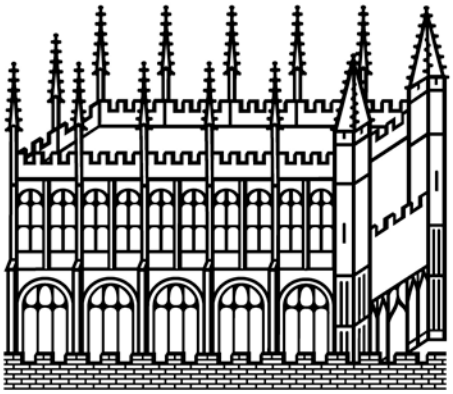

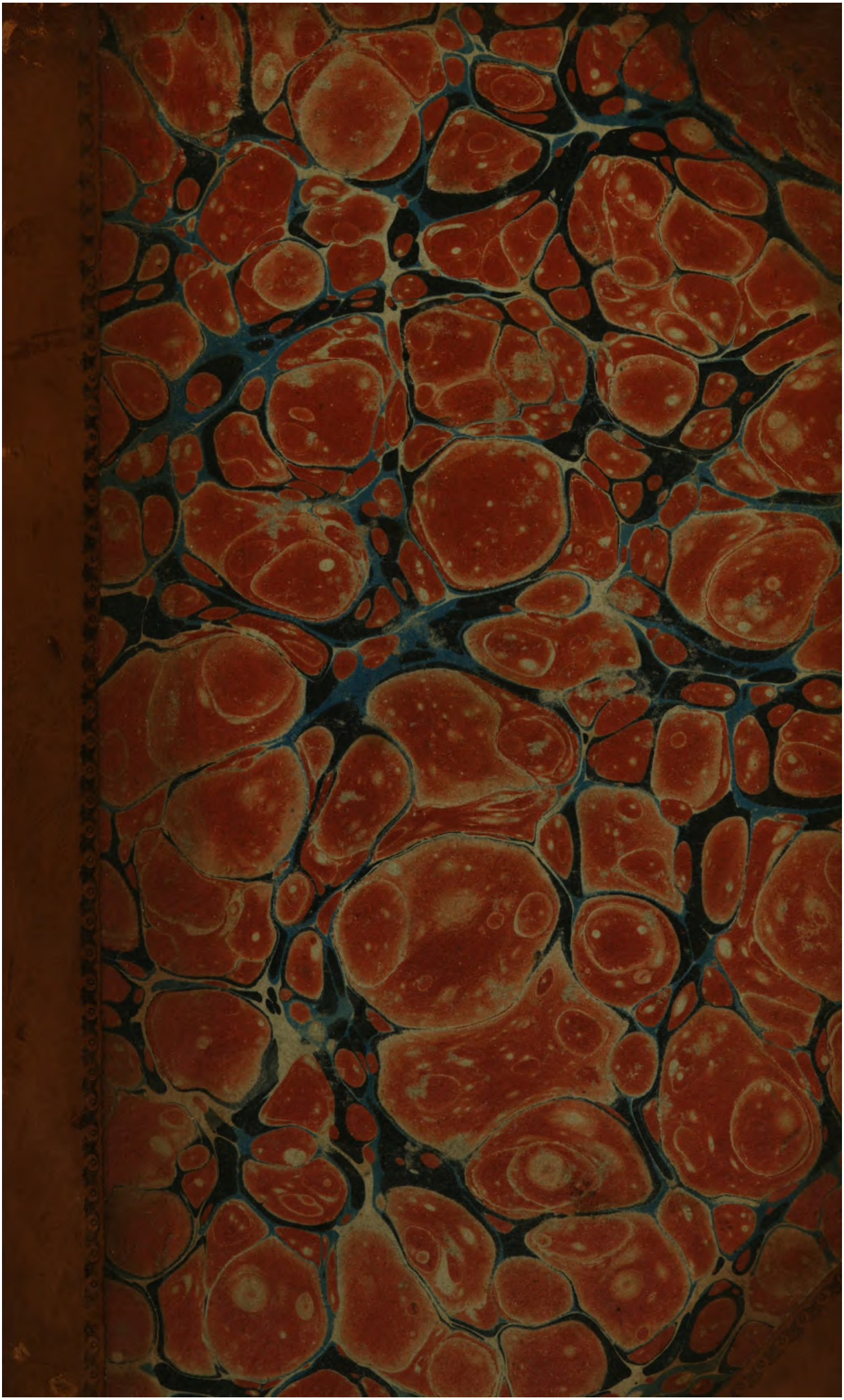

1824

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CRITICAL RESEARCHES

IN

PHILOLOGY

AND

GEOGRAPHY.

Il est temps que les livres relatifs à la litérature orientale soient discutés par les juges en pareille matière: et moins les juges sont nombreux, plus ils doivent être sévères.—Jour. Asiat. vol. III. p. 254.

—— lascia pur grattar dov' è la rogna:
Che, se la voce *nostra* sarà molesta
Nel primo gusto, vital nutrimento
Lascerà poi quando sarà digesta.

Dante. Par. c. xvii.

Glasgow;
PRINTED FOR JAMES BRASH & CO.;
W. & D. LAING, AND A. BLACK, EDINBURGH;
LONGMAN & COMPANY, AND RIVINGTONS & COCHRAN, LONDON;
J. PARKER, OXFORD; DEIGHTON & SONS, CAMBRIDGE;
AND R. MILLIKEN, DUBLIN.

1824.

JAMES CURLL, PRINTER.

PREFACE.

To detail the causes which have induced the writers of this Work to present their lucubrations to the Public in their present shape, would be to enter upon the relation of what would, in no degree, tend to elucidate the matters therein contained; and would only serve to gratify the idle curiosity of careless readers. It will be discovered, upon the most superficial perusal, that popularity has not been their aim—they may be allowed to add, that a regard for truth has been their guide throughout. If, from the tone of their remarks, they shall have been so unfortunate as to give offence to any, they mean not to palliate their crime, by cowardly evasions and ill-timed explanation. That the detection and exposition of errors is the lowest part of criticism, they are not disposed to deny; but they cannot help thinking, that to print and disseminate errors, is the lowest part of authorship. In their endeavours to be useful, they may have subjected

themselves to the reproach of being dull; but if, in any case, they may have succeeded in removing difficulties, which beset the path of Oriental Literature and Science, they shall have accomplished their purpose; and the gratitude of those who wish to make progress in eastern literature, will, to them, more than overbalance the disapprobation of interested individuals. It may be necessary to add, that, for prudential reasons, it has been judged proper to limit the contents of the volume to the three Articles which now appear. The prosecution of the Work will depend entirely upon the reception of what is now published. Should the present attempt fail in obtaining the patronage of Orientalists, the Authors possess the consolation afforded them by Dean Swift—" Blessed are they who hope not, for they shall not be disappointed."

Glasgow, 23d February, 1824.

CONTENTS.

ERRATA.

Page 2, line 32, *for* July *read* April.

Page 4, line 14, dele *neither* and add *a point of interrogation* to the end of the sentence.

Page 21, line 6, *for* Pocoke *read* Pocock, and *for* Castel *read* Castell.

Page 53, note,— *for* sont *read* sunt.

Page 75, line 27, *for* most *read* more.

Page 87, line 12, *for* Pœseos *read* Poeseos.

Page 103, line 24, *for* Mapana *read* Mapama—and wherever that word occurs in the succeeding pages. In the orthography of this name, the writer was misled by the authority of Major Rennel.

Page 133, line 8, after *of*, insert *the*.

Page 137, line 9, *for* Rojab *read* Rajah.

Page 141, line 9, after *Massoudi*, insert *a comma*.

Page 189, line 9, *for* discernable *read* discernible.

To be published in a Quarto Volume of 200 *pages,*

A GEOGRAPHICO-HYPSOMETRICAL TABLE, or a detailed List of all the known Elevations on the Surface of the Habitable Globe; whether Mountains, Plateaus, Sources and Beds of Rivers, Cities, &c., which may have been determined either by Trigonometrical or Barometrical Measurements. The number of these will nearly extend to 2500; and there will be prefixed, a copious Introduction, presenting a View of the Physical Surface of the Earth. The whole illustrated by Explanatory Notes and ample References.

DR. LEE'S EDITION

OF

JONES'S PERSIAN GRAMMAR.

A GRAMMAR of the PERSIAN LANGUAGE, *by* SIR WILLIAM JONES. *The Eighth Edition, with considerable Additions and Improvements, by the* Rev. SAMUEL LEE, M. A. D. D. of the University of Halle, Honorary Member of the Asiatic Society of Paris, Fellow of the Cambridge Philosophical Society, and Professor of Arabic in the University of Cambridge. 4to. *London*, 1823. pp. xviii. 212.

THE trust which the bulk of men repose in printed compositions, forms a strong contrast to the comparative indifference with which they regard the spoken instructions of even the same individuals; yet, it is the unavoidable result of that permanence of form which the press confers on the former, and which the unretentive nature of the intellectual faculties denies to the latter. Hence, it is the more imperative upon those who are qualified, by their situation and acquirements, to act as instructors, to bestow unwearied pains to attain accuracy, and to guard against imperfection, in whatever they destine for the eye of the public. This

is at all times the duty of the man of literature, and it is not less so, when, from the rank of author, he descends to the humbler and sometimes more useful sphere of editor of the works of other men. If, however, the laurels won by the exertions of genius, or the perseverance of industry, are used as passports to recommend the performances of other hands, for the mere purpose of securing a copyright, there is reason to fear, that the writer who so lends his reputation, has abandoned the path to the temple of fame, to inquire after lucre. In such a case, should the remarks of the critic be ascribed to envy, and kindly chastisement be styled evil-speaking, and friendly counsel be surnamed slander, and just reproof be imputed to malice, we cannot hope, for our part, to escape from the charge of companionship with these detested and uncourteous dames. But when the voice of truth is raised to protect the ignorant from being enticed into error, the wholesome lash of criticism cannot be branded as unnecessary or unmerited severity, if its aim be to overthrow the authority of names, by keeping the attention awake to the nature of things,—to expose the dangers of injudicious innovation, but not to stunt the growth of improvement,—to show the vanity of learning, when not directed to really useful purposes.

It was with a degree of no common anxiety, that we looked forward to the publication of Professor Lee's edition of Sir William Jones's Persian Grammar, and our eagerness to see its merits fairly tried at the bar of the public, has rather been increased than diminished, by the very imperfect account given of it in an article in the Asiatic Journal of July last. The writer of that critique, if it is worthy of the name, concludes by say-

ing, that the Professor seems to understand Arabic better than Persic. Upon a cursory inspection of the work itself, we thought there were strong reasons to doubt the accuracy of this opinion, and, upon a closer examination, we became so convinced of its erroneousness, that we have judged it our duty to publish our sentiments respecting it. The great celebrity of the editor, as an oriental scholar, and the high station he fills in the University of Cambridge, naturally tend to prepossess the minds of the uninformed, with an idea of the superiority of this work over other publications upon the same subject, by people of scantier title and less lauded talent. These circumstances, added to the almost exclusive demand of Jones's Grammar, for the purpose of instruction in the Persian language, seem to guarantee to the publishers, a full remuneration for their outlay of capital in re-modelling and improving the work, and to set at nought the hostility of the fastidious critic. Considered by itself, it must be judged of by the ordinary rules of criticism, and presents nothing to interest the general reader, who is not himself an amateur in philology; but, viewed in its connection with the cause of missions, as we are persuaded every work destined for the student of the oriental tongues, ought to be viewed in the age in which we live, we feel confident in affirming, that the examination of few elementary works leads to the discussion of such important matters as that of the one now before us.

There are, at this moment, many of our countrymen honourably employed in imparting the knowledge of the sacred oracles to the benighted inhabitants of Asia, and "God speed them" is the prayer of every Christian man. There are others, who are now among us, but

who are not to be found in the ranks of the learned and the wealthy, and who are burning with a zeal, as pure as it is disinterested, to assist those already on the field in their work of charity; but whose stinted means put even elementary works almost beyond their reach, in the languages of those people, whose instructors they are afterwards to become in spiritual things. It cannot be a matter of small importance, to furnish such men with accurate information regarding what is so essential to the success of their undertaking, as the acquisition of those languages in which they are to teach the nations,* and to spare them the mortification of wasting their substance in the purchase of works of a hurtful tendency to their progress in oriental learning. Neither can it be unindifferent to the religious community, to be able to ascertain, with what ability and fidelity, those men, in whom they have been taught to confide, have executed the task entrusted to them; of preparing missionaries for the field of their labours, and of translating and correcting the press for the now

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* We have long thought, that Missionary Societies have too much neglected this branch of their duty, and we feel disposed to venture the assertion, that whenever they shall adopt means for communicating instruction in the oriental tongues, so as to render their acquisition a matter of easy attainment, in a pecuniary point of view, to all who may feel disposed to study them merely as a literary accomplishment, they will then be provided with a greater number of more able men, and men better fitted for instructing the heathen, than can otherwise be obtained. The plain reason of this is, that as the means will be within the reach of all, the talents of the unpatronized will be brought to view; whereas, under the present system, many are deterred, from the difficulty of procuring the means. Were nothing more done, than simply giving in loan, the best elementary works, such as grammars, dictionaries, selections for reading, and bibles, in the eastern languages, it would go a great way to the attainment of the end proposed.

numerous versions of the Sacred Scriptures. Dr. Lee, the editor of the work under consideration, happens to have been engaged in all these capacities, and the reports of the various societies who have employed him, sufficiently attest the extent of his influence, and their gratefulness for his assistance. We utterly disclaim all intention of under-rating the exertions of such men, more especially when engaged in so sacred a cause, but the time is past, we trust, when animadversion upon any thing connected with religion, or the religious world, would be deprecated as dangerous to the cause of Christianity. The old adage, *fas est et ab hoste doceri*, was never better understood than it is in our day, so that, whether we be considered as friends or foes, we shall still have the satisfaction of having contributed our mite to the common fund for extending knowledge and civilization.

Let this matter be considered in its bearings to the commercial and political aspect of our eastern territories, and it must strike the most prejudiced mind, that it is of considerable moment to supply the youth who are daily emigrating to these possessions, with a perspicuous and correct outline of the structure of those languages, on the correct use of which, their own welfare will materially depend, and through whose medium they may be called upon to decide the fate, and determine the happiness or misery of many millions of their fellow-creatures. Hence, it must certainly be acknowledged to be of some consequence, not to allow any indifferent performance, in the department of oriental philology, to deteriorate the literature of Great Britain, and, under the sanction of names and titles, to obstruct the sale of any more able production.

We think no apology is necessary for these lengthened reflections, as the good sense of our readers will bear us out in them all. But to proceed with the work itself.

In the advertisement to this edition, the Reverend Professor says—" The principal addition consists in an abstract of the Arabic Grammar, sufficiently extensive, it is hoped, to give the learner an insight into the principles of that language: but not so much so, as to perplex him with subtleties, which, at his first outset, he can neither want nor understand. The Author of this Grammar," he continues, " has expressed his conviction, that no considerable progress can be expected in the study of the Persian language, until some progress shall have been made in the Arabic, which is a fact too well known to admit of a moment's doubt."—We shall, notwithstanding this assertion, venture to express our doubts as to the accuracy of the position. Sir William Jones, in his preface, gives particular directions to the learner for what he conceives to be the best method of studying Persic, and expressly states, that whoever pursues the method pointed out, " will, in less than a year, be able to translate, and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency, but with elegance." This is said on the supposition that the pupil has not attended to Arabic, for Sir William immediately subjoins, " But if he desires to distinguish himself as an eminent translator, and to understand not only the general purport of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabic tongue." There is some difference, then, between the opinion expressed by Sir William Jones, and the idea Dr. Lee seems to

have formed of it. True it is, that Sir William elsewhere talks of "the impossibility of learning the Persian language accurately, without a moderate knowledge of the Arabic;" but the assertion is grounded upon the fact, that Meninski's Dictionary was the one then in use, whereas the case is now altered.

There are two reasons why it may be alleged, that a knowledge of Arabic is useful in learning Persic; or, as some affirm, necessary to the knowledge of Persic. One of them is, the number of Arabic nouns introduced into the Persic language, and which are allowed on all hands to be more numerous than those originally Persian.

For a similar reason, because a number of Latin and French words have been introduced into the English language, it has been asserted, that a knowledge of these languages is necessary to the proper understanding of English. Yet a plain English scholar, quite unskilled in outlandish lore, is altogether at a loss to conceive, why any one should be given to think, that Todd's Johnson does not contain all that is necessary for the right comprehension of the English language; and the simple fact, that, with no other help, he can make out the meaning of any English author, is, in his opinion, as it is in ours, a complete and satisfactory refutation of whatever may be adduced in support of the contrary notion.

The case is precisely the same in regard to Persic, since, in order to become sufficiently acquainted with the words of foreign origin in this tongue, we have only to consult Wilkins' Richardson, * which conveys all

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* *Vide* Dictionary, Persic, Arabic, and English, by John Richardson, Esq. It is somewhat surprising, that this title given by Richardson to

the information respecting them necessary to the Persic student. The other reason why the advocates of Arabic urge the necessity of its cultivation upon the Persic scholar, is founded upon the fact of pure Arabic phrases, and even whole sentences and paragraphs, being introduced, and, as it were, chequering the compositions of the bulk of modern Persian authors. When an Arabic phrase, or any more considerable portion of an Arabic author, is inserted in a Persic work,—as it is plain that that portion, whether small or great, may consist of any collocation of words allowed in the Arabic language, and may involve in its grammatical constructions the application of any rule of syntax belonging to that language, it must appear equally clear, that an abstract of Arabic grammar will not enable the Persic student to make out the proper meaning of a Persic author, any more than a short abstract of Greek and Latin grammar will enable any one, ignorant of those languages, to understand the various passages cited from Greek and Latin authors by Dr. Barrow, in his Ser-

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his Dictionary, should have been continued by that learned orientalist Mr. Wilkins, the editor of the second edition, and by Hopkins, the praise-worthy abridger of that edition. The mere circumstance of pointing out the origin of those Arabic words incorporated with the Persic language, and inserted in the Dictionary of that tongue, by prefixing to them the letter A, will not, however, entitle it to the appellation of an Arabic dictionary. Dr. Johnson would not certainly have met the approbation of his countrymen, if, by attaching an F to all words borrowed from the French, he had denominated his great work an English and French dictionary. What would be thought of Baretti or Graglia, if they had given to their respective compilations the title of dictionaries, Italian, Latin, and English; or of Dr. Gilchrist, the author of the English and Hindostanee dictionary, if he had called it a dictionary Hindostanee, Sanscrit, Arabic, and Persic? People are deceived by such misnomers, and they ought, therefore, to be avoided.

mons, or Burton, in his Anatomy of Melancholy. Nothing less than a thorough study of those languages will enable a man to give a correct and elegant rendering of those quotations, which the caprice of an author may oblige him to understand, and to attain to this excellency, abstracts are found to be wholly unavailing. With all deference to the opinions of very enlightened men, we cannot help thinking, that he who, with the intention of qualifying the plain English reader for the perusal of such authors as Barrow and Burton, should insert in his grammar of the English language, a short abstract of the grammars of the Greek and Latin languages, is not a whit less ridiculous, than the person who writes a Persic grammar, and inserts the elements of Arabic in the middle of it.

It must not, however, be supposed, that we wish to deny, that a knowledge of Arabic is a great acquisition to the Persic student. This is certainly a truth too well known to admit of a moment's doubt. But we affirm it to be one thing to say, that a knowledge of Arabic considerably shortens the road to the acquirement of Persic, if Persian Grammars and Dictionaries are deficient in conveying full information respecting the language; and another thing to allege, that our acquaintance with the former is *necessary* to the proper understanding of the latter.

In connection with the words already quoted, the following extraordinary passage occurs:—" *But as the Grammar which he recommended, is rather scarce and expensive, and calculated, in some respects, to give false views of the language which it is intended to teach, it has been thought advisable to give the above-mentioned abstract; not with a view to supersede the use of the larger Gram-*

mars, presently to be noticed, but to form a sort of introduction to them. The Arabic Grammar of Mr. Richardson, has indeed, in this country, superseded in a great measure that of Erpenius, which was recommended by Sir William Jones. *But the want of the vowel-points, which must always be a great check to the beginner, as well as the defects of the Grammar of Erpenius, of which it is little more than a translation, cannot but have presented considerable disadvantages to the learner.*"

The sentences printed in *italics*, are apt to make one stagger in the belief, that Dr. Lee is the editor of this edition of Jones, and that if he is so, that he himself is qualified for the task, since he is so unhappy in his expressions, as to make one almost suspect he was not aware of their meaning, or at least of the inferences deducible from them. The reader will unquestionably be amazed at the information, that the Grammar complained of as expensive, is not more expensive than Dr. Lee's edition of Jones, and cannot be called rather scarce, if we consider the limited demand for the book.

If what is said of Erpenius be true, the Reverend Editor seems not to have been well informed respecting its merits in 1821, since the Grammatica Arabica Erpenii is inserted in his Sylloge Librorum Orientalium, quibus linguarum biblicarum studiosi, *maximo cum fructo uti queant.* Besides, if the Grammar of Erpenius gives false views of the language it is intended to teach, and is defective, what are we to think of his editors, Golius and Schultens, names hitherto revered in this department of literature, and of Sir William Jones himself, all of whom seem never to have been aware of such things? Moreover, Rosenmuller, who cannot be

called a bad judge of its merits and defects, as from it and De Sacy he has compiled his Institutiones ad Fundamenta Linguæ Arabicæ, printed at Leipsic, in the year 1818, speaks of it in the following strain: "Usibus eorum qui prima linguæ Arabicæ rudimenta ponere cupiunt, *quum se præ aliis ob suam concinnitatem et facilitatem commendet* Grammatica Erpeniana."

