositis juvenilis ætatis oblectamentis, totum te literis et virtutis studio addixeris; at ego te talem revidere malo, qualem in Angliâ cognitum admiratus sum, nec vidi quidquam quod reprehendere possem. In eo autem vel maximè te suspexi, quòd severissimas disciplinas et summum in literas ardorem, tam scitè lusibus et voluptatibus temperare noveris. Cave ne ita te studiis immergas, ne vitæ gaudia, parùm per se duratura, prætermittas, quibus tanta cum literis est affinitas, ut iis nemo, nisi sapiens et eruditus, rectè frui censendus sit. Cave etiam, ne idem tibi eveniat in proveciori ætate conqueri quod adolescenti illi Horatiano, dicenti:

Quæ mens est hodie, cur eadem non puero fuit?

Aut cur his animis incolumes non redeunt genæ?

Quòd autem Musas pudicas et ἀναφροδίτας esse aiunt, id fabulosum planè et soli fictioni conveniens est; nam et ipsæ carmina *jocare*

inter

inter molles pulvillos amant.—Jam ad alia di redior—Versionem tuam libri Persici, quam jam aliàs pollicitus eras, immo etiam misisse significaveras, hucusque non vidi, neque cur nondum appulerit intelligo; ac proinde obsecro, ut ubi deliteat investiges. Carmen Anglicum venustissimum ejusque duplicem ac elegantissimam metaphrasin magnâ cum delectatione legi atque etiam relegi; miror autem quòd tam parùm contentus esse videaris Latinâ, quæ mihi mirè placet.

No. XVIII.

JONESIUS REVICZKIO, S.

Londini, 11 Non. Mart. Anno 1771.

Dii Deæque perdant τὰς ἐκ τῶν ἀπορρήτων nostros, qui mihi per hos sex menses polliciti sint, se complures meos libellos ac literas ad te missuros; quod eos necdum fecisse video, nec statim facturos arbitror: aiunt se occasionem nondum habuisse, et propter belli Hispanici 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 inde à reditu meo in Britanniam permagnâ curarum varietate sum quasi irretitus: circumstant amici, sodales propinqui; hortantur ut pœsin et literas Asiaticas aliquantisper in exilium ire jubeam, ut eloquentiæ et juris studio navem operam, ut in fori cancellis spatiar, ut, uno verbo, actor causarum, et ambitionis cultor fiam. Equidem iis haud ægrè morem gessi, etenim solus per fœrenses occupationes ad primos patriæ meæ honores aperitur aditus. Mirum est quàm sim φιλόδοξος καὶ φιλόπονος. Ecce me adeò oratorem. Erunt posthac literæ meæ πολιτικωτέραι: et, si velit fortuna ut ad capessendam rempublicam aliquando aggrediar, tu mihi eris alter

Atticus,

Atticus, tu mihi consiliorum omnium, tu mihi arcanorum particeps. Noli tamen putare me omninò mansuetiores literas negligere: poëmata quædam patrio sermone scripta in lucem propediem edere statui; tragœdiam Soliman dictam in theatrum tunc adducam, cum histriones invenero dignos, qui eam agant: prætereà poëma epicum ingentis argumenti (cui Britanneis nomen) contexere institui; sed illud sanè còusque difficilius, donec mihi otii quiddam, cum aliquâ dignitate junctum, concedatur. Intereà 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 iustar quatuor mille et septuaginta continet) sunt veræ stellulæ, mora lumina; sex hujus libelli pulcherrima exemplaria Oxonii habemus, quorum unum accuratè scribitur, vocalibus insignitur, et notis Golii illustratur; aliud exemplar ipse possideo, quod, si tempus suppetat, excudi curabo. Tu intereà, ecquid agis? Pergisne Hafizum tuum ornare, illuminare? Equidem perlibenter opem meam (quantula sit cunque) editioni ministrabo, si vells Londini librum tuum excudi; sed vix puto quenquam τυπογράφων suis illum sumptibus excusurum, nisi sint Hafizi carmina vel Anglicè vel Gallicè versa; nam credibile vix est quàm pauci sint in Angliâ viri nobiles qui Latine sciant. Suadeo itaque, ut notas et versionem fidam Gallico sermone scribas; poteris tamen Odas abs te Latinis versibus redditas operi subungere: puto etiam linguam Gallicam vestratibus gratiorem fore quàm Latinam. Satis benè se habet nova Meninskii editio; novorum characterum Arabicorum specimen ad te mitto, quibus si quid minùs elegans videas, amabò te, quàm primum edicas, ut citissimè corrigantur. Unum Hafizi carmen tabulâ æneâ incidi curavi; et forsàn (si avum abundet) totum Jamii poëma eodem modo incidi faciam; quod