Instead of Mr. Richardson's Grammar wanting the vowel-points, it is pointed throughout, in so far as the grammatical principles of the language are concerned. The examples given as illustrations, with one or two exceptions, are, however, unpointed. This does certainly present an impediment to the learner, and of a very harassing nature to him who attempts to acquaint himself with the Arabic language without the help of an able teacher, (and such men are rare in Europe,) as, without the points, the rules of syntax cannot be ascertained, and the learner must be well grounded in the grammar before he can attempt to read without them, so as to elicit the true meaning of an author. Had Dr. Lee been solicitous to advance the interests of Arabic literature, without calumniating the memory of writers who have deserved well of their countrymen and the world at large, he might have mentioned one circumstance which would have done more than any thing else to prove it to the reader. He had only to state, that the second edition of Richardson's Grammar, published in 1811, the only one now in the market, is so egregiously deformed with typographical errors, especially in the vowel-points, that it is no exaggeration to assert, that there are at least 500 errors within the compass of its 210 quarto pages.

After stating that he had departed from the classifi-

cation of Persian verbs given by Sir William Jones, he says, "It will be seen in this, as well as in many other instances, that a liberal use has been made of the very valuable and elaborate Grammar of Mr. Lumsden; a work which the learner must read with attention, if he wishes to make any considerable progress in the Persian language. *The Arabic grammars to which recourse has been had, and which may also be recommended to the student, are, The Miut Amil, by Capt. Lockett. The Grammaire Arabe of M. de Sacy. Vol. I. of Mr. Lumsden's Arabick Grammar, and the Breves Arabicæ linguae Institutiones Philippi Guadagnoli.*" *

To judge whether the first mentioned is entitled to the name of an Arabic Grammar, the reader has only to peruse the title-page of the work, which runs as follows:—"The Miut Amil and Shurhoo Miut Amil, two Elementary Treatises on Arabic Syntax, translated from the original Arabic; with Annotations, philological and explanatory, in the form of a perpetual Commentary." Of this book, *no use* has been made by the Rev. Dr. The next mentioned is very deservedly esteemed a work of great labour and ability; the only fault to be found with it being, that the author has rather increased than diminished the difficulties of the student, by a grammatical nomenclature of his own. Of Mr. Lumsden's Arabic Grammar, only one volume has been published. It is a metaphysical grammar of a thorny language, and it requires some enthusiasm in the study to be enabled to master its pages. The Persian grammar, by the same author, abounds in disquisitions upon

* The punctuation of this passage as originally given, is here unaltered.

the principles of general grammar, with a plentiful sprinkling of metaphysics, which appears to be characteristic of the Calcutta school of philology. We have not been able to get a sight of the last of the above mentioned works; but it may be stated, that it was printed at Rome, at the press of the Propaganda Fide, in the year 1642.

Passing over the other matters mentioned in this advertisement, the conclusion is worthy of attention, as furnishing a criterion by which to form a judgment of the work. Dr. Lee's words are:—"In preparing the present edition for publication, the object principally kept in view has been utility. Oriental learning has, since the days of Sir William Jones, made very considerable advances, which have been attended by a commensurate progress in the extent and accuracy of the reading required from the student. *To keep pace with these improvements* have the additions and alterations here made been given."

It would be unjust not to avow, that the alteration introduced by the insertion of the vowel-points is assuredly a great improvement; but it becomes a nuisance, as in the case of Richardson's Grammar, already adverted to, if the correction of the press has been unskillfully or carelessly gone about. Our opinion of the execution of the present work in this respect, is by no means favourable, as will be sufficiently shown in the course of our observations.

On looking over the alphabet, a decided improvement will be noticed in the addition copied from Mr. Lumsden, under the title Exemplifications; which, though simple enough, has, like many other simple but very necessary things, been unaccountably over-

looked by the great bulk of compilers of grammars in eastern languages.

Until we arrive at the bottom of the ninth page, no alteration has been made in the text of Sir William Jones. The only additions to this part of the work, are a couple of short notes, the first of which contains the shrewd remark, that the sound of ت is exactly the same as our t, excepting that ت is formed at the tip of the tongue, by pressing it against the roots of the fore-teeth. The second note repeats the same tautology in respect of *dal* and *d*, and adds a rule which, Mr. Lumsden says, is never observed in Hindostan, that "in words purely Persian, *dal* following ا و ی or any other letter not quiescent, it takes the sound of ذ." The unlearned reader will require to consult some other grammar to find the signification of this word quiescent, and its antagonist, moveable, which so disfigure Arabic grammars; and he will wonder to be told, that the phrases *moveable letters* and *quiescent letters*, mean nothing more nor less than *pointed letters* and *unpointed* ones. Such useless technicalities ought to be discarded from elementary works, if it is the duty of an author to write intelligibly.

Had Dr. Lee carefully read over Mr. Lumsden's remarks on the pronunciation of the letters, he might have extracted something more worthy the attention of the Persic student than the above trifling observations. We would suggest the propriety of inserting the following rule respecting the pronunciation of the letter *nun*, *viz.* "if it occur at the end or in the middle of a word, as an unpointed letter following a simple long vowel, it is unvariably silent; or at least its pronunciation,

which must then be nasal, is so slight as to be scarcely perceptible." "This," Mr. Lumsden mentions, "is a rule of great importance, as there is occasion for its application in almost every page." *Vide* Pers. Gram. pp. 22, 23.

Thus far there is not a trace of a vowel-point. If the vowel-points, however, had been discussed before giving the alphabet, there being no difficulty in mastering them, as they are only three in number, the student would have found his path less perplexed by the stenographic appearance of the words, since he finds it more harassing to distinguish between the initial, medial, and final forms of the same letter, than to read with the help of the vowels. By this method, the vowel-points, so essential in Arabic, would be indelibly imprinted on his memory, by the time he had read over the observations upon the sounds of the consonants, which occupy nearly six pages.

At the top of the 25th page, we are told, that the Arabic article is generally affixed to the last of two nouns in construction, but never to both. Upon turning to Mr. de Sacy, vol. ii. p. 110, there will be found three examples given of the article affixed to both, with a statement that he has found a great number of examples contrary to the latter clause of the rule.

Before making any observations upon the abstract of Arabic grammar, which commences with p. 28, we think it necessary to lay before our readers a short popular view of the grammatical structure of this language, to enable them the more easily to follow us in our remarks.

Let it be observed, then, that the first and last syllables of every triliteral verbal root, (and there are almost

none else in the language,) * end in the vowel-point corresponding to our letter a. The medial syllable may end either in a, i, or u. If, therefore, we represent the radical consonants of the root by three short strokes, we shall have the following general expression for all Arabic roots:

$$\begin{matrix} & a & \\ — a — & i & — a \\ & u & \end{matrix}$$

as, kataba, he wrote; fariha, he was glad; hasuna, he was good. From this general form, are derived all the words in the language, of whatever description they may be. This expression, (only substituting Arabic letters for the strokes, and vowel-points for the English characters,) which an algebraist would call a formula, is technically denominated a measure or form by Arabic grammarians. "The three radical letters of the root, as mentioned by Mr. Lumsden, † must be retained through every one of its inflections, and, consequently, every change of inflection and derivation must be effected, either by altering the vowel-points of the radical letters, or by introducing one or more letters of increase among the number, or by doing both. Thus, if we want the measure of the infinitive, we have

— a — — un;

of the 3d p. m. s. passive, — u — i — a;
of the 8th derivative conj. i — ta — a — a;
of the 10th derivative conj. ista — — a — a.

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* It will be seen from this remark, that we are disciples of the grammarians of the school of Coufa. Dr. Lee appears to be of the same school.

† *Vide* Pers. Gram. Vol I. p. 118.

The great advantage of these measures, arising from the great facility, conciseness, and precision, with which the formation of every word in the language can be pointed out, affords the grammarian the means of treating the grammar of this language in a sort of synoptical tabular form, very superior to any thing that can be adapted to any of the languages of Europe. The task of the grammarian, in so far as inflection and derivation are concerned, is, by this means, limited to a kind of panoramic display of all the possible variations of the language made upon one single root, and every other root will bend to the same treatment, unless the laws of euphony interfere, which they almost never do, but when one or more of the three letters ا و and ی are among the radical letters. From these circumstances, resulting from the genius and peculiar structure of the Arabic language, an Arabic Grammar is nothing more than a system of grammatical algebra, from one end to the other. Hence, those endless changes upon the same words, which appear so unaccountable to a European scholar, when he first casts his eye over an Arabic Grammar—hence, also, the embarassment which besets the mind of the beginner, who unwittingly endeavours to translate these unsignificant forms. * When, however, this device is

* These remarks are applicable, though in a less degree, to the paradigm of the Greek verb, as laid down in many Greek Grammars of the present day, and, no announcement to that effect being given, the pupil labours under greivous misapprehensions respecting the structure of the language, until experience shall have taught him that the *utile* of grammatical knowledge is more surely acquired by the perusal of authors, than by the most attentive study of the lucubrations of grammarians. Our

distinctly explained, the progress of the learner is in various respects much more rapid, in a given time, in this language, than it is found to be in any other. But when he is allowed to dig for the system of the grammar for himself, as he generally is, nothing can be conceived more perplexing and incomprehensible to the generality of students.

It would have been no disparagement to the learning of Dr. Lee, although Professor of Arabic at Cambridge, to have smoothed the path to this rugged but highly philosophical system of speech, by appropriating a couple of pages to the explanation and elucidation of such points. The omission is the more blameable, since he would only have been put to the trouble of extracting a few sentences from the Arabic Grammar of Mr. Lumsden, who has devoted ten pages to the subject of measures.

The Rev. Dr. seems to have aimed at something, which he may perhaps consider as equivalent to this; and, without doubt, has persuaded himself he has attained his object. We would, nevertheless, hesitate to assert, that Dr. Lee understands the true method of writing an Arabic Grammar; and we would justify our hesitation, by a reference to the concluding sentence of page 28, in which he says, "We shall take the verb فَعَلَ, *he did*, as the most convenient, as it is the one generally referred to by the native grammarians." Now, if we have spoken intelligibly in what we have

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neighbours, the French, have got before us in this particular, and have banished from the Greek paradigm all those tenses, which the general practice of the language, as gathered from the best authors, seems to reject.

advanced upon Arabic grammar, the reader will be unable to perceive any particular conveniency attached to this verb being taken as the paradigm, and he will soon find a very unfortunate inconveniency accompanying its use, if he have patience sufficient to follow us in our remarks. Page 29 is filled by the active voice of this verb, and it is correctly given. The first paragraph of page 30, runs as follows:—"*The first and last vowels in the leading persons of both tenses are always the same.** *The second vowel is determined by prescription alone, and is always given in the best dictionaries. It may, therefore, be either* zum, kasra, *or* fathah: *and when this is once determined, that vowel remains* UNCHANGEABLE THROUGHOUT THE CONJUGATION, *as the* fathah *in the above table.*"

Let any tyro in Arabic grammar read the above passage, and let him judge of our astonishment when we read it for the first time. We actually thought our eye-sight had failed us, and it was not till after we had perused it half a dozen of times, that we felt assured we were not labouring under some misapprehension. We are sorry to find Mr. Lumsden giving countenance to the use of this novel grammatical term *prescription*, and we are at a loss to conceive what good purpose it serves here. It seems to us, that Dr. Lee, by the phrase "the second vowel is determined by prescription," meant to say, that the second vowel in either tense is determined by something, which may be called prescription, because the same vowel is not uniformly used in both tenses in every case. But the phrase, "throughout the conjugation," in the succeeding sentence, completely

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* "*Except when certain particles go before, some of which alter the* zum *to* fathah, *others reject it entirely.*"

overthrows every attempt at interpretation of this sort, as by this phrase, all after the word "*same*" is shown to refer to the second vowel of the 3d p. m. s. of the preterite.

Dr. Lee goes on to state, in the next paragraph, that "نَّ or نْ is sometimes added to the persons of the aorist, and is then said to give some emphasis to the meaning. For fuller information on this subject, see the larger Grammars referred to." At the foot of the 27th page, the following addition to the note occurs: "Since this note was written, the elements of the Arabic language have been ably developed, in the very elaborate Persian and Arabic Grammars of Mr. Lumsden, and in the Grammaire Arabe of the very learned Mr. de Sacy." Now, upon reference to Mr. de Sacy,* we read as follows: "Lorsque la deuxième lettre radicale a pour voyelle, au prétérit, un *fatha*, cette voyelle se change ordinairement à l'aoriste en un *dhamma* ou en un *kesra*, comme كَتَبَ aoriste يَكْتُبُ. Il faut en excepter les verbes dont la deuxième ou la troisieme radicale est une des lettres gutturales ا ح ه غ ع خ car, dans ce cas, le *fatha* du prétérit demeure ordinairement a l'aoriste, comme فَعَلَ aoriste يَفْعَلُ." If we look into Erpenius, we find the rule thus stated:† "Mediæ radicalis vocalis pro ratione

* Grammaire Arabe, tom. I. p. 120.

† *Vide* Rud. Ling. Arab. p. 35, 1770. We prefer quoting the Rudimenta rather than the Grammatica of Erpenius in this place, because more concise, and bearing a greater resemblance to Dr. Lee's own abstract.

mediæ in preteritis varia est. Si in preterito est damma, id hic manet; si kesra, id in fatham mutatur: si fatha, id convertitur vel in damma, vel in kesram: nisi media, vel ultima radicis sit gutturalis tunc enim plerumque manet." Golius, Schultens, Alting, and Pocoke found no fault with this, and Castel adds the sanction of his name by quoting the very words. All Arabic grammarians speak the same language, nor is there any one but Dr. Lee who adopts such a method, for giving the learner an insight into the principles of the language, and seems perplexed with subtleties when no one else is so. It is clear as day, from these premises, that the Rev. Editor has never read the whole of De Sacy to whom he so frequently refers, and that he has deliberately given as the general rule of the language, what every author else calls an exception.

The only thing in the shape of an excuse, that can be pleaded in exculpation of Dr. Lee, is, that Mr. Lumsden, in his Arabic Grammar, has not treated the subject like his predecessors, and seems to condemn their methods: while, in the course of his own observations, he not only confirms to a great degree their statements, but leaves the impression upon the mind of the reader, that he is quarrelling with them, only because in their smaller compilations they had given general rules without particularizing all the exceptions. At the very outset of his observations upon the verbs, he gives the classification of the triliteral verbs of the radical class, and divides them into six conjugations, according to the difference or agreement of the medial vowel of the aorist, with the same vowel in the preterite. Further on, under the first conjugation, *ni fallimur*, (for not having the book within our reach, we are referring to a few imperfect

notes of its contents,) he expressly says, "if a guttural letter shall occur as a final radical, or as a medial radical, the aorist will then be pretty generally formed by preserving the fathah." If we couple this with his declaration respecting the fitness for grammatical purposes of the measure chosen by Dr. Lee, that "it must be admitted, that the unfortunate occurrence of the letter *ain*, is a circumstance attended with *some inconvenience*," we can be at no loss to perceive, that the discrepancy between the editor of Jones, and his authority, Lumsden, is as complete as we have shown it to be with his other authorities. There is the same real difference in the doctrine, although not the same apparent contradiction in the expression.

But a still farther proof of Dr. Lee's inability to simplify, and render precise and distinct, either the subject upon which he writes, if it be grammar, or the language which he employs, is afforded us by his observations upon what are technically though whimsically denominated the concave and defective verbs.

The subject is introduced by saying, that "if ا و and ى be in the root of a verb, they will be affected by any vowel which may precede them." Here the word *heterogeneous* should have been inserted before vowel. We are then told, "they are supposed not to have the power of acting upon those vowels which ought to follow them." This is an obscure way of stating, that the vowel point acts upon the letter, and not vice versa. The Dr. goes on to say, "hence arises the anomaly, that they frequently change their forms," (which is what nobody ever dreamt of before,) "and lose their powers or become quiescent in the preceding vowel mark;" which

is a mystical exposition of the plain English phrase, "they become silent." We are now furnished with an example, to render all clear, and are informed, that "قَوَلَ becomes قَالَ قَالَتْ, &c., and رَمَى becomes رَمَتْ رَمَى, the vowel being merged in both cases, because و and ى are unable to act upon one." This is pure unmixed nonsense, which, as Dr. Tilloch says, "some very good scholars are apt to fall into."

So much for the perfect tense of the verb, and one would think that nothing more was necessary, since we have been told by Dr. Lee, that the penultimate vowel remains unchangeable throughout the conjugation. But the truth begins to peep out, and we are now told, that the penultimate vowel of قَوَلَ is determined to be damma, which is a *flat contradiction* to the general rule given for the regular verb. Nay, more, we are told, that, according to the table, يفعل must be pointed يَفْعُلُ, and there is no kindly erratum to undeceive the student, who, upon arriving at this 32d page of the book, may truly be said to be

"puzzled in mazes, and perplexed with error."

The Rev. Dr. seems evidently to have got between the horns of a dilemma; for he is obliged to say, that the future of قَوَلَ must be pointed يَقْوُلُ. He had, however, already declared, just two pages back, that when once prescription had determined the medial vowel-point, (which, good reader, remember is the

same in this root, as in the paradigm,) it remains unchangeable throughout the conjugation, never suspecting all the while, that what he gives as the general rule of the language, is itself an exception. What does he do? Why, he cunningly prints the two opposing examples alike, that the good-natured numskulls who may take up his Grammar, may get *some insight into the principles of the language, but not so much as to perplex them with subtleties, which, at their first outset, they can neither want nor understand.* This, it cannot be questioned, is quite a unique fashion of writing grammar, and true to his principle, he allows the unwary aspirant after eastern learning, to swim, or wade, or creep, or fly, as best he can, through four additional pages of this abstract, before he offers a correct exemplification of Mr. de Sacy's rule already quoted. He then unblushingly gives the following examples;—

يَضْرِبُ ضَرَبَ, he struck;

يَعْلَمُ عَلَمَ, he marked;

يَعْلَمُ عَلِمَ, he knew;

يَكْرُمُ كَرُمَ, he was liberal;

and without further remark, leaves the astonished pupil wincing and writhing in the pains of Arabic lore.

Without attempting to unravel any more of this farrago, we shall endeavour to explain to the reader, what Dr. Lee ought to have done. He ought to have given the general rules of coalescence, permutation, and rejection of the three letters ا و ى, which Mr. Lums-

den, who must be acknowledged a superior scholar to Dr. Lee, thought it "indispensably necessary to detail, before proceeding to the division and classification of Arabic nouns, because there are many Arabic nouns of common occurrence in the Persian language, the formation of which would be truly unintelligible without a reference to these rules." * A couple of pages at the farthest, would have sufficed for this. He ought then to have accounted for the peculiarities of the Surd verb, by mentioning, that when a pointed letter is rejected, after gesma, the vowel-point of the rejected letter takes the place of the preceding gesma; but if no gesma precedes, the vowel-point is also rejected. He ought to have accounted for the peculiarities of the concave verb, the most puzzling, certainly, to the learner, in the whole grammar, by generalizing a remark which he himself makes, as well as a great number of Arabic grammarians, without turning it to use. It is as follows:—when no letter of increase, ت being excepted, is introduced among the radical letters of the root, the medial vowel is uniformly thrown back upon the initial letter, which loses its own vowel-point, and under these circumstances, the regular processes of derivation are carried on, the medial vowel always preserving its situation upon the initial letter; but when any letter of increase is introduced, (with the above exception,) there is no deviation from the regular procedure. The first and second persons, with the third person feminine plural, of the preterite of concave و, seem to be the only cases of departure from this rule,

* Persian Grammar, vol. I. p. 119.

and apparently for the very good reason of distinguishing concave و from concave ی, by substituting, in either case, the homogeneous vowel-point of the rejected letter of the root, which being zamma in the former, forms an exception to the rule. In regard to the derivative conjugations, or rather forms of the triliteral verb, as Mr. de Sacy more properly terms them, we have only to remark, that we have noticed several typographical errors unredeemed by any erratum—that the learner will find the observations upon the meaning of these conjugations exceedingly useless—and that in marking the passive voice of the 7th, 12th, and 13th conjugations, he has completely overlooked the express declaration of Mr. Lumsden, which is, "As the passive participle, like the passive voice, cannot be accurately derived from any other than a transitive verb, so it is entirely unknown to the *eighth*, *ninth*, *tenth*, *eleventh* and *twelfth conjugations*, on which no active verb can ever occur." *

It must not, however, be imagined, that these forms of the passive participle, are altogether inadmissable, since Mr. Lumsden elsewhere expressly states, † that "every verb, whether active or neuter, admits the

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* Persian Grammar, vol. I. pp. 198 and 221.

The arrangement of the derivative forms of the triliteral verb followed by Dr. Lee, is different from that observed by Mr. Lumsden. This occasions the unavoidable disagreement between the numbers as stated by us, and those found in Mr. Lumsden's text. A more unpardonable deviation from uniformity of arrangement is observable in Mr. Lumsden's own publications; for, in his Arabic Grammar, he follows a different order in regard to this same class of verbs, from what he had previously laid down in his Persian Grammar.

† *Vide* Arab. Gram. p. 252.

form, though not the *sense* of the passive participle." We would not have required of Dr. Lee, in his abstract of Arabic Grammar, to have set about reconciling these apparently contradictory assertions of one of his authorities; but we would have expected him to have made good his promise, in making his abstract an introduction to the larger Grammars referred to. His purpose would have been fully accomplished, and our objections, on the score of neglect, completely obviated in this particular, had he affixed to the respective persons and tenses of the verb, the English translation, as is done in the conjugation of the Persian verb, and in the Grammars of other languages. This has been done to his hand, and very ably executed by Lieut. Baillie, in his Tables of Arabic Inflection, * a work which cannot be unknown to the editor. This simple improvement would have done more to give the learner an insight into the principles of the Arabic language, than all that has been advanced by Dr. Lee upon the subject. It would have also been a desirable thing, if he had followed Mr. Lumsden's example in keeping the masculine inflections of the verb distinct from the feminine, and not have intermixed them, as is commonly done.

Under the article Arabic nouns, there are three tables of measures, the first consisting of forty, the second of twenty-two, and the third of thirty-three forms.

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* The title of the work, is, " Sixty Tables elucidatory of the first part of a Course of Lectures on the Grammar of the Arabic Language, delivered in the College of Fort William, in Bengal, during the first year of its institution; by John Baillie, Lieutenant in the service of the Honourable East India Company, Professor of the Arabic and Persian Languages, and of Mohummudan Law, in the College of Fort-William, in Bengal.—Calcutta, 1801." Folio.

The first table is a faithful copy from Mr. Lumsden's Persian Grammar. The first two columns of the second table, contain about the half of the measures of the second table of simple infinitives, as given in the Arabic Grammar of the same author; and the last two columns of this table contain the whole of the measures to be found in Mr. Lumsden's third table. Dr. Lee can best explain why they are here jumbled together. From what is said in the paragraph prefixed to the third table, it appears to us, that Dr. Lee confounds participles with masdars or verbal nouns, for he talks of "participles found in the table above given;" but he does not say in which, or in what part of the table alluded to, they are to be met with. The learner will likewise find considerable difficulty in believing, that epithets or attributes are to be ranked as participles and verbal nouns, and not as adjectives, as Dr. Lee's phraseology and method of procedure will naturally lead him to conclude; since adjectives are treated of separately, in another part of this abstract, and it is there said, "their forms are the same with those already given," which words refer the student to the three tables under consideration, for there are none else. He may not unlikely fix upon the third table, as the proper one for the forms of adjectives; and if so, all will be well, since it is a copy of what Mr. Lumsden has entitled "ordinary measures for the simple attributive," with the omission of the form فَاعِلٌ.

By attending to this circumstance, we can perceive the reason why eighteen measures, inserted in the two preceding tables, are again met with in this table; but it by no means accounts for its occurrence under the head of verbal nouns, rather than under that of adjectives.

To style it additional, is to lead the student astray; and, indeed, the language of the whole of the introductory paragraph, argues any thing else than attention to the simplicity and perspicuity of a grammatical abstract.

The noun of superiority is said to be formed *usually*, whereas *invariably* is the correct word, on the measure أَفْعَلُ for the masculine, and فُعْلَى for the feminine gender, from attributes of the form of فَعِيلٌ. Here, the formation of this class of nouns, or, in other words, of the comparative and superlative degrees, is confined to attributes of a particular form. Neither Mr. Lumsden nor Mr. de Sacy state any such thing, the former declaring that they are sometimes formed from adjectives, and sometimes from participles, active and passive, * and the latter deriving them from verbal adjectives which have only three radical letters, and at most only one of these letters ا و or ى among their radicals. †

It will be found, by a comparison of passages, that the statement respecting the noun of time and place is taken from Mr. de Sacy; but there is in one of the examples, a discrepancy of a very odd description. Dr. Lee says, that from "the aorist يَشْغَلُ, *he is occupied*, is formed مَشْغَلٌ, *the time and place of occupation*, WHEN THE ZAM (ُ) OF THE PENULTIMA BECOMES FATHAH, which is mostly the case; in other verbs having kasra or fathah in the penultima,

* Persian Grammar, vol. I. p. 190.

† Grammaire Arabe, tom. I. p. 233.

that vowel is preserved." Mr. de Sacy says, "De يَشْغَلُ, aoriste de شَغَلَ, *s' occuper à quelque chose*, se forme مَشْغَلٌ, *le lieu ou le temps où l' on se livre à une occupation.* Il faut seulement observer que quand la seconde radicale a pour voyelle à l' aoriste un *fatha* ou un *kesra*, elle conserve cette même voyelle dans le nom de temps et de lieu; mais que si cette lettre a pour voyelle à l' aoriste un *dhamma*, elle le change ordinairement dans les noms de temps et de lieu en un *fatha*, ainsi de يَكْتُبُ, aoriste de كَتَبَ, *ecrire*, se forme مَكْتَبٌ, *une ecole, un lieu où l' on apprend à ecrire.*" * Here again we have Dr. Lee's infallible grammatical panacea for curing subtleties, namely, prescription, at variance with Mr. de Sacy's rule, before quoted, for determining the medial vowel of the aorist, and the best dictionaries inform us, that Mr. de Sacy is right. We again look to the table of errata, and are again foiled in our attempt to attribute such an inconsistency to an error of the press. We can only ascribe it, therefore, to the editor's uniformly awkward method of simplifying Arabic grammar. To avoid the *subtlety* of quoting another example, he distorts one, by putting zam where no zam should be, in order to remove the disadvantage of mentioning the general rule in one sentence, and the peculiarity of a certain class of words in another, which surely would have tended inexpressibly to perplex the student. Thus, instead of the comprehensive simplicity

* Grammaire Arabe, tom. I. p. 216.

of abridgement, we are presented with what may be called a *conglutination*, formed by cramming as much as possible into one sentence, and falsifying an example to make the heterogeneous mass become an apparent homogeny, so that the accuracy and perspicuity of the statement may not operate as a check to the beginner on his outset.

We have a whole page of rules for the formation of the diminutive noun, although Mr. Lumsden affirms, that, as this noun occurs so rarely in the Persian language, it would be useless to insert them in his work.* It will nevertheless afford us the means of proving more at length, the incompetency of the editor to give a correct outline of the structure of the language. The following quotations will best show the contrariety which exists between him and Mr. de Sacy.

"In feminine nouns, the terminations ة, ا, or ى, are not reckoned: such words are therefore referable to the measure فُعَيْلٌ only." See p. 42.

"Les nouns féminins qui se terminent par un ة, un ا bref ou un ا avec un medda, conservent leurs finales dans leurs diminutifs. Ainsi de قَلْعَةٌ, forteresse مَرْتَا Marthe, nom propre, حَبْلَى femme enceinte, حَمْرَاءُ rouge, on forme les diminutifs قُلَيْعَةٌ - مُرَيْتَا - حُبَيْلَى et حُمَيْرَاءُ."†

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* Pers. Gram. vol. I. p. 257. † Grammaire Arabe, tom. I. p. 220.

What is said of the primitive noun, like that of the diminutive, does not at all help the Persian student in making out an author, and is therefore unnecessary. The manner of forming the feminine gender of the adjective, although evidently a translation from Mr. de Sacy, is incorrectly laid down; instead of ۃ, it should have been ۃ. We are here furnished with a new proof of the readiness of the editor to follow the suggestions of his authorities. Towards the end of the preface to the Grammaire Arabe, the author says, "J'ai divisé chacune des deux parties en *numeros*, pour faciliter les renvois et les recherches. Une † placée au commencement d' un grand nombre de numéros de la première partie, avertit les commençans qu' ils doivent les passer; il sera temps d' y revenir lorsque les premiers élémens de la grammaire seront bien gravés dans leur memoire, et qu' ils n' éprouveront plus de difficulté à en faire l' application." It is not unreasonable to suppose, that what Mr. de Sacy calls "les premiers elemens de la grammaire," was all that Dr. Lee required; yet, we find two paragraphs inserted under this head, to which Mr. de Sacy has affixed this mark, the latter of which is literally translated—the former, a shrivelled unsightly epitome of a distinct and orderly statement.

All under the head of the relative noun, is taken from Mr. de Sacy, with similar pernicious alterations, and the one-half ought to have been omitted for the reason just adverted to, because it has been marked by Mr. de Sacy to be passed over. Such errors of compilation evince excessive negligence on the part of the compiler, and admit of no extenuation, more especially when it is found, that, in an abstract such as the one under review,

where so much is superfluous, there is, at the same time, a deplorable want of what is necessary. In the course of the ten pages devoted to the consideration of the various species of nouns, we would have expected a few notices to enable the pupil to distinguish masculine from feminine nouns, but this also seems to have been ranked among the things which the learner can neither want nor understand.

We shall not exhaust the patience of the reader, by going minutely into the detail of what is mentioned in the next three pages, but there is one thing we cannot pass without remark. It has already been seen, that Dr. Lee quarrels with his predecessors, Erpenius and Richardson, for giving false views and being defective. Dr. Lee seems no way sceptical regarding his own qualifications, and with a noble disregard to the necessities of all common understandings, tells us, the *sane* plural is formed by dropping the tanvin, and adding ونَ to the singular in the masculine, and اتٌ in the feminine gender, at the same time giving an example, which by no means quadrates with his rule. Mr. de Sacy, who never sacrifices accuracy to brevity, gives the following rule, which, if Dr. Lee had translated, we can assure him, it would have by no means puzzled the learner. "Le pluriel régulier se forme, pour le masculin, en substituant à la voyelle ou voyelle nasale qui termine le singulier, la finale ونَ, et pour le féminin, en substituant à ةٌ la finale اتٌ. Lorsque le féminin ne se termine point au singulier par la finale ةٌ,

il ne s' agit que de substituer à la voyelle finale du singulier la terminaison ات." *

The very same example is presented to the reader in both works, thus affording the surest criterion for estimating the accuracy of the two rules.

The next four pages are almost exclusively filled with tables of the various measures of the broken or irregular plurals, which are wholly copied, with the examples, from Mr. Lumsden. It were easy to be censorious upon the execution of this part of Dr. Lee's performance; but it would be unfair to find fault where all are at a loss, from the great arbitrariness of the language, and the consequent difficulty of subjecting this portion of it to grammatical regulation. It is not an easy matter to determine the precise denomination under which they ought to be classed, although the fact of their being declined like singulars, and most commonly joined in construction with verbs, pronouns, and adjectives, in the feminine singular, would incline us to consider them as derivative collective nouns. In this opinion we are not alone, for both the authors so often referred to, give countenance to the same views. If they are to be classed as plurals, however, much of the perplexity unavoidably attendant upon this arrangement of them, might, we think, be avoided, by subdividing them into masculine, feminine, and common, substantive and adjective plurals. This has been already, in a great measure, accomplished by Mr. de Sacy; yet much still requires to be done, to bring them within the grasp of

* Grammaire Arabe, tom. I. p. 259.

an ordinary memory, by divesting the tables of all appearance of etymological generalization. In reference to the construction of these tables, we would only observe, that, to render them, in many cases, really useful to the beginner, a few notes, pointing out the correlation between individual forms of both numbers, should have been given, as the same form of the singular may have many forms of the plural, and the same form of the plural may have many forms of the singular, and yet only one single form of the many, may be applicable to a particular word, from some peculiarity in its formation, or some change in its meaning, or from its belonging to one or to another division of the parts of speech. The necessity of attending to such specialities of the language, can be best appreciated by him who avails himself of such tables in translating an Arabic author, when his dictionary does not furnish him with the requisite information, and his grammar becomes his only resource.

The most unintelligible of three statements, given by Mr. Lumsden, respecting the last of the plurals, is chosen as the best fitted for this abstract, and, by some mishap or other, the nunnation has been forgotten throughout, and the Persian form of the word thus substituted instead of the Arabic. Other things, equally indicative of carelessness, might be pointed out, which we pass over, besides a round dozen of typographical errors, unnoticed among the errata.

The declension of nouns follows, and as we are by this time heartily tired of finding fault, we shall merely quote a few of Dr. Lee's rules for determining the class of invariable nouns, with the corresponding ones of Mr. de Sacy, from whom, no one who reads them,

can doubt they have been taken.—Let the reader bear in mind, that Dr. Lee speaks in italics, and Mr. de Sacy answers him in the Roman character.

These nouns are,

1st. *Irregular plurals having four syllables, of which the two first have fathahs; as,* عَجَائِبُ.

Le second déclinaison comprend,

1.° Tous les pluriels irréguliers composés de quatre syllabes, dont les deux premières ont pour voyelles des fathahs, et la troisième un kesra; comme عَجَائِبُ merveilles.

2d. *Such as end in* ى *or a short alif; and,* 3d, *others ending in alif mamdudah, and hamza; as,* عَذْرَآءُ, *but if hamza belong to the root, the tanvin is preserved.*

2.° Les noms et les adjectifs singuliers terminés par un élif bref ou ى quiescent après un fathah; ou par un hamza précédé d' un élif avec un medda, comme عَذْرَآءُ vierge. Si le ي ou le hamza fait partie de la racine, ces noms sont de la première déclinaison.

4th. *Nouns having a broken plural of the forms of* أَفعِلَآءُ - فُعَلَآءُ - فَعَالَى - فَعْلَى.*

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* Here follow eight other forms, which properly, however, belong to

3.° Les pluriels de la vingt-deuxième forme فَعْلَى et de la vingt-quatrième forme فَعَالَى.—4.° Les pluriels des vingtième et vingt-unième formes فُعَلَآءُ et أَفْعَلَآءُ.

7th. *Proper names of women ending in* ه, *as well as masculine nouns of the same termination.*

7.° Les noms propres féminins terminés par un ه, et les noms propres masculins qui ont la même terminaison.

8th. *Foreign names having more than three letters, or having no more, but the second letter moveable.*

8.° Les noms propres féminins pourvu qu' ils soient étrangers, ou de plus de trois lettres, ou, s' ils sont triliteres, que la seconde lettre ne soit pas djezmée, comme مَاهْ Mah, مِصْرُ l' Egypte.

9th. *Also, such as have been formed from quadriliteral appellatives; as,* عَقْرَبٌ, *a scorpion;* عَقْرَبُ, *a man so called.*

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the first class, but which our printer cannot insert from a deficiency of type. The generality of our readers will, in all likelihood, consider this a lucky mischance, since it has obliged us to curtail very much our quotations from authors, both here and elsewhere, and materially to shorten our observations, where, if extended, they could not be made to bear without a seasoning of Arabic, or of some other uncouth-looking eastern tongue. The faults of impression, observable now and then in Arabic and Persic words, which would otherwise be classed as errors of the press, are mainly attributable to this cause.

9.° Les noms appellatifs féminins et de plus de trois lettres qui deviennent noms propres; ainsi عَقْرَبٌ, scorpion, devenant nom propre d' homme, fait au nominatif عَقْرَبُ.

10th. *Proper names of the forms* فُعِلَ - فَعَّلَ, *or of any person of the aorist, as,* أَحْمَدُ - يَزِيدُ.

12.° Les noms propres dont la forme ressemble aux formes verbales, فُعِلَ - فَعَّلَ, ou à quelqu' une des personnes de l' aoriste.

11th. *All proper names compounded of two words.*

14.° Les noms propres composés de deux mots, qui ne sont considérés que comme formant un seul mot. Il y a deux manières de décliner ces noms composés. Ceux qui forment une proposition complète sont indéclinables. *

Dr. Lee stops short here, in his abstract of Arabic grammar, and, without the smallest notice respecting the employment of Arabic words in the Persian language, he leaves the student to make the best of his way under the guidance of Sir William Jones. To satisfy the reader that there is here a blank which ought to have been filled up, we transcribe the following rules from the Asiatic Researches;—

* Gram. Arab. tom. I. p. 296—300.

"I. All Arabic infinitives, participles, substantives, and adjectives, are introduced into the Persian under the form of the nominative, which throws away from the last letter every species of nunnation in short vowels, which they may possess as Arabic words; but when their construction in the Persian requires them to assume the termination of another case, they receive it in the same manner as if they were originally Persian words, with the following exceptions.

1*st*, When an Arabic word terminating in ي, that must be pronounced as ا, becomes the first substantive, in construction with another substantive following it, ي is actually changed into ا, to which short ي (-) is afterwards affixed, to show the construction.

2*d*, Feminine Arabic substantives terminating in ۀ, when introduced into the Persian, change ۀ sometimes into ت and sometimes into ه.

3*d*, Feminine Arabic adjectives and participles terminating in ت, when introduced into the Persian always change ت into ه.

4*th*, Arabic participles plural terminating in ين, originally the oblique case, are introduced into the Persian as nominatives.

5*th*, When an Arabic infinitive is introduced into the Persian language as an adverb, it is introduced in the form of an Arabic accusative without any change." *

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* Asiatic Researches, vol. II. pp. 219, 220.

Excepting the remark, that Arabic adjectives, when applied to the Persian language, frequently form the comparative and superlative degrees, as if they were Persic adjectives, and the introduction of Arabic grammatical terms, which possess no more virtue than the corresponding English ones, we have neither alteration nor addition, under the heads, Persian adjectives and pronouns, to the text of Sir William Jones. The conjunctive pronouns of the plural number are not mentioned by Jones, and ought to have been inserted by Dr. Lee, with the remark, that they are very commonly used in poetry, and seldom or never occur in prose.* The latter half of the 61st page ought to have been kept out, and the following correct statement of Mr. Lumsden substituted; "These pronouns, with the exception of شَان, never represent the nominative or the vocative case, but they represent all the oblique cases, and may be governed by any given verb or noun, without exception. They supply (when used in the genitive case) the want of possessive nouns in the Persian language. And, with the exception of a few participles and other words, such as, بَا *with*, بِی *without*, از *from*, در *in*, به *in, with*, or *by*, و *and*, یا *or*, and some others, they may be accurately joined to any given word in a sentence, whether it be a noun, a verb, or a participle."†

The very meagre account of the interrogative pronouns given by Sir William Jones, remains unaltered,

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* Persian Grammar, vol. II. p. 74. † Ibid. vol. II. p. 66.

and the student is allowed to guess at their meaning and inflection as he may. It cannot, however, be indifferent to him to be told, that of the first mentioned, one is restricted in its application to rational beings, and the other not, and on this account take different forms of the plural; the unrestricted one corresponding in point of sense with the word *why*, when it takes the termination ا ی.* Nor will his memory be overburdened, by being also informed, that the third of these pronouns is common to all nouns, whether animate or not, and seldom or never admits of the plural number. †

The Arabic pronouns occupy four pages, and this branch of Arabic grammar is executed in every respect with the same ability which characterizes the abstract already noticed. The Persian verbs follow, and fill up 26 pages; but excepting in the rules for forming the imperative, and a solitary sentence regarding the infinitive, there is no alteration upon the text of the seventh edition, while a few notes, telling us what Mr. Lumsden thinks, and has done in his Grammar, with the insertion of Arabic grammatical terms,—inserted, we suppose, to enable the student to keep pace with the improvements in oriental learning,—form the only additions.

It is a question with us, whether these Arabic terms may not also have been introduced for the purpose of explaining the English ones, since, in the first verb, whose conjugation is given, we have a future and a future subjunctive; in the second we have only a future; in the third we have a first future, a second future, and a compound future; and in the passive voice of the same verb we have a second future but no first. We

* Pers. Gram. vol. II. pp. 112, 113, 116. † Ibid. vol. II. p. 118.

confess that this appears to us rather surprising, after having read in the advertisement to this edition, that, in treating of the Persian verbs, liberal use has been made of the very valuable and elaborate Grammar of Mr. Lumsden. Now, although we do not approve of all that Mr. Lumsden has done, we are nevertheless convinced that Dr. Lee might have learned much from him in this department of the Grammar.

Dr. Lee tells us, or, which is the same thing, he allows Sir William Jones to tell us, that negative verbs are formed by prefixing نه or نَ to the affirmative, in all the tenses, and, with an interval of ten pages, that the negatives نه and نَ are changed in the imperative into مه and مَ. Now, the second of these statements shows that the word *all* should not have been in the first, and Mr. Lumsden assures us that the second rule is *only* applicable to the second persons of the imperative. Again, in the conjugation of the verb بودن we have a preter-pluperfect tense given in full, which, Mr. Lumsden states expressly, is a wanting in this verb. His words are, "As an auxiliary, the word بود forms a component part of the pluperfect tense of every Persian verb, and as it cannot be accurately compounded with itself, it is therefore destitute of the pluperfect tense, notwithstanding the ingenuity of Sir William Jones, who has supplied the omission by the invention of بوده شد, a combination, the meaning of which I do not profess to understand." * Besides, it is said at

* Pers. Gram. vol. II. p. 308.

the commencement of the article, that the passive voice is formed by adding the tenses of the verb substantive شُدَن to the participle preterite of the active, and in the actual conjugation we have a moiety of the tenses so formed, given for the whole.

At the risk of being considered hypercritical, we would direct the attention of our readers to a few things which we think worthy of remark in this place. Under the head of nouns, Sir William Jones says, "The reader who has been used to the inflections of European languages, will perhaps be pleased to see an example of Persian nouns, as they answer to the cases in Latin," and, accordingly, an example follows, in which, as must needs be, there is a genitive case, although not two pages before, Sir William declared, "there is *no* genitive case in Persian," and that "the Persian substantives, like *ours*, have but one variation of case." From such phraseology, it requires but little ingenuity to draw the inference, that the English language is not a European language. Since no notice of this is taken by the editor, he has acted a perfectly consistent part in not expunging from the text of this edition, the sentence introductory to the Persian paradigm, *viz.* "After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses, *as they answer to those of European languages.*" Such language addressed to the inhabitants of the British dominions, for whose use the Grammar was originally written, sounds somewhat strange in our ears.

By some unaccountable fatality, Latin, Greek, Italian, French, Spanish, German, and English, (which last, it would appear, did not enter into Sir William's catalogue,)

seem to be the only languages generally denominated European. But the Russian is a European language, and so are the Hungarian, Polish, Danish, Swedish, Lappish languages, &c. &c. Latin grammar has also come to be considered European grammar, and although the German and English languages are now, by courtesy, understood in the phrase, European languages, yet every means has been tried to squeeze them into Latin moulds. The futility of all such attempts is, however, at once discernible, if their advocates would but for a moment reflect, that the various rules for inflections, which words generally undergo to express the various modifications of thought, deducible from some general idea, as they constitute the peculiar grammar of any language, can seldom be transferred from the grammar of one nation to that of another.