opus chartis sericis impressum, et ornamentis illustratum, arbitror Bengalæ præfecto et cæteris Indiæ principibus gratum fore. Liber meus ad te missus, ubi lateat nescio; sed aliud exemplar, idque nitidius et correctius, ad te primâ occasione mittam, unâ cum libello *de literis Asiaticis*, nuper edito, et Grammaticâ meâ linguæ Persicæ, satis bellè excusâ; in quâ si quid reperiâs minùs accuratum, si quid omitti videatur, oro mihi dicas, ut in alterâ editione illud mutetur, hoc addatur. Librum de poësi Asiaticâ tunc in lucem proferam, cùm mihi aliquantulum detur otii. Ne tamen putes me ea oblectamenta, quæ secum affert adolescentia, spernere; imò me, ut neminem, delectat cantus et saltatio, et modicus vini cyathus, et puellarum (quarum est Londini festiva copia) divina pulchritudo: sed omnibus vitæ gaudiis facilè antefero illam, illam quam perditè 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 sese aperit sylva! Si vitæ spatium duplicetur, vix mihi satisfaciât, ad ea quæ in animo habeo tam publicè quàm privatim rectè perficienda. Vale!

No. XIX.

JONESIUS, D. B. S.

Londini, 6 Kal. April. 1771.

Liber iste Persicus, quem possides, gemmâ quâvis est pretiosior. Ejusdem possidet exemplar tuo simillimum vir undequaque doctissimus Meninskius, quem suo more, hoc est, inelegantè ac parum Latinè ita describit مخزن الاسرار "*mæchzenul esrar*. Gaphylacium arcanorum aut mysteriorum, liber pretiosissimus, quippe elegantissimo in Persiâ stylo et caractere scriptus, insignibus

“ signibus imaginibus distinctus, et vix inveniendus : atque in eodem
 “ codice libri præterea quinque alii continentur, خسرو و شیرین
 “ *chusru ve-shirin*, et لیلی و مجنون *Leili wu meg'nun* historiæ
 “ fictæ amatoriæ; tres verò reliqui morales, هفت پیکر *heft peykêr*
 “ اقبال نامه *ashref nam'ei Iskender*, et اسکندر *Ykôd*
 “ *na'meh* : codex est pretio 200 aureorum æstimatus.” Hinc de
 vero libri tui pretio judicare potes. Equidem alia quædam sub-
 jungam, et, ut poëta, laud verebor affirmare sex bellissima in
 hoc libro poëmata: magis ob poëscôs pulchritudinem, quàm ob
 scripturæ elegantiam, et imaginum nitidos colores, esse pretiosa.
 Auctor fuit percelebratus ille Nezami, cui agnomen Kenjuvr; qui
 sub finem sæculi duodecimi, regi Thogrul Ben Erslan, illustri
 bellatori et literarum fautori, deliciis erat. Liber quinque com-
 plectitur poëmata, quorum ultimum in partes dividitur duas:
 primum, quod arcanorum thesaurus vocatur, multos continet fa-
 bellas et multa colloquia de hominum officiis ac rebus humanis;
 in illo sæpè inducitur rex Persarum celeberrimus Nushirvân, qui
 sub finem sæculi sexti contra Justinum primum, et Justinianum
 feliciter bellavit: illo regnante, natus est Arabum legislator Mo-
 hâmmedes, qui illum ob justitiam, in Alcorano collaudat; illum
 poëtæ Persici Sâdi, Hafez, Jami, alique perpetuò laudant, et
 unus ex iis bellè ait :