Now, if we are to have the Persian verb conjugated according to the models of European languages, why have we not a simple, an indefinite, a perfect, and a frequentative form of the infinitive, to correspond with the Russian, and tenses corresponding to the Hungarian ones, expressed by those Latin phrases, curo ut amet, frequenter quidem sed minus amo, amo aliquantulum, omnium minime amo, facio ut alterum sæpe et diu amet, each of which is represented by one single word in that language? * Did it not occur to the editor, in his revisal

* To satisfy the curiosity of the inquiring reader, we here subjoin the Hungarian expressions referred to in the order of their Latin translations. Szerettetem, Szeretdegelem, Szeretgetem, Szeretintem, Szerettetgetem or Szeretgettetem. Corresponding terms of the same import occur in Lappish. *Vide* Affinitas linguæ Hungaricæ cum linguis Fennicæ originis grammaticæ demonstrata. Auctore Samuele Gyarmathi, M. D. 8vo. Gottingæ, 1799. p. 24.

of the sheets, that there was an inconsistency in giving the Arabic verb according to the system followed by the native grammarians, and in making the Persian verb bend to the system of European grammarians? Indeed, from this very circumstance, no two things in the whole volume present a stronger contrast than the paradigms of the Arabic and Persic verbs. While the student is allowed to grope his way in the one, he is burdened with helps in the other, and the following of the plans of the grammarians of southern Europe, is not the least troublesome of these helps. Sir William Jones seems to have forgot, and his editor seems not to have been aware, that the comparative structure of the English and Persian languages is all that is required to be exhibited to the student in a Persian and English Grammar, and that if his attention is to be directed to a third language, it may serve to instruct him in philology, and may fail to teach him Persic.

Grammars are of two kinds. They are either, those compiled for the purpose of imparting a knowledge of the language in which they may be written, or they are, those intended to communicate instruction respecting some other language, unknown to the people for whose use they may be written. The manner of treating the grammar of a language, must necessarily vary, according as it belongs to one or other of these classes. With the latter sort alone we have to do at present. We would observe, then, that, as the purpose of a grammar of this kind, is to make known a system of speech which has been hitherto a dead letter to those in whose language the grammar is written, and as it is the peculiar province of a grammar, to convey information respecting the structure of language, it seems clear, that the only

sure method of accomplishing this purpose, is to present to the reader a comparative view of the two languages, so that his previous knowledge of his own, may lead him to the acquirement of the one taught in the grammar he uses. To talk to him of a third language, of which he knows nothing, however similar it may be in its structure to the one he is learning, can only confuse his mind and hinder his progress. *

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* The plan followed in our own country, and but too universally elsewhere, of teaching the Greek and Hebrew languages, by means of grammars and dictionaries written in Latin, cannot be sufficiently deprecated; as, independently of the waste of time and additional labour required, on that account, for their acquisition, the grammatical structure of these languages is misapprehended, and the business of translation, instead of a recreation, is thereby rendered doubly irksome. We are glad to find that more enlightened views on this matter are gaining ground. The following passage from a review of the Elémens de la Grammaire Chinoise of Abel Remusat, by J. Saint Martin, the learned and ingenious decipherer of the Persepolitan Inscriptions, comes to the support of our position. After a detailed account of the grammars of P. Varo and Etienne Fourmont, showing their insufficiency to serve as guides to the student of Chinese, he thus expresses himself—" Ce n'est pas tout: le traité du P. Varo, comme on a déjà pu le voir, n'est destiner qu' à donner une idée de la langue vulgaire usitée en Chine; il n'est nullement convenable pour procurer l'intelligence des livres. De plus, selon le mauvais systême établi parmi les missionnaires qui composaient alors des grammaires de langues orientales, le P. Varo s'est borné à prendre pour base de son travail une grammaire latine: il a choisi celle de Nebrixa, de sorte qu' il nous présente des formes, des phrases, des locutions latines, exprimées d'une façon telle quelle par des mots chinois." So far the opinion of M. St. Martin fully coincides with our own, but he immediately turns round at once upon us, and upon himself, as he continues his observations. " Les savans anglais que ont publié récemment des grammaires chinoises, bien supérieurcs à tous égards aux copies du P. Varo, ne sont pas tombés dans cette erreur, mais peut-être l'ont ils remplacée par une autre, et ce n'est pas sans raison qu' on pourrait leur reprocher d'avoir substitué des anglicismes à des latinismes." These words plainly intimate to us, and to all who have made it a subject of

From these considerations it must seem evident, that whoever would compile a grammar of a foreign lan-

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thought, that Mr. St. Martin knows not how a grammar should be framed, and that it is perfectly impossible for a foreign language to be taught, without entering upon a comparison either with the forms of language *in* which it is taught, or with those of some third language, selected for that purpose, by the writer of the grammar. That a Chinese Grammar should be written in Portuguese, and the forms of the Latin Grammar chosen as the basis of the work, is ridiculous: but that a Chinese Grammar should be written in the English language, and without introducing any intermediary standard, that no comparison should be instituted between the two languages, is impossible. If he means that the Grammars of Messrs. Marshman and Morrison are not level to the capacity of Frenchmen, unacquainted with the idiom of the English tongue, we understand him. This is, however, a pardonable offence, but his subsequent remarks upon the Grammars of those learned and laborious Missionaries, deserve severe reprehension. He goes on to say—"Leurs ouvrages, quoique très-considerables et très-riches en phrases chinoises, ne paraissent pas non plus pouvoir remplir l'object que se proposent les personnes que veulent acquérir une parfaite intelligence des auteurs chinois. Ils peuvent être fort utiles aux interprètes, aux marchands, aux employés de la compagnie des Indes, que veulent se faire entendre des gens de Canton pour leurs affaires commerciales. Ce ne sont pas là de vraies grammaires; on n'y voit rien de systématique, rien que puisse méthodiquement aplanir les difficultés que présente l'intelligence des textes originaux. On y sent trop l'influence des interprètes chinois, qui quelles que soient d'ailleurs leurs connaissances pratiques des deux langues, sont tellement dépourvus d' idées logiques, qu'il est impossible d'en tirer rien de clair et de précis, et qu'il soit d'une veritable utilité." Passing over a few sentences, which are foreign to our purpose, he sums up his argument in these words—"Il est donc trés-vrai de dire, qu'il n' existait réellement aucun ouvrage que pût méthodiquement faire connâitre toutes les règles propres à la langue chinoise, à ceux qui veulent se livrer sérieusement à l'etude de sa litérature." *Journal Asiatique, tom. I. pp.* 35, 36.

We have at this moment the Grammars in question before us. They are both in quarto, and were both printed at the Mission Press at Serampore, in the years 1814 and 1815. The one compiled by Mr. Morrison is a work of 286 pages, of the most unpretending nature, which "aims only to afford practical assistance in the acquisition of the language," and in which the author frankly avows, that, "with the exception of a few

guage, so as to be really serviceable to those who may desire to gain an acquaintance with that language, must

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sentences taken from books, the examples depend for their accuracy on the authority of a native of good parts, and who has taught the language to his countrymen for twenty years." We leave our readers to judge who has acted the more decorous part,—the author who makes such declarations, or the critic who keeps them wholly out of view. The Grammar published by Dr. Marshman, is a volume of 648 pages, the fruit of more than eight years' examination of the language, and is remarkable for the copiousness of its details, the accuracy of its arrangement, and the number and variety of its quotations from Chinese authors. Indeed, it is altogether a production of a very superior cast, and requires not our feeble praise to exalt its merits in the eyes of the public. To the foul calumnies of the Frenchman, we would only oppose the following triumphant conclusion to the venerable Missionary's performance,—" We have now attempted to examine the Chinese language in its fullest extent, and in its most formidable shape: not only have the characters been traced from their origin, a few rude imitations of natural objects, to their most extended and complicated forms; but they have been considered as uniting with each other, so as to perform all the functions of language, and the manner in which they thus unite, illustrated by nearly five hundred examples, selected from the writings of above three thousand years." It will undoubtedly seem marvellous to our readers, as we can assure them it is so to us, that the editor of the works of Confucius, and the author of the Anglo-Chinese dictionary, the one residing at Calcutta, and the other at Canton, should have been unable to write grammars of the Chinese language, fitted for advanced students, but only such as were adapted to serve the purposes of a tea-dealer, in his intercourse with the natives, and that in Paris alone there should have been found a Professor capable of imparting to the world a perfect knowledge of that language. We are unwilling to disturb either Mr. St. Martin or Mr. Abel Remusat, in their fairy dreams, though we fully believe the latter to have pronounced the truth when he exclaimed—" Que de choses ne pouvons-nous pas faire à Paris à la bibliothèque du roi, qu'on ne pourrait tenter, dont on ne s' aviserait même pas à Canton, ou au collége anglo-chinois de Malaka!" (*Journal Asiatique, tom. I. p.* 285.)—Yes, the interests of science, and literature, and religion, will be progressive in these eastern schools, while the *amateurs sinologues* of Paris are quarrelling about the pronunciation of words, and the meaning of characters. Such unhandsome attempts to depreciate the labours of British Protestant Missionaries,

view its forms and rules as they stand connected or opposed to those of the language which he employs, and as distinct from those of all other foreign languages.

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who have done more to dispel the darkness that hung round every thing Chinese, than the whole body of the favoured Jesuits, puts us in mind of the peevish moods of another continental scholar, who, upon a *wie ich höre* about Wilkins' Sanscrit Radicals, thus gives vent to his spleen against our nation—" Sollten die Engländer etwan auf ein Monopol mit der Indischen Litteratur Anspruch machen? Das wäre zu spät. Der Zimmet und die Gewürznelken mögen ihnen bleiben; diese geistigen Schätze sind ein Gemeingut der gebildeten Welt." (*Indische Bibliotek, p.* 15.)—August Wilhelm von Schlegel has but lately been in London, and when there, must have been ashamed of having given currency to such unscholar-like language, to the prejudice of those to whom he must now be indebted for his most effectual support, in his projected edition of the Ramayana.

Whatever nationality may be discoverable in the foregoing observations, it is not of that exclusive sort which would incline us to conceal the faults of our countrymen, while exposing the errors of foreigners. Dr. Scott of Corstorphine, the editor of Dr. Murray's posthumous work on the European languages, has executed his task in so very slovenly a manner, as to excite the grief of the friends and admirers of the departed author. Will it be credited, that in a work which issued from the press in the year 1823, it should have been asserted, in the most unqualified terms, that we owe the only, but imperfect account of the Chinese language that we have, to the French? (*Vol. I. p.* 188.) Does the following quotation, copied from the last sheet of the second volume of the same work, speak the truth, or merit the thanks of British Orientalists at the present day? " *While I write this sentence, I cannot forget that our ignorance of the dialects spoken in China, and of the Chinese itself, is gross and disgraceful.* We trade and negociate with the greatest nation in Asia, and are obliged to seek interpreters of the written and spoken language of that country, not from the metropolis, nor the universities; a vain endeavour; but from Naples, or some part of the continent: and, after all, Britain knows nothing of China." (*Vol. II. p.* 486.) The pertinency of these strictures, when written, we do not mean to dispute, but their inapplicability to the state of matters in the present day, is so glaring, as to call forth indignation. That we are aware of the import of our language, we subjoin another short extract from the work; " The Persic genitive is made by joining the short vowel I, to the word in the singular or plural,

There is, besides, a radical error in the modelling of grammars, which, we doubt not, is by many viewed as an excellence in the grammars of the living languages. We allude to the system so generally pursued, of introducing compound tenses into such treatises; as in the case of English and German, or in that of English and Persic; in either of which, there are no more than two simple tenses or inflected forms of the verb. This is a practice which has always appeared to us to be extremely absurd. It is, besides, a useless incumbrance to the learner, since a simple rule of syntax would do the whole business. "'I have written,'" says Mr. Grant, (and we are of the same opinion,) "is no more a real tense than 'I possessed my own finished action of writing;' nor 'I may write,' than 'I am allowed or permitted to write.' If such phrases are to be termed tenses, then 'to a king,' 'of a king,' and the like, ought to be regarded as cases." * As we have already hinted, the whole matter, in many modern languages, just resolves itself into an exception to the well known rule, one verb governs another in the infinitive. It is wholly so in French and other dialects of the Latin stock; while in English and German, and their cognates, what are called auxiliary verbs, partly conform to the rule, and partly come under the exception.

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but the vowel is not annexed to the governed, but to the governing word; AND THE PRACTICE IS CONFORMABLE TO THAT OF THE ARABIC." (*Vol. II. p.* 291. Let the work itself furnish the annotation; "Philologists of a certain description see no difference among the elements of their erudition. When their raven has left the ark, he builds his nest on a barren rock, with materials of all descriptions." (*Vol. I. p.* 177.)

* Preface to Grant's Grammar, p. vii and viii.

To illustrate our position, we cannot do better than borrow the words of Mr. Bosworth, in his Elements of Anglo-Saxon Grammar, in reference to the passive voice, which, in these languages, as in many others, is entirely constructed of compound tenses. "What is generally termed the passive voice," he very judiciously observes, "has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle. It is true, the Romans had a passive voice or passive form of the word; because, when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*, and in the passive *amatur*. But neither the Saxon nor English have different inflections; for *suffering* is denoted by the neuter verb and past participle. In parsing, every word should be considered a distinct part of speech: we do not call *to a king*, a dative case, in English, as we do *regi*, in Latin; because the English phrase is not formed by inflection, but by the auxiliary words *to a*. If, then, cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon?" *

These remarks apply to Persic with as much force as they do to English or Saxon. The Persic resembles the English in its grammar as it does in its groundwork, which is Gothic in both, but grafted on Arabic in the one, and on Latin in the other. Should it be

* Bosworth's Elements of Anglo-Saxon Grammar, p. 132.

asserted, that it is a matter of but minor importance in what way a verb is conjugated, or what terms are employed, we beg the objector, if a classical scholar, to call to mind his own sentiments upon the subject when he first attempted the Greek verb; or if a Hebrew scholar, to reflect how much light is thrown upon the theory of *vau conversive*, by the simple substitution of the word *aorist* for *future*, in the paradigm of the Hebrew verb. Further, to show that such things, if unadverted to in a grammar, however silly in the eyes of some they may seem, do not always readily strike the attention even of the diligent student, it is only necessary to state the remarkable fact, that Henry Martin had been upwards of two years a missionary in India, before he discovered there were only two tenses in English and Persic. In a letter to a friend, he writes, "one thing I have found, that there are but two tenses in English and Persic. *I will go;* in that sentence the principle verb is, *I will*, which is the present tense. *I would have gone;* the principle verb is, *I would* or *I willed*. *Should*, also, is a preterite, namely, *shalled* from *to shall*." *

We can assign no good reason for the almost universal practice of introducing compound tenses into the grammars of modern languages, other than it is done, because there are simple tenses corresponding to them in Latin; or, more probably, because we have got the Latin grammatical terms which suit admirably well the grammar of that language, and must therefore endeavour, as as far as possible, to make use of them in studying all other languages. All this may sound pleasant in the

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* Memoir of the Rev. Henry Martin, B. D. 1821. 12mo. p. 296.

ears of classical scholars; but truth obliges us to declare, that what is called classical learning, is, in some respects, very useless learning, and that it has long proved the Scylla and Charybdis of the philologist.*

Had we been consulted by the editor of the Grammar under review, with respect to the best method of drawing it up, we should have advised him to discard all compound tenses from the conjugation of the Persic verb—to have presented to the learner the paradigm of the regular verb, without note or comment—afterwards, to have shown the manner of forming the tenses—and last of all, to have entered into the full detail of the irregularities of this part of speech to be found in the language. Had this been done, and in such a manner as to exhibit, in lucid order, and in full array, the analogies and differences of the two languages, without the smallest reference to any third language, we would have ranked it as the best of Persic Grammars; the verb being in this, as in many other languages, almost the only part of speech calculated to display the art, and try the ability of the grammarian.

The true criterion of the excellence of a grammar of any particular language is, in our conception, to be found in the following query: Can the language be

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* From this censure, Dr. Wallis, one of our oldest and best grammarians, must be exempted, who, though a classical scholar and writing in Latin, thus honestly condemns the practice of his predecessors:—"Omnes ad Latinæ linguæ normam hanc nostram Anglicanum nimium exigentis multa inutilia præcepta de nominum casibus, generibus, et declinationibus, atque, *verborum temporibus, modis, et conjugationibus*, de nominum item et verborum regimine, aliisque similibus tradiderunt, quæ a lingua nostra sont prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt. *Preface to Gram. Ling. Ang.* p. xxvi.

taught with the greatest facility and exactitude, and with the least expense of time and labour, by means of this grammar? In very few instances, will the answer to this interrogatory test, be in the affirmative; and of these, the eighth edition of Jones is not of the number. Nay, in respect of arrangement, which so materially increases or diminishes the facilities of every philological investigation, the seventh edition ranks higher than the eighth. Former editors followed the good old practice of giving the rule with the example, and then adding the exceptions. Dr. Lee, with the ostensible design of keeping pace with the improvements in oriental learning, inserts the exceptions in the middle of his rule, and then presents you with the exemplification; in other words, he inserts a complete list of all the irregular verbs in the language, in the middle of his observations upon the formation of the tenses, and before giving the paradigm of the regular verb. The example of Mr. Lumsden may be pleaded in defence of this *hysteron-proteron* plan; but his Grammar, though well adapted for the inspection and consideration of the advanced student, is the worst extant, for the beginner. It must not be supposed from this, that the editor has entirely surrendered his judgment in this matter, and merely acted the copyist, for he has made a slight alteration upon Mr. Lumsden's arrangement; but there is sufficient evidence for asserting, that he has not exercised his judgment to the extent required of a compiler, who would lay claim to the epithet judicious.

Upon turning to that form of the verb which Sir William Jones calls potential, and has Englished by *I might, &c.*, we are directed to the following note by Dr. Lee; "This form of the verb is thought to give a

continuative sense.—Lums. Gram. vol. II. p. 328." Upon looking at the place in Mr. Lumsden's Persian Grammar, we find nearly six folio pages about the use of a tense, called the continuative preterite, and this name is there applied to only one-half of what Sir William Jones and Dr. Lee have called the potential; *viz.* the first and third persons singular, and third person plural. We are further told, that the continuative preterite is regularly formed from the simple past tense, by prefixing the particles می and همی. This identifies it with the preterite imperfect of Jones, which is translated, I *was* ——*ing*; and to this, there is another note appended by Dr. Lee, which runs thus, "this form is also said to have a continuative sense." We have, therefore, two separate verbal forms in Jones, with distinct meanings attached to each, which are but one in the eyes of Mr. Lumsden, and have the same meaning. Since Dr. Lee has not adopted Mr. Lumsden's view, we are justified in supposing, that he thought Mr. Lumsden wrong; and since he has judged it necessary to affix a couple of notes to Sir William Jones, we are led to understand, that he suspected Sir William was not right. The learned editor simply announces, that both tenses have a continuative sense; and the unlearned pupil is allowed to stumble on his way, after having searched in vain for a reason why, in one place it is said, that ی added to the first and third persons of the past tense, forms the potential mood—why, in another, that in the third persons, the imperfect tense is sometimes expressed by adding ی to the preterite—and why, that in the paradigm, the latter of these observations is disregarded, and the first proved faulty.

Again, Mr. Lumsden gives thirteen tenses as appertaining to the verb *shudan*, to be or to become, besides the infinitive and participles, and as many are given in the passive voice of the regular conjugation. Sir William Jones and Dr. Lee mark only eight tenses belonging to the auxiliary verb, and but five to the passive voice. Both Sir William and Mr. Lumsden tell us, that the passive is formed by adding the tenses of the verb substantive شُدَن to the participle preterite of the active, and Dr. Lee expresses no dissent from this doctrine. Still the Rev. Dr. thinks it not fit to make the passive voice correspond to the conjugation of the auxiliary; but to make up the deficiency in the number of tenses, he tacks three notes to as many tenses, and all the information they convey is, that Mr. Lumsden gives an imperfect tense, a preterperfect tense, and a doubtful preterite. Were a student to infer from this procedure of the Doctor's, that these tenses did not properly belong to the passive voice, we should not think him devoid of intellect, although we would not give him credit for possessing habits of attention. Were he farther to infer, from the examples given, that Dr. Lee has not exhibited the full conjugation of the auxiliary verb, we should certainly consider it a logical conclusion, since the last example will immediately strike the eye of the most inattentive pupil, as a variety not to be found in the paradigm of *shudan*, with the additional elegance of an erratum in the English translation, which gives an active rendering, and is unnoticed by the editor.

Dr. Lee's extreme fondness for Arabic terms, affords an illustration of the maxim, that learning will not always enable a man to be intelligible to his readers.

Instances of learned gibberish (for there is not a more suitable term for Arabic technicalities left unexplained) are numerous throughout the volume. We have short alif and long alif and alif mamdudah, and wao maarūf and soft hamza. Other instances occur in which such terms are used, and when we have proceeded a few pages on in the Grammar, their explanation is given, upon their being mentioned for a second or third time, just as if the editor himself had forgot their meaning and put it down to keep it in his mind. The word quiescent is an example of this, so is the Arabic phrase Hae Mookhuffuf. A defective or erroneous explication is at other times subjoined, as in the case of Hae Moozhur, which is followed by the words, *or aspirated*, which just conveys the sense of a slight aspiration aspirated; whereas the explanatory adjunct should have been the distinct or sensible aspirate. But such things need not astonish, when we find medda in one place, and madda in another; tanvin on one page, and tunvin on the opposite; tashdid spelled with the letter i, and with double e; zamma sometimes contracted zam, at others changed into zum.

Nearly a dozen pages are devoted to the syntax of the two languages; two-thirds of which have been added by the editor. The end of all systems of syntax is, or ought to be, to facilitate the translation of expressions in one language, by those of equivalent meaning in another; and a system is good or bad, just in so far as this can be more or less perfectly accomplished by the rules laid down. The principal end of translation is, to present to our view, in a language familiar to us, the ideas which have been recorded by an author in a foreign tongue, with which we are unacquainted. This we find

it necessary to do, if we wish to get a knowledge of the ideas of other men, who use a language different from our own; because, from the conventional nature of the signs employed by different nations to convey ideas, those signs only, to which, by long practice, we have been accustomed, are fitted to suggest to our minds any precise modification of thought intended to be conveyed by the author whom we translate.

In the languages of Europe, there is one great help to the attainment of a correct acquaintance with the language of an author; and that is, by means of those marks called points, which are so useful in marking the completion of an idea, or of any particular portion of thought contained in a sentence. The moment, however, a European casts his eye upon an oriental prose composition, if he is not well acquainted with the language in which it is written, he finds himself in a wildering thickset of words and portions of words, and perfectly at a loss to ascertain the boundaries of thought. He is, therefore, left entirely to his own resources, to sever into groupes the compacted mass of words; and he must put forth his own strength to accomplish this task, for the proud grammarian disdains to help him. At one time, the *juncturæ verborum* may be so discernible, as to demand but little tact to discover them; at another, they may be so imperceptible, as to require considerable effort of mind to find them out; and, in both cases, the parcelling of the author's ideas, may be an extremely difficult undertaking. To the learner of an eastern tongue, an exertion of this kind is frequently beyond his power, and is more than sufficient to disgust him most heartily, at the very sight of an oriental book.

To satisfy the reader, we are not making out a false

case; let us suppose, for a moment, that our bibles were unpointed, like ancient manuscripts, and like them, without any division of words or verses; and, let him fancy himself in the place of a heathen, perusing such a bible. Is it not plain, that a man, uninformed of the doctrines of Christianity, would very readily run into error, were he not guarded from it, either by a knowledge of our language, or by the help of points. It may be said, however, that the context would indicate the sense, and little difficulty would be found in determining when it was complete. We request him then to settle the meaning of these words, taken from the third chapter of Sale's Koran: "God knoweth but ye know not Abraham was neither a Jew nor a Christian." Here punctuation alone will determine, whether Mahomet, in this passage, wishes to make known his own opinion respecting Abraham, or the mind of God concerning him.

In Latin, as in English, the difficulty is the same, as in these words: "Atque ille inquit Aristoteles Judæus erat."* Upon the authority of this passage, it has been affirmed that Aristotle was a Jew; and the common doctrine, respecting the position of words in Latin, exempts all the believers in such an absurdity from the imputation of credulity. Numerous passages of similar structure may be adduced in all languages; for none are so perfect as to be free of the ambiguity of expression proceeding from defective punctuation. A curious

* Dictionaire Historique et Critique de Bayle, art. Aristote, note C. To the example cited above may be added the following one, taken from a learned and ingenious work upon this very subject. "Quis mortalium legens hæc, *vidi statuam auream hastam tenentem*, dixerit, an *statua* fuerat *aurea* an *hasta?*" Bostoni Tractatus Stigmologicus, p. 15. 4to.

instance of such ambiguity, arising from this very cause, is met with in the following rhymes in our own language.

I saw a peacock with a fiery tail
I saw a comet drop down hail
I saw a cloud beset with ivy round
I saw a mighty oak creep on the ground
I saw a pismire swallow up a whale
I saw the sea brimful of ale
I saw a Venice glass full fifteen fathoms deep
I saw a well full of men's tears that weep
I saw men's eyes all in a flame of fire
I saw a house as high as the moon and high'r
I saw the sun at twelve o'clock at night
I saw the man that saw this wondrous sight

Let this passage be printed either as poetry or as prose, and it will remain a catalogue of prodigies; because, in the absence of punctuation to determine the meaning, the pronoun I is almost necessarily fixed upon as the index of a break in the writer's ideas;* but let points be inserted in their proper places, and it immediately assumes the character of a list of ordinary

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* This is one very important purpose which pronouns and conjunctions serve, in both written and spoken language; and, it is not at all improbable, that, in order to effect this purpose with the greater ease, most nations have been led almost instinctively to employ a more complete and various (and *therefore* apparently *more inartificial*) pronominal apparatus for the expression of their ideas than upon a comparison of the pronouns with other parts of speech seems at all needful. The article is also applied to this use, especially in the Greek language, and when so applied, imparts great precision and elegance to the style of Greek authors, of which, numerous and beautiful instances may be noticed in the writings of the New Testament.

appearances, expressed in language not in the smallest degree suited to attract the attention of the reader.

It may be thought, this is a digression which might very well be spared in a subject of the present kind, but the following considerations will undeceive all those who may entertain such an idea. It is well known, that the ancients made no use of points in their manuscripts; and that punctuation is comparatively a modern invention. But even granting that the full stop was in use, they must have had some guide by which to determine the limits of the subordinate clauses of a period of any length, while reading it. It may be said, that the completion of the sense would lead the reader to choose the proper place for pausing. This we shall most readily allow to have been sufficient, if the manuscript read was in the vernacular tongue of the reader. But this reasoning will not hold, in the case of a Roman reading a Greek manuscript, or vice versa. What, then, was there in the dead languages which compensated for the want of punctuation, and supplied the reader, who did not speak the language of the book in which he was reading, with the means of correctly determining the sense of his author? We humbly conceive it to have been nothing else than the arrangement, or position of words in sentences.

It is but lately that this department of philology has been at all attended to by grammarians, and some considerable time may still elapse before it be allowed that prominency, in grammatical treatises, to which it is so justly entitled. There are many excellent scholars who stoutly deny the existence of any such thing in the Latin language; and we do not think it paradoxical to maintain, that this has arisen from that excessive, nay,

almost exclusive attention to the poets, and the prosody of the language, which has for many years been gaining ground among us. We are happy in being able to assure our readers, that this prejudice is, however, wearing gradually away, and the increased attention that has been paid to the cultivation of the modern languages, of late years, has contributed, not a little, to bring over many converts to this doctrine.

Court de Gebelin has so well expressed the ideas of the vulgar upon this point, that we cannot refrain from quoting his words. He says—" La manière dont sont arrangés les mots dans chaque langue, forme un spectacle singulier pour ceux qui ne sont accutumés qu' à la grammaire de leur langue maternelle, et qui n'ont pas sçu s' élever jusques aux principes de la Grammaire Universelle. Tous les mots leur paroissent arrangés dans cette langue à contre-sens, dans un ordre qui n' est pas le vrai, ou le plus conforme à la nature: ils trouvent qu' ils sont les seuls qui les arrangent de la manière la plus naturelle et la plus convenable: ils s' applaudissent, tandis qu'ils regardent d'un oeil de compassion ces mal-adroits qui défigurent, selon eux, les tableaux des idées, qui mettent à la fin ce qui devroit être au commencement, et au commencement ce qui devroit être à la fin." *

For the following interesting elucidation of this topic, illustrated by the common phraseology of our own language, and considered in reference to its grammatical uses, we are indebted to Dr. Marshman.† " If we

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* Monde Primitif, analysé et comparé avec le Monde Moderne, tom. II. p. 25.

† Clavis Sinica, p. 391.

examine the case, as it stands in English, (and, indeed, in some others of the modern European languages,) we shall find that the English, *love*, which may be deemed a root, forms these three parts of speech, the verb, the substantive, and the participle, partly by *terminations*, and partly by *position*. Thus, add to the English monosyllable, *love*, the terminations, *s*, *st*, or *th*, and it becomes a verb; add thereto, *d*, and it forms the passive participle, *loved*. But, with the exception of the active participle, *loving*, here the work of termination ends; every other variation of the original word must be effected by *position*; and we shall find, upon examination, that position is quite sufficient to give the original monosyllable its due variety of meaning. Thus, place it between the pronouns *I* and *thee*, it becomes, at once, a verb, 'I *love* thee;' place it after the possessive, *his*, and it becomes, with equal certainty, a substantive, 'his *love*.' Were we, indeed, to select the monosyllable, *cut*, as the root for exemplification, we should find that *position* alone, gives it all three of the grammatical variations which terminations have been described as imparting to the root, in the Sungskrit, Greek, and Latin languages. Place before '*cut*' the pronoun I, and it becomes a verb, 'I cut;' add thereto an adjective, and it becomes a substantive, 'a severe *cut*;' but place a substantive verb before it, and it becomes a passive participle, 'it is *cut*;' 'it was *cut*,' &c."

No man, who has instituted any inquiry on this head, will come to the conclusion, that it is a matter of indifference how words are arranged in sentences; for the moment he attempts to put his theory into practice, in any living tongue, he instantly becomes unintelligible. It is well known that the difference of arrangement in

different languages, operates as a serious obstacle to their acquirement; even although every aid which punctuation can afford is lavished upon an author. It must be doubly difficult, therefore, in the Arabic and Persic languages—in which no points are used—to make out a sentence of a moderate length, if the grammarian furnishes the student with no instructions as to the position of words. We would, therefore, insist upon the appropriation of a distinct chapter to the consideration of this topic, in all grammatical treatises upon any of the eastern languages, upon a plan similar to that which has been adopted, and very ably executed, by Dr. Noehden, in his Grammar of the German language. We would, further, suggest the propriety of inserting it immediately before treating of syntax, and not after, as is generally the case, where any thing is said of it, that the pupil may be the less embarrassed with the rules of syntax, which can seldom be well constructed or learned without adverting more or less to position.

It may be thought, that we have dilated to an unnecessary length upon this subject, but we make known our excuse, while we state the fact, that there is no man, who has been in the habit either of learning himself, or of teaching others various languages, who has not felt the vigorously propelling influence of such knowledge upon his own acquisitions, or been witness to the gladsome light which it casts over the dry routine of tuition, when judiciously imparted in the course of instruction. It is only when a learner has been either taught it, or has acquired it by his own observation, that he becomes convinced that ancient authors and eastern authors were men like himself, and did not write books for the mere purpose of puzzling and tormenting him.

We are certain, that Dr. Lee, upon half an hour's reflection, will coincide with us in opinion, respecting what we have advanced regarding this matter; and, notwithstanding our censures, will hereafter avail himself of these imperfect hints. Our only fear is, that this publication of the Doctor's, will be adduced as an argument against ourselves, and that we shall be told, that great linguists, like great mathematicians, are very bad instructors. We are sorry, that the department of syntax in this edition of Jones, so great a portion of which has been added by the present editor, affords us no opportunity of proving the contrary. Almost all the additions to this part of the Grammar, relate to the Arabic language; and it is not a little remarkable, that although at least six whole pages are devoted to it, not a single syllable out of an Arabic author should have been given, calculated to exercise the pupil in that tongue, beyond the unmeaning jargon of grammatical terms, which continue to meet his eye in hosts in every page. A verb with its nominative, or a string of numeratives with their verb, can never be called extracts, and are not worthy the name of praxis.

There is a sad want of perspicuity in the few paragraphs which treat of the agreement of the verb with its nominative in Arabic. The rules relating to this part of syntax in that language, overturn all pre-conceived ideas regarding the agreement of gender and number, which the student, ignorant of the structure of eastern tongues, is ready to imagine incapable of violation. If, then, there be any attempt to generalize, when generalization will lead into error, as an abstract of this part of syntax will almost unavoidably do, he is more apt to conclude, that there is no rule at all, and to act upon this

belief, than to attempt to understand unspecific and undefinable rules, which run directly counter to all his hitherto acquired notions of grammar. Hence, it is by no means advantageous, but really detrimental to the progress of the Arabic pupil, to be presented with a slight outline of only some of the peculiar features of this language in this respect.

Any person, reading carefully over the five paragraphs spoken of, will, with extreme difficulty, gather from their contents, that the anomalies in the agreement of the verb with its nominative, occur only in the third persons singular and plural, for it is not expressly so mentioned. He will also be possessed of more than ordinary patience, and still more uncommon penetration, if he make out from what is said, that if the nominative be singular, the verb will be singular; except in the well known and well understood case of a collective noun having commonly a plural verb. Moreover, he may study Dr. Lee's text as long as he pleases, and he will never learn from it, that, if the nominative be masculine, the verb is almost always masculine; nor, that a dual nominative is subject to the same rules of agreement as the plural nominative.

These considerations are of very great importance in determining the precise nature of the anomalies, and fixing them in the mind of the learner; and they naturally tend to remove all obscurity arising from want of order in the arrangement of the rules—a fault not always guarded against by grammarians. There is not a syllable said of what is the law of the language, when several nominatives belong to the same verb, or when one word is nominative to two or more verbs; neither is there a single hint, that there is any such thing as an impersonal

verb either in Arabic or Persic. A student using this edition of Jones, will very naturally ask, if anomalies of this nature occur so frequently in Arabic, are there any such in the Persic language, which has been so altered in its structure by the introduction of Arabic? An answer to this question is not to be found in this Grammar, although the Doctor takes so much credit to himself for the liberal use that he has made of Mr. Lumsden's Grammar, where we have no fewer than twelve rules upon this very point, occupying, with their examples, nearly six folio pages. Lest it should be imagined, they are very unimportant from their being so unaccountably passed over, we shall extract those which we consider most worthy the attention of the Persic student.

"If the nominative, or agent, to a given verb, shall be of the rational species, and of the plural number, the verb must be also put into the plural. The exceptions to this rule are of rare occurrence, and are never to be found except in poetry.

"If the agent, being the name of a rational being, shall be multiplied by the aid of a noun of number, the verb will be generally put into the plural number. The exceptions to this rule are pretty numerous, and more especially in the case of the substantive verb.

"If the agent shall be the name of a rational being, following the word همه *all*, or any of its synonymes, it will itself most commonly retain the singular number, but the verb will generally assume the plural.

"If the agent shall denote the name of an animal not rational, these rules will be still applicable with undiminished force; that is to say, the number of exceptions to each rule will be considerably augmented.

"If the agent shall be the name of an inanimate object, in the plural number; and more especially, if it shall assume the animal form of the plural in ان, the verb may assume the plural number. The singular number will yet be most commonly retained in this case; and, more especially, if the noun shall assume the plural in ها, or any form of the Arabic plural.*

"If the agent, being the name of an inanimate object, shall be connected with others by the intervention of copulative conjunctions, the verb may assume either number, but the singular number will be generally retained. The same rule is applicable, when the agent of the verb shall happen to be multiplied by means of a noun of number." †

No one who but glances over these rules, will think that Dr. Lee has acted well in leaving them out altogether.

In the article entitled, of the concordance of substantives with adjectives, it is said in the first paragraph, "the adjective or epithet in Arabic always follows the substantive it is intended to qualify," and in the second paragraph, "an adjective may be placed between two substantives, and qualify the latter only;" *i. e.* a substantive may follow its qualifying adjective. Immediately after the first of these statements, it is said, "if

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* The classical scholar will remark an evident correspondency between this Persic construction, and the practice of the Greek language, which requires neuter nouns, though plural, to have their corresponding verbs in the singular; but when such nouns plural are names of animated objects, the corresponding verb is then used in the plural number. Jones's Greek Grammar, 2d edition, p. 223.

† Persian Grammar, vol. II. p. 178—182.

the substantive is intended to be definite, the article is taken by both;" *viz.* the substantive and its qualifying adjective: immediately after the second, we are told, the adjective "will be made definite or not as the first substantive is, and agree with it in case;" *i. e.* it will be made definite or not, and agree in case, with the substantive which it does not qualify. But Mr. de Sacy says, that the qualifying adjective must be rendered definite or determinate, whenever the qualified noun is rendered definite, either by the article, or by a determinative adjunct, or by its quality of proper name.*

Besides, for the purpose of smoothing the student's path to the acquirement of the difficult Arabic construction of the adjective between two substantives, the editor introduces an affixed pronoun into all his examples, and most ingeniously omits the syntax of pronouns altogether. The reason of this must be, that the learner might not get so much insight into the principles of the language, as to be perplexed with subtleties which he cannot understand; for we would not for the world convict him of borrowing from Richardson, who is so incompetently skilled in Arabic, as to give these very examples in the very order here met with. The further to avoid perplexity, he follows Richardson in the translation of these examples, uniformly rendering the affixed personal pronoun by the English relative pronoun, and introducing into the translation the substantive verb which does not occur in the original Arabic. Now, to show the construction, it is not necessary to introduce the affixed pronoun, for many varieties of this syntaxis

* Grammaire Arabe, tom. II. p. 208.

might have been produced without such an addition; neither is it necessary to introduce the substantive verb in English, since the Arabic phrase, rendered by Lee and Richardson, *Zaid, whose wife is beautiful*, may be most correctly and analogically expressed in English, by the words, *the beautiful-wifed Zaid.* The uncommonness of such phraseology is no proof of its being grammatically incorrect. All that can be said against it is, that the use and wont of our language have restricted it to particular cases, and that it does not appear so home-bred, nor sound so pleasantly as the expressions, "the yellow-haired laddie," and "black-eyed Susan;" yet every body understands it, because formed upon a principle authorized by our language. It ought, therefore, to be adopted, without hesitation, whenever its use tends to remove any embarrassment, or clear up any difficulty in the idiom of a foreign language, as it certainly does in this case.

It is commonly affirmed that the Arabic language shuns compounds, but this cannot mean that it totally excludes them, for the construction under consideration, cannot be regarded in any other light than that of a compounded adjective qualifying a simple substantive. The manner of composition does not make the adjective the less a compound, neither does the separation of its component parts divest it of that character. If such reasoning be valid, in reference to Arabic, and be understood to weigh against the principle maintained, it must be so also, in reference to English; and the words *set up*, in the phrase, *the boy set up the types*, must be considered as entirely unconnected, and performing separate grammatical functions; the one, a neuter verb, signifying, *to begin a journey, to put one's self in a*

state or posture of removal, and the other, a preposition, indicating motion in the ascending direction of its complement *types*; whereas, the same words only reversed in their order, in the phrase, *the boy upset the types*, must be called a compounded active verb governing the noun *types*, merely, because we join them together into one word. To any thinking person, such reasoning must appear altogether inconclusive, and none but those who are irrecoverably latinized in their notions of grammar, will maintain, that a compound verb cannot be formed by the help of a preposition, unless the preposition come first in order.*

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* The investigation of the meaning of compounded words, is only a branch of that division of syntax which treats of the position or arrangement of the parts of speech, and the laws regulating the structure and signification of those words composed of verbal roots and prepositions, constitute perhaps the most interesting subdivision of this branch. Of this we are at least certain, that it forms a most neglected portion of general as well as of particular grammar; for, although the general theory of prepositions has been very fully gone into, and ably discussed by many authors, yet the particular use of these particles in modifying the meaning of a verbal root, when *prefixed* to the root, seems to be the sole peculiarity of their collocation commonly attended to. Indeed, the term *preposition* seems hitherto to have served as a lure to inveigle inobservant grammarians into the doctrine founded upon the practice of the Latin and Greek tongues, and which we, who speak English, for no very good reason, have followed, that a compound verb can only be formed by making the particle *precede* the verbal root. A very slight attention, however, to the practice of our own language, or of any of the northern European languages, will convince the most incredulous, that this is not universally true. Nay, there are some languages in which no prepositions, in the proper sense of the term, exist, and of this the Turkish language presents a remarkable instance. Elémens de la Grammaire Turke, par. P. Amédée Jaubert, p. 100. It must be matter of wonder to many, who have directed their attention to the philology of the English language, that while our lexicographers have been sharpening their wits to discover derivations unthought of before, and principally from the northern lan-

There are some people, however, who are exceedingly unwilling to help themselves to the explanation of a difficulty, in a foreign language, by means of any ana-

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guages, that neither they, nor any of our grammarians should have bethought themselves of examining the syntactical analogies existing between the English and its cognate dialects. These words, "he turned up the passage in Addison," make very good English, so do the following, "your friend paid the money over to me;" but neither the verb, to *turn up*, nor, to *pay over*, are to be met with in Todd's Johnson, although the compounds, as they are commonly called, to *upturn*, and to *overpay*, are inserted. There are very many such omissions in our dictionaries, and this is one principal reason why our language is rendered difficult of attainment to foreigners. This is a pregnant subject for disquisition, and were it suitable to our purpose, we might easily enlarge upon it to a very considerable length. It occurs to us, that one chief cause of the want of attention to this peculiarity of our language, is to be sought for in the disregard to the phraseology of the English translation of the Bible, which is but too prevalent, even among those who extol its purity and classical elegance. The idea seems to have gone abroad, that the stile of the English Bible, though in a high degree chaste and correct, is yet somewhat antiquated, and consequently, only adapted to serve as a model for theological composition, and to be resorted to as a storehouse for poetical expression and imagery, and therefore, not at all calculated for the imitation of English authors of the present day. These opinions are just to a certain extent, but in so far as the phraseology noticed in this note is concerned, the ordinary language of intercourse among the educated classes bears us out in the assertion, that all such expressions as those adverted to, are truly English at the present day; that, therefore, the language of our Bible is, in the case before us, by no means antiquated, and that all compounds of the kind specified, to be found in its pages, ought to be used without the least hesitation. To all who go along with us in our remarks, it must seem strange, that under the word *shut*, in Todd's Johnson, there should be seven quotations from the sacred writings, but that the compounds to *shut-in*, and to *shut-to*, although met with in bible phraseology, are altogether omitted; and, that neither the Bible nor the book of Common Prayer are to be seen in the list of works consulted, although the book of Homilies has got a place. These things are the more remarkable, as Mr. Todd is himself a clergyman, and acknowledges to have received considerable assistance from two other clergymen;

logy of their mother tongue, who think it betrays a want of acquaintance with the language they teach, if they cannot make a hard construction still harder by their method of analyzing it, and who fondly imagine they make all tight by wedging in a few words into a phrase, which, as they think, had fallen out through the carelessness of the *profanum vulgus*, or the still more culpable and inexplicable negligence of those who commit their thoughts to writing. To such folks, we would propose a different solution of this Arabic construction, which will suit remarkably well the most of the examples quoted by Dr. Lee. What we have hitherto called a compound adjective, we would consider a distinct parenthetical clause, and we would render *Zaid, whose wife is beautiful*, thus; *Zaid, (beautiful is the wife of him,)* or, *(beautiful is his wife)*. Farther than this we cannot go, without exciting the risibility of our readers, who would certainly laugh at us, were we to enlarge upon such dolorous grammatical patch-work, as *Zaid beautiful quoad wife*, or *Zaid beautiful quoad face of the father*. In regard to the construction, *Zaid beautiful wife*, we confess our inability to perplex students grammatically with it, and find ourselves on that account forced to leave it to the nicer tact of more ingenious puzzlers than we profess to be, contenting ourselves with knowing the meaning of the original Arabic phrase in its English dress.