زنده است نام قرخ نوشیروان بعدل
 کرچه بسی گذشت که نوشیروان نهاند

“ Nomen Nushirvân fortunatum ob justitiam vivit, licet multum
 “ elapsus sit temporis, per quod Nushirvan ipse non amplius
 “ manet.” Secundum poëma juvenis amabilissimi Meg'nûn, seu
 amentis, ita ob amorem insanum dicti, et Leilæ pulcherrimæ puellæ

vitas continet. Tertium amores complectitur regis Khosrois è Sassaniorum familiâ vicesimi-tértii Nushirvani nepotis, et formosissimæ virginis Shirinæ seu *Dulcis*. Quartum *septem figuræ* nominatur, et regis Beharam, quem Græci ineptè, ut solent, Varanam appellant, historiam narrat; præcipuè verò septem illius palatia describit, quorum unumquodque diversum à cæteris colorem habuisse dicitur. Quintum Alexandri vitam, ac res gestas denarrat; verùm enimverò sciendum est, Asiaticos omnes regem Macedonum à perantiquo regi Secander dicto non distinguere, sed amborum facta ridiculè commiscere. Hæc habeo quæ de libro tuo dicam, non conjecturâ fretus, sed certè sciens me vera dicere. Lætor admodùm collegium Sⁱ Johannis Cantabrigiensis hunc thesaurum, te donante, possessurum: ac spero in Academiâ vestrâ aliquos futuros, qui poëtæ venustissimi Nezami elegantias poterit animo comprehendere. Si quis pleniorẽ poëtæ hujusce notitiam habere velit, consulat oportet librum jucundum, cui nomen *vitæ poëtarum Persicorum*, auctore Deuletschah Samarcandio, cujus vidi Lutetiis pulcherrimum exemplar.—Vale!

No. XX.

REVICZKIUS JONESIO, S.

Vienna, die 10^o Octobris, 1771.

Jam propè annus est elapsus, à quo occasionem præstolor, quâ libellum, te probante, in lucem emissum, ad te mitterem, quin ullam hactenùs potuerim adipisci; nunc demum opportunè evenit discessus in Angliam viri amicissimi, τὸ ἐπὶ τῶν ἀποστολῶν Britanniæ legationis, qui mihi officium suum spontè obtulit, et opus hoc meum, aut, si mavis, tuum, ad te deferri curare est humanissimè pollicitus. Eadem fidelia cuperem etiam gratum animum,

mum, pro transmissio mihi munere, contestari, sed grates persolvere dignas non opis est nostræ; *sat erit tua dicere facta*. 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 sanè tibi literæ et literatî omnes debere fatebuntur, si eandem deinceps, quam cœpisti, orientalibus literis operam navaveris. Scire percuperem quo honore remuneratus sit virtutem et laborem tuum Rex Daniæ, aut, illo auctore, Rex Angliæ, ut tibi et bonis omnibus, qui te æquè ac ego diligunt, gratari possim, utque nobile tuum ingenium condignè præmiatum lætari valeam.—Vale!

No. XXI.

JONESIUS REVICZKIO, S.

Oxonii, vii Id. Decembres, Anno 1771.

Abs te per hos menses (imo potiùs annos) tredecim, nè literulæ quidem! Byas equidem ad te literas miseram, unas Non. Mart. Latinè scriptas et benè longas, alteras Gallicè exaratas *culrenti*, quod aiunt, *stylo*. In iis quid egerim, quid agere meditarer, in quo vitæ cursu essem, ad quas dignitates aspiraret ambitio mea, feci te diligentissimè certiozem. Libros meos quatuor, ut opinor, accepisti, quos D. Whitechurch, legato Anglico ὁ ἐκ τῶν ἱερῶν, secum, meo rogatu, Vindobonam tulit. Illum, adolescentem bonæ indolis, et literarum peramantem, dignum esse scito quem utaris familiaritèr. Hocce literarum ad te afferet D. Drummond, homo literatus, quem medicæ artis studium, quod in hac insulâ non te latet esse perhonorificum, isthîc proficisci incitavit, secundùm Homericum illud, Ἰητρὸς αἰνὴρ πολλῶν ἀνιάξιος ἄλλων.