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and, besides, to have had the use of no less than three copies of Johnson filled with the annotations of three other gentlemen, also clergymen.

Query. Why not print *set up, turn up, pay over, shut in, shut to*, &c. in one word, as is always done when the particle precedes the root, or, at least, with a hyphen between?

In fact, it is, at all times, of greater consequence to the learner of a language, to know how to render idiomatical phrases by equivalent expressions in his own maternal tongue, than to be able to support any theory involving their grammatical construction against the attacks of adversaries, or even to be minutely acquainted with the various methods employed to express the same modification of thought in the language which he learns. It is in this latter particular, that Dr. Lee has chiefly erred in this part of syntax, as the student's attention is more occupied with the manner of the Arabic expression, than with its English rendering; thus leading him off the direct road to the acquirement of the Arabic language, to view some fastnesses in which honest travellers are sometimes entangled and sorely distressed, through the imprudence or misconduct of their guides. We conceive it would have been more consonant to the simplicity of an abstract, and of greater practical utility to the student, to have given a tabular view of all the allowable varieties in the construction of the adjective between two substantives, with the plain English rendering of one and all of them, so that, whenever met with, in the course of reading, his progress might not be arrested, which is very likely to be the case, from the plan adopted by the Rev. Doctor. Baron de Sacy and Captain Lockett both furnish such tables, and Dr. Lee would not have erred by borrowing from their stores.

Our readers will recollect, that in our remarks upon the advertisement, we asserted, that no use had been made of Captain Lockett's work. Had the Doctor really consulted the Captain's book for the purpose of improving this edition of Jones, as affirmed by him, and

of which there is not the slightest evidence, he would not have confounded concord and government as he does, both while detailing the rules respecting the adjective and its substantive, and the numerals and the noun of specification. In regard to the latter, we are told at one place, that, in Arabic, "numerals are considered as substantives, and govern the nouns with which they are construed;" and in the next page it is twice mentioned, "if the noun precede, the numeral is made to agree with it in gender and case." Now, all that is said in the two pages which treat of the syntax of numerals is taken from Mr. de Sacy, and mangled in the translation. The reason of this is sufficiently clear. The editor in his attempt to simplify, has, in this, as in several other instances, obscured the subject, and disgraced his authorities. Mr. de Sacy is precise in his language, and orderly in his arrangement; Dr. Lee is inexcusably inaccurate and confused in both respects: the former is careful in the choice of his examples, the latter passes a faulty construction for an unquestionable regularity of the language: in the one, nothing is left unexplained; in the other, the student must guess at many things in the examples, before he can fully comprehend the rules. Indeed, from the whole contexture of these two pages, it is difficult to decide whether the professor's knowledge of the Arabic or the French language be the most defective.

It is wonderful, besides, that he is not a whit more successful in making us believe, that he fully understands what Mr. Lumsden says in plain English. Speaking of the government of verbs, he says, "Mr. Lumsden thinks that the insertion of this syllable ر, or *ra*, may be considered either as necessary or optional.

It is necessary when the subject and object of the verb are both of the rational, irrational, or inanimate kind; because, in either of these cases, it will be difficult to ascertain which is the object of the verb, and therefore, *ra* is necessary to avoid ambiguity." These words must mean that *ra* is to be added to the object of a verb, if rational, when its subject is also rational; that the same thing must take place when its subject and object are both irrational, or both inanimate, and the rule must be altogether inapplicable if the object belong to one of these classes of existences, while the subject belongs to any other. This interpretation, (which could not be different if the English language be capable of expressing definite ideas,) is, further, according to the Doctor's own showing, for in the subsequent paragraph, he says, "if the subject and object are not of the same kind, *ra* should be omitted." As an exemplification of the rule just quoted, we are presented with a sentence in Persic, correctly rendered into English by the words, *Zaid killed the lion.* Our readers may well imagine, that he must be a skilful logician, who is able to prove, that Zaid and lion are both of them rational, or both irrational, or both inanimate, which must be done, to make the rule quadrate with the example. We are then informed, that the insertion of *ra* will be optional, "if the construction be such as to enable us to discover the sense of the context without it," and the example appended is in English, *a wolf tore a lamb*, where both the subject and object of the verb are irrational, and, consequently, where, according to the preceding remark, the insertion of the *ra* is necessary in Persic, and this very same phrase is produced as an exemplification to this effect, in Mr. Lumsden's Gram-

mar. Nothing more is said about the matter, and the learner, who wishes to get accurate information on this point from this edition of Jones, will come at length to the conclusion, that when the insertion of *ra* is necessary, it is optional, and when optional, it is necessary; so that he will feel inclined to apply to the editor, what Butler affirms of his hero:

> His notions fitted things so well,
> That which was which he could not tell,
> But oftentimes mistook the one
> For th' other, as great clerks have done.

Instead of presenting the pupil with the rules for the government of verbs in Arabic, he translates Baron de Sacy's classification of the complements of verbs, and passes off the respective members of this classification, as so many rules of syntax. In the second sub-division only, do we get a hint that verbs govern the accusative; in the other four, the example is the rule, and what is called the rule, a nonentity, grammatically considered. This requires proof, and we adduce the first:—" 1st, where the noun of action, or masdar, is added to the verb, as, ضَرَبْتُهُ ضَرْبًا, *I struck him a stroke.* The specific nouns, and nouns of unity, are frequently subject TO THIS RULE;" viz. *where the noun of action or masdar, is added to the verb.* We have suppressed nothing but the Arabic names of the verbal complement, which are inserted before the word *where;* and, we again repeat it, the system of introducing Arabic technical terms, is nothing but a piece of philological foppery in an elementary work. Under the third, which runs thus—" this includes words expressive of time or

place"—the professor gives a theory respecting the government of prepositions—then a statement of the syntax of nouns of measure—then he proceeds to state the fourth and fifth classes of verbal complements.

Subjoined to the syntax, there is a Persian fable, extracted from the Anvari Soheili of Hussein Vaes, surnamed Cashefi, occupying four pages of the Grammar, then twenty-four pages of an analysis of the words of the same, by the editor; and lastly, a literal translation of it by Sir William Jones. Had all the rest of the Grammar been correct, the analysis of this fable alone would have amply sufficed to throw a stigma over the literary reputation of the editor. Error is heaped upon error, as if the purpose of the Grammar were to exercise the critical acumen of the pupil; and there is such a distressing want of any thing like arrangement, that it appears more like a school-boy theme than the production of a Cambridge professor.

The aorist is frequently called the present tense, whenever it happens to be translated by the present tense in English; it is also called the preterite, when rendered by the English preterite. What is styled the preterite imperfect in the paradigm, gets the name of preterite in the analysis; the compound preterite of the one becomes the simple preterite of the other; and the preterite imperfect of the Persian verb translated in the paradigm, *I, thou, he was ——ing*, is rendered in the analysis by the English preterite, and almost uniformly denominated the potential mood. Besides these incongruities, the student is referred to a continuative preterite which cannot be found in the paradigm, and he is furnished with a derivation unaccounted for in the chapter upon tenses. Strange to tell, the Persic parti-

ciple past, is frequently rendered by the English participle present; a Persic infinitive is made to correspond with an English imperative; and, *powerful*, *necessary*, *injured*, *followed*, *heard*, *intended*, are given as English translations of Arabic roots.

Inconsistencies, such as these, although forming the most numerous class, are not, however, the most prominent blunders in the analysis. In one place we meet with the following statement: "وَی, *his*, *him*, &c., the same as او a personal pronoun with us, but with the Persians, a demonstrative pronoun." We were never before aware, that demonstrative and possessive were synonymous terms. At another place, we are furnished with the following most exquisite specimen of grammatical accuracy: "كه *that*, conjunction usually applied to animated things, as چه is to inanimated." This is an error somewhat more inexplicable than that which would be committed in Latin, by mistaking the conjunction *quod*, for the relative *quod*; or in French, by saying, *qui* is a conjunction, because *que* happens to be one. We are informed, in a third place, that in the expression تواند بود, each of the words is a verb in the third person singular preterite, which is not a little at variance with the principles of general grammar, and not less so with what is observed at p. 80 of this Grammar, as well as with what Mr. Lumsden affirms, vol. I. p. 80; where he justly designates the first word an aorist, and the second an infinitive. To this novel analysis is tacked the strange remark, that

توانستن and خواستن seldom require an infinitive to follow them, which is just another example of Dr. Lee contradicting Sir William Jones, while the Doctor assents, at the same time, to the truth of what Sir William says against him, as may be seen by looking at the passage in the same 80th page, already referred to, which runs as follows: "In composition, the infinitive is contracted by rejecting ن as, خواهم شد *I will be.* This short infinitive is used after impersonal verbs, as توان کرد *it is possible to do,* باید کرد *it is necessary to do.*" Let the reader himself judge of Dr. Lee's regard for consistency, by comparing this with the following extract, containing the analysis of the last mentioned phrase: "باید *it is proper,* impersonal verb, third person singular present; کرد third person singular preterite of کردن *to do.*" *

In the course of the analysis, the expression دار و دیار falls to be explained, and in one line it is translated *home* and *country,* in the next line *house* and *country,* and in the next again, دیار is said to be the plural of paucity of دار which naturally leads to a third variation of rendering. Unfortunately for the editor, there is no such form of the plural of paucity to be found in the Arabic language; and this form of the plural of دار is ranked, by Castell and Golius, among the plurals of multitude. †

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* Gram. p. 159.

† Wilkins, in his edition of Richardson, has made no addition to the

On the opposite page, we find "احزان broken plural, form اَفعَالٌ of حُزنَةٌ, root حَزِنَ, *he was sad*, &c." If, for the sake of verifying this derivation, Wilkins' Richardson is referred to, *huznat* is found englished *a rugged mountain*; while of *ahzan*, the equivalents are, *care*, *grief*, *high rugged mountains*, *melancholies*. If Golius is referred to, both the words are met with, as mentioned by Dr. Lee, but the meaning attached to them, is *mons asper durusque*. If Castell is consulted in this embarrassment, *ahzan* is found as the plural of *huzn*, signifying *tristitiæ*, and it is repeated as the plural of *huznat*, translated as in Golius. On recurring to Richardson, all uncertainty is removed upon finding that *hazn* means *rough ground*, and *huzn* or *hazan*, *grief*, so that *ahzan* turns out at last to be the plural of *huzn*, and not of *huznat*, as erroneously stated by Dr. Lee.

These things may give the unlearned reader some idea of the improvements of this edition of Jones, and of the particular aptitude of the editor for the task he

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English renderings of ديار and allows the student to guess at its meaning, in the phrase, ما فى الدَّار ديار *there is nobody in the house*, which is appended seemingly by way of example; and yet, in the second part of the dictionary, ديار appears as an equivalent to the English words *any* and *nobody*.

* The above in Roman characters, omitting the tanvin, reads thus; *ahzan*, broken plural, form, *afghal* of *huznat*: root, *hazina*. We are obliged to quote them so in our remarks, from a deficiency of Arabic type.

has undertaken. We must, however, notwithstanding the uninviting nature of such details, pursue our examination of this nucleus of error.

In the page following that last mentioned, the word مقام is translated, *place or resolution*, and at the same time, it is denominated a noun of place. We confess, we have not the slightest conception how *resolution* can be the rendering of an Arabic noun of place; and we find no authority for it in any dictionary. Sir William Jones must be the editor's only authority for this unwarranted translation, and in full dependence upon this authority, Dr. Lee uses the expression, *a verb governed by the nominative* in the very same page.

The syntactical observations scattered throughout this analysis, completely correspond with the etymological part. It is expressly stated,* that the word *spring*, in the phrase, *the air of it equalized the gale of spring*, is governed by the verb *equalized*, and that the word *soul*, in the phrase, *perfumed the sensorium of the soul*, is governed by the verb *perfumed;* and that the word *helpless*, in the phrase, *he brings back the helpless nightingales*, is the objective case to the verb *brings back*. After this trine assertion, on which, one would think, no person who pretended to any knowledge of grammar would have ventured in an elementary work; it is not at all surprising, to see the editor at the very point of catching at the true construction, when he says, "when words are in construction, the syllable را is always added to the

* We here assert of the English, what is affirmed by Dr. Lee as true of the Persic, and our reason is, we cannot print the original Persic.

last," and yet letting it slip through his hands. Elphinstone somewhere remarks, that a thing may be *much to' obvius to be vizzible*, and it is even so, in this case, with Dr. Lee. We have another instance of this proneness to obscurity; in the words "جهت *side, tract*, &c. from وجه the first radical being dropt, because unable to move the vowel;" and yet it appears, the vowel has been moved somewhere or other, for it is no longer to be found in the derivative.

To show how scrupulously correct the editor is in pointing Persic and Arabic words, the following examples may be adduced. The Persian word سخن occurs twice in the fable, and it is repeated four times in the analysis; and of all these six instances, it only occurs once correctly pointed; the points being uniformly reversed in their order in the other five. Towards the end of the fable there is an extract from the Koran, and one would think that in this instance, the pointing of the words would be accurate, as this book is uniformly written and printed with points. Instead of this, however, we have two out of the five words which make up the verse, wrong pointed; then, to increase the confusion, one of the two is made out to be a verb and a root, but is not to be found as the one or the other in any dictionary; and to render this quite intelligible to the student, it is translated by the present tense in English, which is rather a stumbling-block to one who knows no more about the use of the tenses than what Dr. Lee tells him, which is just nothing at all. Then we have Dr. Lee's literal translation differing from Sir William Jones's literal translation; the former giving the

passage, *how can one repay a kindness but by a kindness?* the latter rendering it, *is there any recompense for benefits but benefits?* and both at variance with Sale's version of the words; viz. *shall the reward of good works be any other than good?* This may suffice, as a specimen of the variety that exists in *literal* translations, and a simple comparison of the two appended to this Persian fable, will convince any one at all conversant with the learning of languages, of the absurdity of giving two.

Without entering into a long diatribe about the execution of the translation of the Persic, interspersed throughout the volume, we shall merely furnish our readers with one example, which will undoubtedly strike them with the most overwhelming evidence, as an incontrovertible proof of the amazing carelessness with which the work has been sent through the press. A beautiful quotation from the Shah-namah of Firdausi, is given towards the end of the Grammar, in the first line of which, a star directs us to the following notice at the bottom of the page: "See Mr. Lumsden's Pers. Gram. vol. I. p. xxxii." In the place referred to, Mr. Lumsden, speaking of the difficulty of correctly printing in the Persian character, which is a very indistinct and cramp variety of the Arabic letter used in this edition

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* We insert the following curious passage from the Asiatic Journal, without vouching for its accuracy, because we have been unable to procure a sight of the edition spoken of.—"In the original edition of his Persian Grammar, Sir William Jones gave an analysis of the apologue of the Gardner and Bulbul, as quoted from the Anwári Sohailí, with the view of enabling the pupil more readily to parse it; but some of his learned Oxford friends, though no Persian scholars otherwise, had, in their knowledge of general grammar, found a discrepancy between this analysis and his own rules; and having pointed it out to him, he silently dropped the analysis in all its future editions." *Vol. XIII. p.* 34.

of Jones, makes the following pointed remarks:—"I shall give an instance of this kind, by which the reputation of Sir William Jones has suffered, I doubt not, in the opinion of many Persian scholars; whose censures, however, ought, in all probability, to have been directed against the ignorance or carelessness of those who have undertaken to superintend the publication of the later editions of his work. The following verse occurs in every edition of his Grammar which I have seen—(*then follows the passage with its translation.*) Now, the passage so printed, is neither sense nor poetry; for لَشْکَر کَش is not 'an approaching army,' but simply 'the leader of an army;' and the measure of the verse would puzzle the acquirements of the greatest master of Persian prosody, because indeed it is downright prose. I had the curiosity to refer to the Shahnama, from which it is taken, and found that the verse had been written by the author as follows—(*then the passage is given both with and without points*)—translated, 'when the dust arose from that *numerous* army,' &c. for such is the sense of the term کَشَن gushun, or کَشْن gushn, which Sir William Jones has loosely translated by the word *approaching*, though he might not be ignorant of its true sense." Will it be believed, that, after such a positive testimony to the erroneousness of the rendering, the word *approaching* should still find a place in Dr. Lee's edition of Jones, after he had corrected the Persian text, and referred to these identical words of Mr. Lumsden for his authority for so doing? Yet this is one of the improvements of this edition, which unquestionably surpasses all others in

pretension to accuracy, and is inferior to them all, at the same time, in this respect. The insertion of the correct translation of the word كَشَن in the vocabulary, only makes the inconsistency of the whole procedure the more astonishing.

The whole of the article on prosody, which appears in the former editions of this work, has been omitted by the present editor "for these reasons; *viz.* It is not necessary that the learner should, at this stage of his progress, study the prosody at all; and when it shall, it is very doubtful whether that formerly given in this Grammar will answer his expectations." The first reason alleged, would have suited any other work than Jones's Persic Grammar, in which almost all the illustrations are selected from the Persian poets; so much so, indeed, that after curtailing the Grammar, by leaving out the chapter on prosody, by which, at least seventy lines of poetry have been kept out, there still remain well nigh to two hundred lines interspersed by way of examples. It would have been well for the learner, that the editor had bethought himself of the second reason at the commencement of his labours, as applicable to the whole of his share in the compilation, and asked himself,—will these additions of mine answer the expectations of the purchasers of my work? A question of this sort is, at all times, well calculated to act as a useful, and very salutary counteracting check to the vanity of authorship; and, in the present instance, would most probably have saved us and the public a great deal of trouble and uneasiness.

We would here remark, though it must be almost unnecessary to inform the reader of it, that the boast of

Persian literature is its poetry, which stands unrivalled for luxuriance of fancy, and richness of imagery, and that the intellectual pleasure to be derived from the perusal of its fictions is as grateful and refreshing to the mind of the man of taste, as the cooling waters of the shaded spring are to his palate in the summer heats. Sir William Jones was gifted with an exquisitely quick and delicate perception of the elegancies of poetical diction, as also with a refined sensibility to the ennobling exhilarations of poetical inspiration, and was undoubtedly impelled by his fondness for poetry, to assume the character of the amateur rather than that of the verse-measuring prosodian; but his sprightly, though very imperfect sketch of the laws of versification observed in the Persian language, suggests ideas of a far different stamp from those which are excited in our minds by that frigid indifference to all discussion upon this subject, which seems to have caused its rejection by the present editor.

There is something like an attempt to determine the merits of Mr. Gladwin's Dissertation on the Rhetoric and Prosody of the Persians, and of the Pœseos Asiaticæ Commentarius of Sir William Jones, but evidently to the disadvantage of the former, although it is admitted, that a *good work* (we should have preferred the phrase, *a plain practical compendium*) on Persic and Arabic prosody is very much wanted. If the oriental student possesses either of these works, and expects to make himself thoroughly master of their contents without encountering either difficulties or impediments in his course, he will find himself grievously mistaken; but for our part, we could place more dependence upon Mr. Gladwin as our guide, than upon Sir William; and we would strongly advise all inexperienced linguists,

to be constantly upon their guard against the fascinating exaggerations and erroneous statements of the latter.*

The last forty pages of the volume are filled with an index, as it is called, or vocabulary of the words met with in the course of the Grammar, to enable the pupil to translate the examples and quotations. This is one of the most useful of all the appendages to an oriental grammar, as, independently of the superior facility with which a student may thus gain a knowledge of the eastern tongues, by this contrivance he is spared the expense of a dictionary, to purchase which, along with a grammar and a selection for reading, will, in many cases, require a sum equal to half the yearly income of a poor scholar. Some pains ought therefore to be bestowed upon its compilation, that it may really serve the purpose for which it is intended. An oversight has been committed by the editor in the one under review, by not separating the similar characters formerly confounded in Persic dictionaries, and allotting each its distinct place in the alphabetical arrangement, as is done by Wilkins in his edition of Richardson. This is, however, a fault of minor consequence; but this edition of Jones, is faithfully defective and erroneous to the very last page. The index ought to have contained the explanation of all the words occurring in the Arabic, as well as the Persic part of the Grammar, but we can-

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* We do a service to our general readers by mentioning, that the grammatical errors of Sir William Jones, noticed in these pages, are not the only ones which have been detected in his works. For others of a similar nature, and indicating very culpable negligence in the collection of his materials, and in the choice of his examples, see Lockett's Arabic Syntax, pp. xviii. 46, 51, 93, and 227.

not find twenty Arabic roots inserted in the whole list. To give but one instance of this neglect—in the paragraph immediately following the table of the derivative forms of the Arabic verb, eleven Arabic roots are mentioned, and all of them untranslated, only one of which is found in the vocabulary. This is, however, the most pardonable omission of the whole, as they are all unconnected examples, showing the formation of verbs; and the thing might have admitted of explanation, but there are many words met with in the examples in the syntax not to be found in the index. Yet this is not the worst of the matter, for in more than one instance, a verb is found in the course of the Grammar, translated as a present tense, and met with in the same form in the index with a past rendering, and *vice versa*. We could point out other errors, but we think it unnecessary.

We have gone so fully into the detail of the faults of this volume, that our readers will doubtless be weary of the subject, and must naturally wish to learn what are its recommendations. It is not our desire to withhold the meed of praise where justly due, but neither the editor nor his publishers can require of us to show favour when honesty forbids it,—to disfigure our pages with encomiums when panegyric would be fraud. Dishonest criticism is of the most destructive nature to the welfare of literature; and however unpopular may be the declaration of the truth, by it we have resolved to abide. Wherever commendation has been called for, we have not failed to make it known: our aim has not been to depreciate what we cannot amend, yet, we have not shrunk from the full expression of our disapprobation where carelessness has been manifested, or blunders have been detected. That leniency should be exercised

where excellency is undiscoverable, forms no part of our critical code, if applied to the productions of men whose means of improvement are ample, and whose literary ease is promoted by academic seclusion, and undisturbed by the pinings of poverty. Mediocrity of talent is not, in our eyes, a crime, and mediocrity of talent, even in a doctored divine, is, with us, a passable discordancy, because established usage has sanctioned the impropriety; but mediocrity of talent among the so richly endowed and so highly lauded members of the colleges and halls of Cambridge and Oxford, is an insufferable indecency. The ancient saying, "the hand of the diligent maketh rich," is true of learning as of other things, and commercial credit has turned out not more injurious to the interests of the trading community, than literary credit has proved baneful to the prosperity of the republic of letters. What weight such considerations may possess when viewed by other men, we cannot tell; we confess they have exercised a powerful influence upon our own minds, while examining the volume before us. Whatever, then, may be the opinion of our readers in regard to our judgment of this performance of Dr. Lee, no one, we think, will feel inclined flatly to contradict us, when we affirm, in the words of the Latinist Johnson,* that we have at least made good our charge against this Grammar; namely, "that it is in many things false, in many obscure, abounding in things unnecessary, and very defective in things necessary, and, by consequence, an insufferable impediment to the progress of youth."

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* Preface to Grammatical Commentaries, by Richard Johnson, M. A. Lond. 1706.

Having now laid our own remarks before the reader, we may be permitted to refer to what the Doctor himself has published in vindication of his work in the Asiatic Journal.* It will be recollected that a critique was published in that periodical, which, although a very short, and rather a lame one, has yet, as it would appear from the Doctor's own confession, made him smart. We shall allow the Rev. Professor and his reviewer to settle the first point of difference between them, as it is, in our conception, a matter of small consequence There is one thing, notwithstanding, in which we are glad to find that our opinion coincides with that of the Doctor —it is his remark, "for my own part, I am inclined to think of languages as Euclid formerly did of geometry, that there is no royal road to them." Dr. Lee well knows, that if there were any flaw in Euclid's reasoning, the road, whether royal or not, would be entirely lost, and we shall presume to remind him, that the road to the acquisition of a language requires, in like manner, to be distinctly traced and cleared from all obstruction, else the road to it likewise may be missed. The Doctor gets the better of his reviewer for saying, that upon the whole he did not think his chapter on syntax satisfactory. We perfectly agree with him, that "it could have been wished that the learned reviewer had, at the same time, pronounced, *e cathedrâ*, his reasons for this sweeping sentiment, for they could have been examined, and if found good, approved and

* In the number for June 1823, in reply to the review which appeared in the month of April, and which we have erroneously described as if published in July. See p. 2.

adopted." We have no expectation that this will be said of us.

The Professor then gets warm upon the subject, and is betrayed into an assertion, the truth of which might be combated, were we disposed to quarrel for the mere purpose of finding fault, but we decline the contest. He is soon, however, obliged to cool, and express his obligations to the reviewer for having told him that بوده شدم, &c. is never found as the pluperfect tense of بودن. He "apologizes to the public for this oversight, and recommends that the purchasers of this edition strike out that tense with the pen, and that the proprietors (*of what?*) discontinue it in future." All who have attentively perused our observations will feel inclined to ask, how happens it that Professor Lee did not know this long before the reviewer pointed it out to him, if he had studied Lumsden's Grammar? Is it a slight mistake,—a mere oversight in the teacher of any language to affirm, that he has improved a grammar of the language he professes to teach, and yet to print in its pages—in the very middle of the paradigm of the substantive verb—a tense which has no existence in the language, and which had been denounced as a blunder thirteen years before in the very Grammar which he takes credit to himself for having followed, and which he recommends to learners to read with attention, if they wish to make any considerable progress in the language? If so, the Ptolemaic system may yet be maintained without any risk of incurring reproach for being unread in the Principia.

In the next place, the charge is rebutted, that translations had been suffered to remain which are not suffi-

ciently literal. The answer of the Professor is, "that an editor had no right to destroy that which constituted the peculiar feature of Sir William's work, and both the examples and translations were accordingly retained." Not so fast, Dr. Lee; at least seventy lines of examples and translations have been thrown out. Besides, if there be any significancy in the words cited, they go to establish the doctrine, that if inaccuracy constitutes the peculiar feature of any composition, an editor must not in the least intermeddle between the author and the public, but allow the one to cheat and the other to be cheated. We possess somewhat more exalted ideas of the duties of an editor, and will heartily join in any scheme for the total extirpation of the whole race of those, who chime in with such notions of their craft.

Bating the ludicrous assertion contained in these words:—"Again, for آن, he gives *the former*, and for ایں, *the latter*, although no dictionary will supply any such meanings; and I am mistaken if *any good English writer ever uses so perplexing a mode of expression!!*"—the Professor has again the better of the reviewer.

The last skirmish is the most animated, and the Professor belabours the reviewer in three consecutive paragraphs; but his courage droops at the commencement of the fourth, and after accounting for an erroneous translation, his pen is forced to record—"in a future edition of this Grammar, this also should be corrected."

On the concluding paragraph, we are afraid to comment. We can say with the Doctor, that in our literary labours we have, for the most part, been solitary;

but perhaps it will not be believed, if, with him, we subjoin—and certainly unobtrusive, though most conscientiously can we add,—and unpatronized. We applaud him highly for the declaration, that as he has sought no man's favour, he has feared no one's animadversion. We think not meanly of the man, who can act up to the full import of these words, and it gives us pain to contend with a man of such a mind; but it is with us a matter of necessity to expose the errors of the orientalist, because the interests of religion are involved in the discussion. We dare not say, that the man, the pastor, and the orientalist, are three distinct existences; but we would affirm, that if the errors of the orientalist are not to be attacked, because the feelings of the man may be hurt, or the dignity of the pastor may be impaired; then, we know not why a pluralist rector should be found fault with, since it may stain the honour of the prebendary, or blacken the character of the curate.

Such an unlooked for catalogue of errors and defects to be met with in the pages of an elementary work destined to initiate the young into the grammatical principles of one of the simplest of languages in its mechanism and construction, and issuing from the press under the sanction of a name so distinguished in literature, must excite distrust in the minds of many who are unable, from want of knowledge, to verify the truth of our observations, and grief in the minds of not a few, whose general acquirements qualify them to judge of the justice and accuracy of our conclusions. Instead of being a Persic and Arabic Grammar, had it been a Latin or Greek Grammar, it must be evident to all that its reception could not be favourable, even if only a fifth part of the mistakes which have been pointed out had been

known to have been committed. In such a case, a universal outcry would have been raised, and a legion of critics would have darted their combined shafts at the head of the devoted author; any one of whom would not have condescended to have treated his book as worthy of detailed examination. In the present instance, the course pursued has been very different, and ample proof has been adduced to justify the severity of our strictures. It may appear uncalled for, but it will, at least, be curious to inquire into the reason why the faulty Orientalist should be accounted *semper augustus*, while the erring Grecian, the ignorant Latinist, &c. should be regarded as *homines improbi, flagello digni.*

We apprehend that this is, in some measure, to be attributed to the close alliance which has subsisted between the study of the eastern languages, and the study of the Scriptures. The subserviency of oriental literature to the study of theology, has long conferred upon it a sacredness in the eyes of the unlettered, of which it cannot altogether be deprived, even in the present day; more especially, since, by the regulations of the greater number of Universities, the theological course requires the most lengthened attendance, as well as the most extensive cultivation of the various branches of human knowledge taught in such seminaries. It is no ungrounded expectation, then, that what proceeds from the pen of a man of so disciplined a mind, as a theologian must necessarily possess, upon a branch of knowledge which may be said to be peculiarly his own, as eastern learning has undoubtedly been, will, on that very account, be ably and correctly executed. The persuasion that this will be the case in publications upon western literature, cannot always be entertained,

because in this department, there is no unvarying standard of qualification on which to rest an assurance of the author's capacity.

The field of oriental literature is rapidly extending, and our language, which, thirty years ago, was very poorly furnished with elementary works on the eastern tongues, bids fair to become the depository of all the philological information connected with the study of the Asiatic languages which can in any shape attract the notice of the philosopher. The causes of this increased attention to such subjects, within so short a space of time, are well known to all, and do not require detail. It is only necessary to observe, that elementary works in these languages, have multiplied in proportion to the growing interest manifested for eastern literature, and the writing of a grammar has become not so much a display of talent, as a calculation of profit. But, although there has been no want of compilers of elementary works, yet, there has been a great deficiency of men, qualified by their knowledge and willing, at the same time, to undertake the toil of examining into the merits of their productions. Hence, while the grammars of the Greek and Latin languages, &c. are severely scrutinized, an initiatory work upon an eastern language, is too frequently allowed to steal its way into the hands of beginners, without examination.

The great increase of publications in the elementary department, is, in some degree, to be attributed to the belief, that if a man print a grammar, he must be a grammarian—than which, nothing can be more untrue, or more unsupported by fact. If proof be demanded, it is at all times within the reach of the unprejudiced. The number of grammars, and other elementary works,

in the French language, is incalculable, and the reason of it is, that to print a grammar is the surest way of getting employment as a teacher of the language. The grammar itself is seldom, or never examined in order to judge of the abilities of the compiler, but the compiler is presumed to be a qualified teacher because he has printed a grammar; and the consequence is, that the land swarms with upstart teachers and incorrect grammars of the language. This is also the state of the case, particularly with the Italian language, and but too much so with the German and other languages.* These things are within the knowledge of many, but those who interest themselves with eastern languages, are few in number, and scarcely one of the few will be at the trouble to examine such works, and lay his opinion before the public.

We for our part have endeavoured to supply this defect of critical labour, with what little talent and industry we are possessed of, and we have ventured—some will say, dared, yea, rashly and impertinently dared—to enter the lists with one who is high in fame and in

* These observations are not meant, and indeed cannot apply to the philological publications of our Missionaries in the east and elsewhere. The publication of such works has been most judiciously undertaken and prosecuted by them, because they have been found absolutely necessary for the promotion and ultimate success of the Missionary cause. We have seen only a few of their productions, but those that have come under our notice, with the exception of the two Chinese grammars mentioned at page 47, appear to be better adapted for the purposes of instruction in an eastern seminary, than for the solitary perusal of the unassisted scholar in Europe. This is an evil of easy remedy, but at the same time worthy of cure; since the success of the cause of missions, depends not a little upon the facilities presented to the Missionary to get an acquaintance with the language of the people to whom he is sent.

honour, and we will be bold to add, however paradoxical it may seem, most deservedly so. We beg all who are displeased with us to observe, that fame is a breath, and honour is a dream, when not the fruit of solid acquirements and of sterling worth, and that to the possessor of either or of both, an error of judgment can never impair the merit of the latter, while it may give good cause for denying his claim to the former.

In the case of Dr. Lee, it will not hold to say, that because this Grammar is faulty, he is therefore no scholar. We believe him to be possessed of more than ordinary knowledge of oriental languages, but from the manner he has acquired this knowledge, and published it to the world, we are justified in maintaining, that he is very ill qualified to fulfil the duties of his office, unless he bestow more pains upon the communication of his acquirements, by completely withdrawing his mind from the indiscriminate pursuit of Polyglott learning. We find him editing Persic, Arabic, Syriac, Ethiopic, Hindostanee, and Malay bibles, for missionary and bible societies, and employed in the same capacity in books relating to the Madagascar and New Zealand languages. * We are at a loss to understand how the

* We have not yet had an opportunity to examine into the accuracy of any of these versions, but in so far as we are able to judge, the British and Foreign Bible Society seems to pay more attention to the number of copies thrown off, than to the accuracy either of the version or of the typography, and there is more money thrown away in unnecessary journies through Great Britain and Ireland, than would suffice to support at least three men of the first attainments in literature, for the purpose of superintending the press of the oriental editions of the Scriptures. The great aim of the Society seems latterly to be, how to get money, and not how to make the best and most profitable use of what it receives. In looking over the Reports, we generally find in what languages bibles

study of the Arabic language and literature, can be duly prosecuted amid the distractions of such multifarious linguistic avocations.

Dr. Lee ought to reflect upon the intimate connection which subsists, and has all along subsisted, between his labours and the cause of Christianity. He ought to bear in mind, that if, from any inadvertency on his part, he fall into error, there are men on the watch to charge it to the account of the Church Missionary Society, or the British and Foreign Bible Society, or the Prayer-Book and Homily Society, by all of which he has been frequently and extensively employed. The Reports of the first of these, have announced him to the world as the Society's Orientalist, and a more honourable title

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are on sale; but we have not noticed any account of the stock of bibles on hand, at any particular date, which we humbly conceive the public have a right to know, and which ought to be inserted in the yearly accounts. Besides, why is such a succinct abstract of the cash-account laid before the public, and not a more full and specific statement of the income and expenditure? Should the present system be persisted in, we may perhaps be induced to publish, for the benefit of the Society and the public, a critical analysis of a few of its Reports. In the meantime, let its blind admirers be advised to cease their profane canting, about "he that is not for us is against us," and to bear in mind, that the friends of the Bible *may not* approve of the conduct of the Bible Society.

To substantiate the first part of our accusation, we have only to lay before our readers the following extract from Burkhardt's travels in Syria. Speaking of the Arabic version of the Bible, printed by the Bible Society, he thus expresses himself:—"The Arabic of the greater part of the Bible, and especially that of the Gospels, is in the very worst style: the books of Moses and the Psalms are somewhat better. Grammatical rules, it is true, are observed, and chosen terms are sometimes employed, but the phraseology and whole construction is generally contrary to the spirit of the language, and so very uncouth, harsh, affected, and full of foreign idioms, that no Musselman scholar would be tempted to prosecute the study of it, and a few only would thoroughly understand it." P. 585.

could not have been bestowed upon him by any similar association. Such an appellation ought not to be conferred upon any one who is not a man of talent, of research, of extensive acquirements, and of unremitting labour; and whoever is honoured with that name, ought to strain every nerve to maintain the dignity of such a character, that he may augment the reputation, and extend the usefulness of those who support and patronize him. If, then, he undertake any literary speculation, he ought to measure his strength, and calculate his means, that he may implement his engagements, lest failure should ensue, to endanger his reputation, and blast his prospects; and, in an unlucky moment, he should degrade himself and the cause of his employers.

There is another body of men who are deeply interested in every thing that proceeds from the pen of Dr. Lee. We mean the University of Cambridge, in the list of whose members he occupies a very prominent place. All those who are promoted to the rank of teachers in so distinguished a seminary of learning, or in any similar establishment, ought to recollect, that the celebrity of a university is proportioned to the respectability of its members, and that something more than the name and emoluments of Professor, are necessary to constitute the eminent linguist, the able mathematician, or the profound divine. For a man, who ought to make good his title to the character of a man of literature, to remain stationary in learning, when his livelihood is secured, because he is provided with a place, argues such a dereliction of duty, and such a total disregard to the decencies of life, that he is as unworthy of reproof as he is indifferent to censure. The desire of such men is to be *respectable*, and respectability with them is but

too generally measured by weight of purse, and not by solidity of understanding, or propriety of conduct, or amount of scholarship; and we are sorry to add, that this use of the word is but too well sanctioned by the practice of the present day. The real professor is a man of books, but not a book-worm; a communicative man, but neither a pedant nor a man of words; a man of independent mind, and not a slavish caterer of other men's stuff; a man of active intellect, and not an inert *locum tenens*. The poet's words ought to rest upon his thoughts, and urge him to exertion.

——— "che seggendo in piuma
In fama non si vien, nè sotto coltre,
Sanza la qual chi sua vita consuma,
Cotal vestigio in terra di se lascia,
Qual fummo in aere, ed in acqua la schiuma."

He must not be a man of *all* learning, but a man of solid learning, in the branch of knowledge which it is his province to teach; he must not be a mere curioso, to catch the admiration of the illiterate; but a judicious preceptor, to deal out healthful and substantial food to the inquiring mind; he must not affect show, or attempt to dazzle, by endeavouring to explain what he does not comprehend; but must ingenuously confess his ignorance, if his means of information are defective, or his researches have been partial. Our zeal for the interests of literature, has betrayed us into this strain of reflection, and we had like to have forgot that "a word to the wise is enough," yet we may not lose ourselves by telling

"What we have learned, which if we tell again,
It may with many wofully disrelish."

The poet immediately subjoins an excuse for his being

a timid friend to truth; we should be justly blamed, did we imitate his example. The answer of Cacciaguida is more suitable to our theme, and more appropriately ours—

> "What though, when tasted first, *our* voice shall prove
> Unwelcome; on digestion, it will turn
> To vital nourishment."

An EXAMINATION *of the various Opinions that in Modern times have been held respecting the* SOURCES *of the* GANGES, *and the Correctness of the* LAMAS' MAP *of* THIBET.

THE lofty and extensive region of Central Asia, is known only by report to Europeans; and it is not probable that the case will be altered for a long time to come, separated as that country is, on all hands, by snowy and impassable mountains, from Hindoostan, Persia, Mawaralnahar, and Asiatic Russia. Till very lately, the sources of the Ganges were believed to be in Thibet—the southern division of that almost inaccessible region. The authority for this belief, was the Lamas' Map of Thibet—a most valuable performance for the time in which it appeared; and which, in conjunction with the almost contemporaneous and equally valuable map of the learned and intelligent Strahlenberg, disclosed a new world to the curious and inquisitive mind. The maps of the best geographers, such as D'Anville, Anquetil du Perron, Tieffenthaler, Rennel, Arrowsmith, and Pinkerton, have given us but

very little additional information. These geographers have all endeavoured to sink the reputation of the Lamas' map, and to represent it as a vague and incorrect performance, chiefly on account of its erroneous representation of the sources and course of the Ganges —whilst they themselves had nothing better to offer, and committed the same—nay, greater—errors respecting that celebrated stream; so that the best successive maps displayed successive ignorance, with much higher pretensions to accuracy.

A short account of the sources of the Ganges, as delineated in the Lamas' map, and in those which have succeeded it, will show the truth of our charge, when contrasted with our present knowledge. Its sources are there represented as two, called Lachu and Lankchu; the latter originating from the southern side of Mount Kentaisse, or Kanteshan, in 81.55 E. L. of Greenwich, and 30.10 N. L. An intervening ridge separates this source from the small lake of Conghe on the E., which gives birth to the Sanpoo or Burrampooter, in the more modern maps; but which in the Lamas' map, is represented without any outlet. The Lankchu, or south-eastern branch, runs 40 English miles S. W., and enters the lake of Mapana, in 81.25 E. L., and 29.50 N. L. This lake is represented of a round form, 20 miles in diameter, its southern extremity being in 29.38 N. L. From this lake, the Lankchu runs a few miles W., and enters another lake of a triangular form, called Lanken; and emerging thence, runs a winding south-westerly course of 80 British miles, when it turns again to the N. as far as 29.40 N. L., passing the towns of Koghe Lonpudse and Chaprong. It then again runs S. W. to 29.20, whence it pursues

nearly a uniform western course, till it meets the Lachu, or northern branch, in 29.30 N. L., and 42.15 W. L. of Pekin, or 74.10 E. of Greenwich, 7.10 W. of its entrance into lake Mapana, and 7.45 W. from its source. This northern branch commences 55 miles N. W. of the Lankchu, from the western side of the same ridge from which the southern branch rises, in a small nameless lake in 30.40 N. L., and 80.55 E. L. Running S. W. to nearly the 30th degree of N. L., it turns to the N. W. as far as Chassirkong, in 29.50 N. L., whence it pursues a uniformly western course, passing a few miles to the S. of Latac, till turning to the S. in 73.57 E. L. of Greenwich, it meets its rival as above stated. A small lake, called Dsukiong Somtu, is placed 25 miles S. W. of Latac. Whilst the northern branch preserves its Thibetian appellation of the Lachu, the other obtains the Sanscrit appellation of Ganga, or *the river*, by way of eminence, after emerging from the lake of Lanken. The united stream of the Lachu and Ganga, pursues a southern course to 27.30 N. L., when it turns N. E. to 28.30 N. L., thence S. E. to 27.30, N. L., when it enters Hindoostan in 27.30 N. L., and 80.45 E. L., or 2.36 E. of Hurdwar, and 2.27 S. of the same place, where the Ganges really enters the plains of Hindoostan. A very grievous error, undoubtedly, is thus committed by making it run so far W., and then making it perform a course of 6.15 E. from its most western point, till it enters India; thus giving it a most circuitous and apparently unnatural course of 1150 miles through western Thibet—a prodigious circuit indeed; when, by their own map, the place where the Ganges enters India, does not exceed 200 miles of direct distance from the source of the Lankshu.

The circumstance of the invasion of Thibet by Tsevang Raptan, Khan of the Eluths, will satisfactorily account for this very erroneous map of the sources and course of the Ganges. This event took place at the very time the Lamas were employed in this part of the map of Thibet. Alarmed at the prospect of death or captivity, they hastened the conclusion of their work, and contented themselves with such oral information as they could glean from their fellow Lamas of the neighbouring temples, and from written notices found at the Grand Lama's at Lassa. A map, grounded upon such authority, can neither be full nor accurate.

Mr. Colebrooke, in his anniversary discourse to the Asiatic Society, respecting the sources of the Ganges, goes so far as to assert, that the latitude of the place whence the Ganges was made to flow, was omitted—nay, even also that of the very temple where they halted, and where they inquired the source of the Ganges on the opposite or western side of the Kentaisse ridge. This observation of the learned President, however, is not strictly true, as we shall evince in the course of this discussion. Still, however, in such an alpine tract, and so thinly peopled a country, little information was likely to be gleaned; and that little, in all probability, very inaccurate, as even succeeding travellers, as Fraser and Moorcroft, have lately experienced. The utmost western limit of the Lamas' route, seems to have been the north-western foot of the angle formed by the junction of the Caillas and Himalaya ridges, which imbosom the celebrated lake Mapana. Beyond that their personal knowledge terminated, and all was taken on report.