Eos

Eos velim ita tractes, ut sciant meam commendationem apud te plurimum valere. Accipies eodem tempore oratiunculam quandam meam, in pulchellum, nescio quem, terræ filium, qui Academiæ nostræ conviciari ausus est; non impunè, ut videbis, si quid apud istiusmodi vappam ac nebulonem valeat mucro orationis meæ. *Conturbavi*, ut ait Cicero de suis Commentariis, *Gallicam nationem*. Quid agit Hafez, deliciolæ nostræ? Nunquamne carmina illa suavissima, te interprete, prodibunt in lucem? Placetne tibi versio mea Anglica, carminis istius *Egher an Turki*? Nostratibus certè quidem non displicet. Vellem plures alias Anglicè vertere, sed otium non suppetit. Neminem adhuc inveni, qui libellum tuum de re militari reddere dignè posset. Præfatio tua omnibus et docta et elegans videtur; sed opus (quod tute ais in proœmio) titulo *Osûlûl hikm fi nezâmî' lûmem* aiunt non respondere. Ejusdem libri *πρωτότυπον* Turcicè scriptum (cum cæteris Constantinopoli excusis, et bellissimo carminum Mesihii exemplari) in bibliothecâ Regiæ nostræ Societatis vidi. Cupio scire, num facile sit omnes eos libros quos laudas, ab Ibrahimo editos, vel in Germaniâ, vel in Thraciâ, aut Hungariâ emere? quod si fieri posset, illudum compos esse pervellem. Ecquidnam de Turcis novi? *μεν εἰρήνης οὐδείς λόγος*; Equidem, simul ac de belli Russici exitu certior factus fuero, legationem Turcicam apertè petere constitui; nunc occultè et susurratim. Rex, optimè in me affectus; optimates satis benevoli; mercatorum societas admodum mihi favet: illud solum vereor, ne quis competitor potentior in scenam prodeat, et me cursu prævertat. Si pêtitio feliciter evaserit, dii boni! *ὡς καλῶς ἀντιεινέυσομαι*; prin.ùm, tuo Vindobonæ fruar colloquio; dein literis Asiaticis madebo; Turcarum mores ex abditissimis fontibus exhauriam—sin aliud contigerit, *φιλοσοφῆέον*. Erit forum; non deerunt, ut spero, causæ; erit litium plena messis; restabit eloquentiæ studium; restabit poësis, historia, philosophia, quarum singulis rectè colendis ita nostra hæcce humana, *ὅσοι νῦν βροτοὶ ἐσμεν*, vix sufficiet. Multa alia habeo quæ dicam, sed me *imperiosa trahit*,

—non

—non *Proserpina*, ut spero, at si qua est fori ^{discipula} iudiciorum fau-
trix Dea. Longiores literas expecta : tu interea : tunc quàm longis-
simas mitte. Te unicè ac fraternè diligimus.—Vale.

No. XXII.

JONESIUS ROBERTO ORME, S.

IV. Id. Aprilis, Anno 1772.

Quantâ cum voluptate, quantâque admiratione tui, historiam de bello. Indico legerim, facilis possum animo com-
plecti, 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 gloriâ, aut sapientiæ laude florentium, abs te
declaratæ; nec minorem narrationi venustatem afferunt, locorum
insignium descriptiones, velut illa Gangis fluvii planè graphica; et
sanè animadverti non modò poëtas, sed politiores omnium fere
ætatum historicos in fluviis describendis haud parum artis ac
studii posuisse : sic Achelöum Thucydides, Teleböam Xenophon
describit, uterque suo in genere egregiè; sed hic, ut semper,
venustè ac breviter; ille, ut sæpius, elatè atque horridulè. Ad
genus dicendi quod attinet, si elegantia et in verbis constet, et in
verborum collocatione, quàm elegans oratio sit oportet tua, in quâ
verba lectissima, semperque apta ad id, quod significant, ordine
pulcherrimo collocantur; quæ laus est in scribendo propè maxima.
Quòd si historiæ tuæ partem alteram, quæ à te jamdudum flagi-
tatur, in lucem protuleris, cum bonis omnibus ac tui similibus
gratum feceris, tum nominis tui famam latius diffuderis : nec
justum videtur oruari abs te ac celebrari regionem Coromandeli-

cam, 'si neglecta uita, quam rex quidam Indicus *delicias terrarum* locitabat, *Bengiz.* —Vale!

No. XXIII.

JONESIUS F. P. BAYER HISPANO, S.

Prid. Cal. Mart. An. 1774.

Libelli tui *de Phanicum Linguâ et Colonis*, qui dubito doctiorne sit an jucundior, bellissimum exemplum accepi; et quanquam vereor, ne *aurea æneis*, tanquam Homericus ille Diomedes, permutare videar, mitto tamen ad te, in grati scilicet animi testimonium, commentarios meos poëscôs Asiaticæ, qui si tibi arriserint, id scito magnæ mihi voluptati fore.—Vale!

No. XXIV.

JONESIUS H. A. SCHULTENS, S.

Id. Jul. An. 1774.

Adolescentulum summâ modestiâ, diligentia, virtute præditum, cui nomen Campbell, quique ad te hoc literularum pertulerit, majorem in modum tibi commendo. Is in Indiâ mercaturam facturus est; sed priusquàm longam istam et molestam navigationem suscepit, sermonibus quibusdam Europæis atque Asiaticis, et ex his præcipuè Persico, addiscendis, operam est daturus. Quantum illi vel in studiis vel in negotiis adjumenti afferre poteris, tantum mihi allatum autumavero; ipsum prætereâ tibi semper devinxis.

Quid

hortatu, promptior sit ad illum negotium suscipiendum. Est adhuc aliud, idque majoris momenti, quod, me tanquam proxenetâ quodam usi, vehementer à te flagitant:—nempe ex Orientalibus literis, imprimis verò Arabicis, Persicisque nonnulla in Bibliothecam conferre cupientibus auctor fui, ut, cum pauci libri in hoc genere prodeant, pauciores etiam aliquâ commemoratione digni sint, vacuum hunc locum relinquerent brevioribus dissertationibus *σχεδιασμασι, διατριβαις*, vel quocunque tandem nomine aliquid acciperent, quod ad hæc studia promovenda egregie conducatur. Ipse promisi, me interdum, si nihil melius haberent, biographias quasdam ex Jbn Chalikane suppeditaturum. Tunc illi laudare quidem hoc consilium, simul verò vehementer à me petere, ut Jonesio hujusmodi diatribas extorquerem:—nihil fore, quod hanc bibliothecæ partem ornatiorē redderet magisque commendaret:—me, si vera sint, quæ de mutuâ nostrâ amicitia semper in ore fero, facile illud à te impetraturum. Vides igitur, mî Gulielme, quod me adduxerit frequens tui erga me amoris gloriatio:—sed pareo eorum voluntati eò lubentius, quod pulchrior mihi inde spes nascitur, gravem quam fecimus tui jacturam, aliquâ ratione reparandî.—Itaque oro te, obsecro et per veterem illum tuum amorem Musarum Orientalium, quibus tam flebile tui desiderium reliquisti: per illum ergo amorem obtestor, ut, dum commoda tibi est iis gratificandi occasio, hanc nobis felicitatem non inideas. Excute forulos;—invenies multa parata, perfecta, nec indigna, quæ lucem adspiciant: quidquid mittes, erit illud acceptissimum, et, vel addito tuo nomine, vel omisso, uti ipse hoc jusseris, bibliothecæ inseretur. Si Anglicè quid scriptum habeas, nec sit tibi ejus Latinè vertendi opportunitas, illud equidem lubens suscipiam, istamque versionem aliis, qui sunt Latinè scribendi multo me peritiores, examinanda et corrigenda tradens curabo, ne tuæ laudi aliquid detrabatur.—Nihil præterea addetur, omni vel mutabitur, sed omnia erunt tua eadem illa, quæ misce-

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 brevè patefaciet. Sed amissam libertatem, non tam tui, quàm mei causâ, molestè fero. Nemini, ne Anglo quidem, misera est servitus, quæ in utilitatem publicam suscepta, virtutis est et meritum justa remuneratio. Mihi autem, qui, dum liber eras, frustrâ te expectavi, imprimis gravis est illa tua servitus, quæ tui videndi spem sin minùs omnem præcidit, at certè minuit, et multum extenuat.—Hunc tu nobis metum eripe, et si quid vacui temporis tibi relictum est ;—erit autem interdum, nam habes 59 socios in munere tuo tibi adjunctos ;—id quæso ne prætermittas, sed huc excurrans felicitatem nostram jucundissimo tuo adspectu et colloquio augeas quàm cumulatissimè. Ego quin ad vos aliquando revertar, non defectu quodam voluntatis retineor ; tantâ enim cum voluptate repeto, memoriâ. tempus illud, quo suavissimâ tuâ consuetudine frui mihi licuit, ut ne vivam, si non ardentissimo desiderio teneor in eandem felicitatem quantò ociùs evolandi. Nec prohibet temporis angustia, quandoquidem ita fert muneris mei ratio, ut per nqvem ferè menses plurimis negotiis obrutus, tribus reliquis liber sim et homo mei juris.—Quid igitur?—Dicam quod res est, nec turpe existi-

mabo talia amico indicasse اذا نقل روني خف علي " ان احي اليكم

Sterile ut ubivis, sic etiam in Belgio literaturæ Orientalis solum necessaria quidem ad vitam lautè satis alendam præbet ; quod superfluum videri posset neutiquam concedit.—Donec igitur in-
re ctata, s, tantum fertilitas advenèrit, itineris Anglici iterum sus-
piendi slevinxius mihi evanuit. Sed quæ fors fert, æquo feram
animo. eadem verò hujus rei mentionem apud te injeci,

addam

addam etiam aliud, in quo tu forsán poteris egregiè mihi adjuvare. Constitui, ut rebus meis mèlius consulam eamque superfluitatem consequar, quæ, etsi careri potest, tamen grata est et jucunda fruentibus, adolescentulum circumspicere, quem in ædes recipiam, cujusque mores dirigam ac gubernem:—sed cupio imprimis ex vestratibus aliquem recipere, cùm quòd rariùs solent nostri homines pueros aliis tradere, tum quòd melius videtur (vides quàm ingenuè tecum agam) Anglo cuidam libertatem vendere, à quo major est et lautior merces expectanda.—Sed monet deficiens charta, ut tandem desinam esse verbosior. Tu, si me amas, brevè rescribes, quid tibi hâc de re videatur, et si quid poteris mei causâ efficere, id scio te lubentèr facturum:—Ego quidem nunquam committam, ut quidquam, quod præstare possim, à me frustrâ petas. Uxor mea mecum te optimamque matrem tuam et sororem plurimùm salvere jubet. Vale, mi Jonesi, Schultensiumque tuum amare perge.

Amstelædami, Prid. Non. Maii.

No. XXXIV.

JONESIUS H. A. SCHULTENS, S.

Amicè tibi et suavitèr hortanti, ut novo operi apud vos mox edendo *ἔργον* meum cónferrem, certè non deessem, sed pangerem nescio quid, ut possem; nisi omninò egerem otio. Cùm enim officium meum judiciale, tum forensis labor, lucubrationes continuæ, dicendi meditatio, actio causarum, et in jure respondendi munus, vix horulam mihi concedunt ad *ἄλγος* cibum capiendum. Quòd me jucundissimè fecit, si quid tu agas, quidque in patriâ tuâ agatur, gratias *ἀποδοῦναι* agnoscas. Ego

si quem Anglum generosum et benè locupletem inveno, qui vel filium vel pupillum ad recolendas humaniores literas istinc mittere voluerit; laudis tuæ me verum præconem fore polliceor, nec in re quâpiam tibi defuturum. Hoc tamen quàm sit incertum, tu non ignoras. Vale, meque dilige.

IV Cal. Jul. 1777.

No. XXXV.

REVICZKIUS JONESIO, S.

Varsoviæ, 17 Martii, 1779.

Pertulit ad me nuper Duninius binos tuos variæ eruditionis libros, novissimè in lucem editos, quibus vehementèr delectatus sum; nam et memorem te adhuc mei ex munere hoc gratus recognovi, et singularis illa doctrina, quâ scripta tua referta luxuriant, voluptatem cum profectu legenti adtulit, et ad oblitterata penè jam in animo meo hujuscemodi studia, iterum recolenda, stimulum addidit. Vitam Persici Schach Nadir jam antea princeps Adamus Czartoriski linguis Orientis non infeliciter addictus, legendam mihi obtulit, et quæ in diatribe adjuncta honorificè de me meministi indigitavit; sed ea quidem amoris erga me tuo unicè adscripta velim. Nunc quòd amœnioribus literis nuncium dare, et Themidis sacrario unicè te devovere decreveris, sine Reipublicæ literariæ jacturâ fieri posse non censeo, neque futurum spero, quin te Melpomene nascentem vidit, et nolentem volentem sub suo imperio coërcebit. Mihi jam in septimum annum, et ad fastidium Vistulæ littora coluntur, felicioribus mutanda, ni fallor, extinguit, si des, tantum, in Germaniâ bello. Quanto gratius in Britannia nec levinxerit te, tempus meum transigerem, si me fata meis paterentur

paterentur ducere vitam auspiciis ! Sed quocunque locorum, sorte compulsus fuero, amare te non desinam. Vale.

No. XXXVI.

H. A. SCHULTENS JONESIO, S.

Quanquam plurimis occupationibus et sæpius et nunc maximè impedior, à conscribendis epistolis, per quas veteris amicitiae memoria recolatur, à cujus rei suavitate atque delectatione molestè fero me abduci : tamen tale mihi videtur argumentum literarum tuarum, quas his diebus accepi, ut melius sit tribus dumtaxat verbis ad eas respondere, quàm, dum meliorem quero scribendi opportunitatem, nimia cunctatione efficere, ut vel nihil ad causam tuam, quæ in summo meo erga te studio, quàm maximè mea est, juvandam præstare queam, vel, etsi à me juvari non possis, in suspensionem veniam negligentiae in amicis colendis, eorumque voluntati ac desiderio obtemperando.

Enimvero, mi Jonesi, intellexi tuam petitionem gravissimi muneris, ac gloriosissimi, quod, si virtute non fautoribus ambiendum sit, haud scio in quem conferri possit te digniorem, atque ornatorem cum ingenio, plurimarum rerum utilissimarum cognitione, admirabili eloquentiae vi et praestantia ; tum verò patriae ac libertatis amantiorem, qui communi rerumstrarum calamitati succurrat majore consilio, prudentia, fortitudine, animi integritate, cui igitur alma Mater nostra (nam patere me hanc appellatione pietatis meo sensui gratificari) salutis ac prosperitatis suae curam tutius committat.

Sol hunc tuum, qui palàm cognitus est, libertatis amorem nonne in hac temporum perversitate tibi putas nociturum esse? Fcrentne plurimi, à quorum suffragiis ea res pendet, personam Academiae in comitiis publicis à *Julio Melesigono* sustineri? Belgæ quidem de rerum vestrarum statu sic judicant, difficile esse bono viro, qui libertatis amorem publicè profiteatur, ad rempublicam gerendam admoventi.

Verùm hæc dices nihil ad me pertinere; modò quodcunque in me est, omni studio conferam ad causam tuam promovendam. Atque hoc ipsum est, de quo velim paulò plura ex te sciscitari: quomodo et apud quos illud studium profitendum sit ac declarandum. Habeamne potestatem suffragium mittendi, cujus ratio pro causâ tuâ habeatur? Id quidem vix credidero. An verò ex amicis meis Oxoniensibus illi compellandi sint, à quorum amicitia, benevolentia, et humanitate aliquid sperare ausim, veluti Kennicottus, Whitius, Winstanlejus? Tu mihi primà mox occasione rescribas, atque indices quid agendum sit. Habebis me tui studiosissimum, nec ullâ in re patiar officium meum tibi deesse.

Ego nunc Leidæ versor, ubi ante annum ferè cum dimidio, Patri meo defuncto successi in munere docendarum literarum Orientalium. Sed de his rebus cupio propedièm pluribus ad te scribere. Nam vehementer etiam scire cupio quid tu agas, quid agant mater tua fœminarum optima, et soror mihi amicissima. Velim meo nomine plurimam iis salutem dicas, et obsequii atque amicitiae meae significationem ad eas perferas. Vale, mî Jonesi, et me amare perge.

re am, L, tãnu Bat.

Prid. Kevinxer 1780.

Missa

Missæ sunt quædam exempla catalogi bibliothecæ patris mei, quæ vendetur mense Septembri; ad bibliopolam Londinensem, puto ad Elmslejum. Ex iis jussi unum ad te deferri.

No. XXXVII.

JONESIUS H. A. SCHULTENS, S.

11 Kal. Jun. 1781.

Ego de bello hoc facinorissimo quid sentiam, tu non ignoras; quantus autem sim tyrannorum osor, quantus veræ libertatis fautor et vindex, carmen hoc *Alcaicum* patrio sermone scriptum, dilucidè monstrabit: sed inhumanæ forent literæ quæ humaniores et putantur et esse debent, si viri literati, præsertim ii qui studiis delectantur iisdem, bellum plusquam civile gererent. Perge me igitur Batavus Anglum, ut facis, amare; quemadmodum ego te, Anglus Batavum, et amo et amabo. Scito me ruri nuper hyemantem et feriatum septem illa nostrorum Arabum *suspensa* poëmata, ne versiculo quidem omisso, Anglicè reddidisse; totum opus, cum notis, et præmio de vetustioribus Arabiæ monumentis, proximis æstivis feriis in lucem proferre statui. *Tabrizii* commentarium ipse possideo; *Zouzenii* παραφρασίς et notulas perutiles, cujus libri pulchrius exemplar Lutetiæ utendum accepi, benignissimè mihi commodavit collegium Trinitatis Cantabrigiense. *Sadii* notas et versionem Persicam cum *Ansarii* scholiis, et insigni *Obeidallæ* editione, Oxonii habemus; sed omninò omnes editiones et commentarios accedere vehementer cupio. Avus tuus felicitis memoriæ, quem ego maximè, ut debeo, semper facio, carmina hæc "cedro digna" prædicat, seque ait, nisi fallor, codicem *N. si Ley* in proprios usus transcripsisse. Prætereà in *Cæcæ* loci delectissimæ *Schullensianæ* indice, cujus unum *par*, *Huntero*,

amicus meo, fideliter tradidi, 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 *suspensus* de *suspensis* carminibus ne cogitavi quidem. Adjuva me, per musas oro, in opere hoc meo lautà suppellectile ornando ; et quicquid habes vel notarum vel lectionum variarum apud te reconditum, deprome atque imperti. Multa de familiâ tuâ *Φιλάρεσι* dixi in proœmio, plura et magnifica, sed et vera dicturus. Scire in primis velim, ullusne è septem poëtis, præter *Amriolkaisum* et *Tarafem* Latine redditus apud vos prodierit. Librum meum, quem benè nitidum reddet *Baumgartius* pumex, expecta. Mater mea dilectissima omnium mulierum *fuit*, ut semper putavi, optima ; est, ut confido, sanctissima ; ego me luctu macerare non desinam. Te et Schultensiam tuam benè valere, si quam citissimè 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 epître 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 *revinzer* Colonel étant mort en chemin la Vestale étoit retournée en France, et j'ai lieu de soupçonner que par cet accident

accident, ma lettre n'a pas atteint sa destination. J'ai reçu depuis peu un superbe ouvrage que vous avez fait imprimer à Calcutta, et qui feroit honneur à la plus célèbre imprimerie de l'Europe, accompagné d'une aussi élégante qu'obligeante lettre, où j'ai reconnue la main de quelque très-habile Châtât, 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 son 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 fuerit : ideoque
mihi videtur M. Tullius tantum intulisse eloquentiæ lumen, quod
in hos quoque studiorum secessus excurrit.

Quintil. Instit. l. x. 5.

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

BRITAIN DISCOVERED:

A POEM.

IN TWELVE BOOKS.

THE DESIGN.

THE first hint of this poem was suggested by a pas-
sage 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

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 Bossu, 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 ~~in~~ ⁱⁿ which he must avoid, and the virtues and great

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

ments 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, Astartè, 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 paynimis; 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 Phœnicians 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 nation, he had built a number of barques, and secured to his interests a company of enterprizing youths, but was doubtful whether he should direct his course, till his attendant spirit, Ramiel, appeared

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 nymph who then ruled the island, attended by damsels 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 Phœnicia, and sailed 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, Astarte offers to allure the chief with the love-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 Astartè, in the shape of a beautiful princess, like the nymph before described, attempts to seduce the hero by all the allurements of voluptuousness, 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 streights, 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

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 Britain, and passes with her disguised like young warriors, through the centre of the earth; they rise as 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 re-^linquit 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, foretels 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 im^{pe}is rage ; yet love and truth prevail'd.

Wei

HEROIC POEM.

==

THE ARGUMENTS.

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BOOK I.

THE *Phœnicians* having landed near *Tartessus*, are unkindly received by the natives; their leader, *BRITAN*, sends *Phœnix* 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 *Phœnix* and the *Carthaginian* chief, on the best possible form of government.

The gods of INDIA

Mahúdeva, the power of
attributes, and attendant.

Sailás, by

ten numbers, characters,

as *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 won-
derful 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 *Brihmá*. After a solemn debate, it is agreed to exert
all their powers, and to begin with obstructing the passage of the
Phenician fleet into the *Atlantic*, by hurling a vast mountain into
the straits; they proceed immediately to a variety of hostile ma-
chinations.

BOOK III.

The narrative of *Britan* continued, with a description of the *Gre-*
cian 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 *pri-*
ivate, 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, tra-
vels to the coast of *Gaul*; learns that the king of that country,
GALLUS, invited by an embassy from *Iberia*, and instigated by
the

extirpating
ad actually
he returns
pirits, per-
convention

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 impracticability 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 *Phœnician* 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 every-where 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 peril ; then leaves him on pretence of assisting at certain *Druidical* rites. A
terrible

terrible combat
 gods and the tunc
 of the straits, and
 the name of *Madre*
 having been with
 darts of *Mahesa*, sa
 prising retreat of the army under *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