This geographical production was submitted by the

Jesuits to the inspection of D'Anville, who undertook the laborious task of re-examining the map. The result was, that he improved it in some respects, and made it worse in others. Instead of making the Ganges enter Hindoostan, in 80.45 E. L. and 27.30 N. L., as in the Lamas' map, he made it enter that country in 30 N. L. and 78.30 E. L., or 22 miles only E. of the real spot at Hurdwar. By this means, it was shortened of its course about 200 miles in this direction. Instead of making the Lachu, or northern branch, run as far West as 73.57 E. L., he places its north-western point in 76.45 E. L., thus cutting off 2 deg. 48 min. or about 150 British miles. Instead of placing Latac, as in the Lamas' map, in 30.52 N. L., he assigned it the more northern parallel of 33.30 and 38.45 W. of Pekin, or 77.32 E. of Greenwich, instead of 41.40 W. of Pekin, or 74.37 E. of Greenwich, as in the Lamas' map. All these were improvements, as shortening the enormous length of the course of the Ganges through western Thibet, and assigning a position to Ladak much nigher the truth than was done in the Lamas' map. In other respects, he made the matter worse—by removing the sources of the supposed Ganges 2 degrees more to the N., and by making the Ganges to run through three lakes instead of two, as in the Lamas' map, adding the small lake of Conghe to the number, without any just authority for doing so; and also by making the northern branch of the supposed river, run to the N. W. as far as 34 N. L.—not 36, as Colebrooke, by mistake, makes him do. And to all this, he was just in the same mistake as the Lamas, in taking the river that ran W. of the Kentaisse for the Ganges.

Anquetil du Perron followed D'Anville and the Lamas

in the same mistake as to the Ganges; and, after all his contempt for the Lamas' map, made the matter much worse than they did. After pronouncing, as from the *tripos*, a condemnatory sentence on the Lamas' map, and declaring it totally unworthy of all credit, he condescended to inform the world that he was in possession of much superior materials for determining the source of the Ganges, the sites of the lakes through which it flows, and the exact position of that wonderful cavern called the Gangoutri, or Cow's Mouth. The promised communication at length made its appearance in 1784, in a map drawn by himself from materials furnished by a German missionary named Tiefenthaler. In this map, the lakes Lanken and Mapana are denominated Lankhe Dhe, and Mansaroar, and are placed relatively to each other, as in the Lamas' map, but without communicating with each other. Their latitude is carried up as high as 36 N., 4 degrees to the N. of the position assigned by D'Anville, and 6½ degrees to the N. of their position in the Lamas' map. Instead of the Ganges flowing through these lakes, as in Du Halde and D'Anville, it is represented as rising to the North of them, and having no connection with them, and running first West and then South, till it enters Hindoostan in 33 N. L., at Gangoutri, in 77.25 E. L. From the Lankhe Dhe lake, W. of Mansaroar lake, the Gogra is made to issue; whilst two rivers, in opposite directions, are represented as flowing from the latter lake, which is a physical impossibility, and worse than any error contained in the Lamas' map, as two rivers cannot flow from this lake in opposite directions, on account of its peculiar situation. The western river is called the Setledge, or Shetooder, and the eastern the Sanpoo, or Burram-

pooter. The blame attached to the Lamas for trusting to oral information, and founding their map on it, is as justly chargeable on Tiefenthaler, who never saw these lakes, but took his account of them from the report of a native; nor did he visit the Gogra, whose course he has drawn from the plains of Hindoostan upwards to the lake of Lankhe Dhe. He never surveyed the road from Hurdwar to Gangoutri with a compass, and has therefore placed the latter due N. of the former, whereas it lies very nearly due E. of Hurdwar. The scale of miles is also very erroneous in Tiefenthaler's map, especially in the upper part of the course of the Gogra, where, instead of allowing 60 cosses to a degree, in a country the most rugged and alpine in nature, he has made 32 cosses equal to a degree, and thereby raised the latitude of the lakes in question prodigiously beyond the truth—far beyond any error committed by *the poor stupid Lamas.* Such is the sum total of Anquetil Du Perron's new and superior light.

Rennel, who succeeded the above gentleman, in his delineation of the same tract, partly copied D'Anville and Tiefenthaler. Like the former, he made the Ganges to have two sources and branches: the southern running W. from lake Mapana, or Mansaroar, and making them both to run W. as far as 76.30 E. L., and then turning to the S. E. after receiving a branch from Mount Kantel on the N. W. He delineates its course to the Gangoutri in 33 N. L., 77 E. L., whence he makes it proceed still S. E. to Deuprag, where it is joined by the Alucknundra from Sirinagur. The united stream then is made to run W. S. W. to Hurdwar, where it enters the plains of Hindoostan. From the lake Lankhe Dhe, a

little S. W. of Mansaroar, but unconnected with it, he deduces the Gogra; and finally, thinking the latitude of the Mansaroar lake placed too low by D'Anville, and too high by Du Perron and Tiefenthaler, very sagaciously, in his own judgment, places it at 33¼, and then concludes with a severe sneer at the Lamas' map, in these words:—" The Lamas' map places the head of the Ganges in 29½ N. L., and D'Anville found it necessary to remove it almost as high as 32. In the present map, it stands in 33¼, all which may serve to show how vague a performance the Lamas' map is, which errs 3½ in latitude." All this might have been said had the source been visited and the error discovered.

From that period (1792), till Captain Webb's journey in 1808 to Gangoutri and Bhadrinath, all the maps followed Rennel in making the Ganges run a course of more than 800 British miles through western Thibet and Sirinagur, or Gurwhal, till it entered the plains of Hindoostan at Hurdwar. This journey was undertaken at the suggestion of Mr. Colebrooke, President of the Asiatic Society at Calcutta. This highly scientific and learned gentleman had long and strongly suspected that the various streams which form the Ganges, originated on the southern side of the Great Himalaya. This suspicion had been strengthened by the visit of Mr. Hardwicke, in 1796, to Sirinagur. Mr. Pinkerton also, in his account of the sources and course of the Ganges in his Geographical System, vol. 1st, first edition, 1802, was induced to form the same conclusion from Hardwicke's account. The learned President, with his brother, the late Colonel Colebrooke, thought it wondrous strange, and wholly unaccountable, that the Alucknundra, or Alacananda, though a much larger stream than

the Bhagyretty, or Bhagirathi, should have its source on the southern slope of the great snowy range, and therefore comparatively near, whilst its far inferior rival, the Bhagirathi, was still represented in all the maps as flowing many hundred miles alongst the northern side of the same range. Mr. Daniell, and Captain Guthrie, who had both visited Sirinagur in 1789, and Colonel Hardwicke, who, as stated above, had visited the same place in 1796, concurred in stating the Alucknundra, which washes Sirinagur, and joins the Bhagyretty at Deuprag, (then believed to be by far the remotest branch, and of course the parent stream,) to be much the larger of the two streams, and more likely therefore to have a remoter source, and consequently to be the true Ganges. The Alucknundra was declared to Mr. Daniell, by the natives, to be traceable seven day's journey to Bhadrinath. Hardwicke was told, that from Sirinagur to Nundypraag, it was eight day's journey, and fifteen day's travel from the former place to its source beyond Bhadrinath, all of which indicated that the source was not very far remote, if the very winding course of the stream, and the exceedingly rugged nature of the country, be taken into account. Yet, notwithstanding these reported facts, and the actual view of the united stream at Deva Prayaga or Deuprag, Rennel, in the last edition of his Memoir, in 1792, still persisted in believing the Bhagirathi, or Bhagyretty, to be the *parent* stream, and the Alucknundra to be an inferior and accessory branch, identifying it with the Matchieu of the Lamas' map, there represented as running South from the mountains bounding the Mapana, Mapang, or Mansaroar lake, to the Ganges. The three first conclusions deduced by him, from the

combined information of Guthrie and Daniell, were perfectly correct; namely, that the Bhagyretty runs from the N., and the Alucknundra from the N. E., previous to their junction at Deuprag—that the latter is the larger stream—that its source is in the snowy mountains of Thibet. From these concluded facts, the Major would have been led, one would think, to have drawn the fourth, and final conclusion, that the latter (the Alucknundra) was the true Ganges, and that it flowed from a more distant source than the former. Instead of this, he drew a conclusion directly the reverse of this, and in perfect opposition to his three former inferences; in short, a conclusion quite new in the science of induction, namely, that the Bhagyretty had a far more distant source, but that, through defect of information, the direction of its course was unknown. In a former case, when speaking of the Jumna and Setledge, he used very different language. The size of the Jumna within the hills being 200 yards wide, and therefore double that of the Setledge at Bullauspore, he thence inferred, that the former had a far more remote source, even beyond the Himalaya. He should, consistently with that conclusion, have drawn the same inference respecting the Alucknundra. But, unfortunately for the Major, his logic in both cases had failed him, and his conclusions have been lately discovered to have been totally wrong —the Alucknundra being in reality a longer river than its rival the Bhagyretty, still originating, however, on the southern slope of the great snowy range; whilst the Jumna rises on its S. W. side, and the Setledge flows behind the Himalaya, from the angle formed by the junction of the Himalaya with the Caillas, through

the Mansaroar and Rawanhrad lake, to the plains of the Panjab.

The recent expedition of Captain Webb, (already mentioned,) to ascertain the source of the Ganges, in 1808, completely verified the sagacious conjecture of the illustrious President of the Asiatic Society, and that of his brother, the late Colonel Colebrooke. The Bhagirathi was traced so far as Batheri, situated in 30.49 N., and 45 geographical or 52 British miles N. E. of Hurdwar in direct distance. In traversing this comparatively small space, not less than 18 days were occupied. This arose from the very rugged nature of the country, inducing a continued succession of toilsome, laborious, and difficult marches over mountains, rising behind each other in constant succession, and from the very sinuous course of the stream. Between Nagal and Mugra, a distance of only 10 miles, they crossed successively three mountains of 2000, 1200, and 3297 feet above their respective vallies, in perpendicular height. From Batheri, a select party was dispatched, under the guidance of the Moonshee, or Persian interpreter, in order to accomplish what Webb found himself unable at that time to perform, as he had also the Alucknundra to explore to its source. This personage accordingly reached what he conceived to be the very source of the stream, in a very deep and large valley, covered with snow, about 3 miles beyond Gangoutri. This latter part of the journey occupied seven days, the direct distance being 40 British miles. By this survey, Gangoutri was placed in 31.4 N. L. and 78.59 E. L. and 100 miles S. E. of its position in Rennel's map. The Alucknundra (Alacananda) was also traced to the source of the

Vishnu Ganga, its northern branch 7 miles beyond Bhadrinath, in 30.48 N. L. and 79.38 E. L. 2.27 S. and 1.52 W. of its hitherto supposed source in the Mansaroar lake, as laid down in Rennel's map. This source, like that of the Bhagirathi, lay concealed under an immense bed of snow, which no traveller has ever surmounted, or can surmount, and 20 miles S. of the base of the central ridge of the Great Himalaya. In a subsequent journey across the central range itself, performed by Messrs. Moorcroft and Hearsay in 1812, the Dauli, or S. E. branch of the Alucknundra, which, from its superior volume of water, and greater length of course, must be regarded as the main branch of the Ganges, was traced upwards to within 12 miles of its source, at the immediate base of the great central ridge in 31.4 N. L. and 79.45 E. L., the same latitude as Gangoutri, 46 miles E. of that place in horizontal distance, and 155 miles S. of its supposed origin in the Mansaroar lake, as represented in Rennel's map. But though all these ascertained facts fully proved its sources to be all on the southern slope of Imaus, or Himalaya, and completely disproved the authority of the Lamas' map, which derived them from the Mapang lake, and the Kentaisse, or Kanteshan mountains, yet Moorcroft's map has comfirmed their authority in the following respects:—That there are really two such lakes as those mentioned laid down in their map—that a river actually flows through them very far to the W., and which actually enters Hindoostan—that these lakes are placed with tolerable accuracy relatively to each other—that in respect both of longitude and latitude, they were placed far more correctly than in the maps of D'Anville, Tie-

fenthaler, Anquetil du Perron, Rennel and Arrowsmith —and, finally, that the other stream which they made the northern branch of the Ganges, actually rises to the N. of these lakes, and to the N. W. of the stream which enters the Mansaroar lake. In their map these lakes are called Mapana and Lanken; in Tiefenthaler's, Mansaroar and Lankhe-Dhe; in Moorcroft's, Mapang and Rawanhrad; and, finally, in Mr. Fraser's map, the former of these is called Mantullaee, without any mention whatever of the latter. Moorcroft says expressly, that Mapang is the native appellation of that lake, whilst Mansaroar, or Manasa-Sarovara, is its Sanscrit name. This last appellation, in its abbreviated form, is compounded of Man and Sarowar, which latter term, in that language, means lake; and, when fully expressed, or written, is Manasa (divine) and Sarovara (lake.) These lakes, in the Lamas' map, are placed relatively E. and W.; in Moorcroft's, nearly N. W. and S. E. In the former, they are placed within the 30th degree of N. L.; in Moorcroft's, within the 31st, or a degree farther to the North, but still 155 miles S. of their position in Rennel's map, and 350 miles S. of that assigned them by Tiefenthaler and Anquetil du Perron, and a degree S. of the same in D'Anville. In the Lamas' map, and that of Moorcroft, the eastern limit of the Mansaroar lake is the same; namely, 81.25 E. L. Mr. Webb, however, places the Mansaroar lake half a degree farther S. than Moorcroft, or only half a degree farther N. than that assigned it by the Lamas. The position of the Lama monastery, at the S. W. end of the lake, is placed by him in 30.23 N. L., and 81.10 E. L. The comparative accuracy of the Lamas' map, respecting

the position of these lakes, may be seen by the following Table :—

Tiefenthaler and Du Perron.....	36 N. L.
Rennel.....	33.15 N. L.
D'Anville.....	32 N. L.
Lamas' map, South point.....	29.37 N. L.
Moorcroft, ditto.....	30.45 N. L.
Webb, S. W. ditto.....	30.23 N. L.
Fraser's map, S. side,...80 E. L. and	31.53 N. L.

From the above Table may be seen the egregious presumption of Tiefenthaler, Anquetil du Perron, and Rennel, in so unreservedly arraigning the accuracy of the Lamas' map respecting the latitude of the lakes in question. Unless we suppose the Lamas to have been totally ignorant of the method of taking observations, both of latitude and longitude, they could not be far mistaken in fixing the latitudes of the Mapana and Lanken lakes. They were in their immediate vicinity. The termination of their route, as marked in their own map, seems to have been at the place called Darchan, or Gangri, in Moorcroft's journal and map, 15 miles N. W. of a Lama monastery, situate at the N. W. extremity of the Mapang lake, and placed on a stream issuing S. W. from the Caillas range, into the Lanken or Rawanhrad. Their route to Darchan lay across the high table land bounding the lake to the N. and N. E., and sloping to it on the S. and S. W., so that it could not well be out of their view. Mr. Colebrooke affirms, that the Lamas stopped short of their intended route at the eastern foot of the Kentaisse, Kanteshan, or Caillas range, and that the lakes in question lay at

the western foot; in short, that the lofty range of the Caillas intervened, and that it was there they learned that the Ganges originated on its western side. On a diligent inspection of their route, as marked in their own map, and the relative situation of the lakes, with the line of direction of the Himalaya and Caillas ranges, it is clearly manifest that they crossed that point of the angle where these two ranges unite, keeping the Mapana lake to the right, and the Caillas to the left, till they halted at Darchan, as above stated. In their route thither, they crossed several of the head branches of the Sanpoo, or Burrampooter, called Yaru DSanpu, or TSanpu, in the map. Having arrived at the West of the intervening range, or the highest point of the angle formed by the converging of the two chains, they there crossed near the eastern source of a stream, running W. into the Mapana lake. Proceeding still N. W., they crossed several other streams, descending from the Caillas range into the same lake, and finally halted on the banks of a stream running S. W. from the same range into the Lanken, or Rawanhrad lake. From this comparative statement, it appears to us that Mr. Colebrooke was quite mistaken in his opinion, that the Lamas never crossed the Kentaisse, Kanteshan, or Caillas range, and consequently, that their information, being entirely oral, is not worthy of credit. Beyond this spot, marked in their own map, where they halted, their personal knowledge of the country indeed terminated, and was necessarily subjected to all that uncertainty and obscurity to which mere verbal reports are liable. They heard, indeed, that the stream which issued from the Lanken lake ran very far to the West, and was called Ganga, a Sanscrit

appellation, merely signifying a river, and applied to many streams. Being totally ignorant of the meaning of this appellative, they hence hastily concluded that it was the Ganges of Hindoostan, or Anonkek, as it is termed in their map. We may be pretty confident, that they first heard of the Ganges from their Jesuit instructors, and that if they really knew, or heard of such a mighty stream, it would be under no other name, and would consequently identify the Lank Tchu with the Ganges. What is the wonder then, if, upon learning that the river, on its emergence from the Lanken lake, and in the early part of its course called Lank Tchu, or river of the Lanken lake—Tchu, being the Thibetian appellative for a river, and then Ganga in the more western part of its course, that they should imagine it to be the far-famed Ganges of their Jesuit instructors. In conformity, as we conceive, to this pre-conceived notion, imbibed as above stated, and that it ran very far to the West, (a fact perfectly true, as respects the Setledge,) they made it run first so far West, and then as far East, in order that it might enter Hindoostan at that very spot where their Jesuit instructors had heard the Ganges enters Hindoostan. Nay, it is not an impossible supposition, that, as their map was put into the hands of the Jesuits, by the order of the Emperor Kaunghee, to be improved and corrected, that the amazing turn which it takes to the East, after having been made to run so far West, might be done by the Jesuits' own hands, to suit their own geographical notions. Having heard from the Lamas that it was called Ganga in the western part of its course, they would very naturally conclude it to be the Ganges, and would accordingly delineate its course eastward, as above said.

The left hand branch is not called Ganga in the Lamas' map, like the right hand branch; but simply La-Tchu, or the La river, answering to the Lee, Ley, or Leh river, or river of Ladauk. The fact, however, is now ascertained to be perfectly contrary to what is exhibited in their map. So far from the two streams joining together West of Latac, or Ladauk, and thus forming the Ganges, they are totally distinct, preserving separate courses. The former, or the Lachu, now known to be the Setledge, Sutluj, Satudra, Shetooder, or Sut-roodra, as it is variously spelled and termed, runs N. W. from the Lanken, or Rawanhrad lake, as far as 32 N. L., and 79 E. L. Thence it runs a little to the S. of W. through the Heemalleh, along the northern side of the range of Baschar, Bischur, or Bisaher, passing by Toling, Chaprong, and Shipke, below which it is joined by the Poee, or Lee, called by the Tartars in the vicinity, Spiti Maksang, or the Spiti river, from its watering the Spiti, a purgunah, or district of Ladauk. Thence passing by Hango, Soongnaum, Kanum Labrung on the right, and Seran, Rampore, Comharsein, and Bullauspore on the left, it enters the plains of the Panjab, Having traversed all the sub-alpine region lying between them and the Heemalleh, it afterwards joins the Beyah, Hyphasis, or Beypasha, as it is called in the Sanscrit. In its course through Bhootant, it is called, by the Bhotea Tartars, Sang Djing Kanpa, or the river Sang Djing—Kanpa, in the Bhotea dialect, signifying a river, and synonimous with Maksang, above mentioned. The other river, or the Lankchu, is composed of two branches, called Eekung Tchu, and Sing Tchu, or the Eekung and Sing river, both of which join near Tuzhagong, four day's journey N. W.

of Gara, or Gortope. The combined stream, under the name of the Sing Tchu, runs N. W. to Ladauk, passing to the S. of it, where it is joined a little below to the S. W. by another large stream called Sanpoo, or water of Thibet, coming from the S. E. The place of junction, however, is not certainly known, and rests entirely on oral information, collected by Mr. Macartney at a great distance from the spot. The geographical position of Ladauk itself still remains a desideratum, but it is now certain that the river of Lahdauk is the main branch of the Indus.

In Moorcroft's map, no streams are represented as entering the Mansaroar lake from the East, or North, or West, but three streams are delineated as running into it North from the Heemalleh. In his opinion it had no outlet, as he had carefully examined it round from the Lama monastery on the N. W. to the Krishna on the S., and found no outlet. All the maps, on the faith of that of the Lamas, had represented a stream issuing from its western extremity into the Lanken, or Rawanhrad, and the Pundit who accompanied Moorcroft and Hearsay, strenuously asserted the same, which was also corroborated by a Lataki traveller, then upon the spot. A writer in the Quarterly Review, in his examination of Moorcroft's travels, in order to reconcile these jarring accounts, imagines that the outlet of the Mansaroar lake was on the East, and that Moorcroft had inverted the position of these lakes; that, in his opinion, the Rawanhrad is the eastern, and the Mansaroar the western lake, and that in this way Tiefenthaler would be right in making the western river the Setledge, and that consequently the Gogra would be the eastern river, or that which is seen East from the

Rawanhrad. If this were really the case, the land between these two lakes would be the connecting ridge between the Heemalleh and the Caillas, or Kentaisse ranges, and the dividing crest, or elevated ground, sending off the Setledge to the N. W., and the Gogra and Sanpoo to the S. E.; and would, moreover, also in this particular, flatly contradict the Lamas' map, which not only connects the lakes together, by making the eastern send off its surplus waters into the western lake, by the Lank Tchu, but also derives a number of tributary streams from the converging slope of the two chains on the S. E., into the same lake. But, as facts are superior in value to all hypothetical reasoning, both Moorcroft, and his reviewer and commentator, have since been found wrong, and the Lamas' map perfectly correct, respecting the communication of the two lakes.

Mr. Webb, who has since that time so assiduously and meritoriously prosecuted his geographical inquiries and geodesic labours, amidst the stupendous ridges of the Heemalleh, had an interview with the Chief of Takklacote, who informed him that the Mansaroar, or Mapang lake, had a western outlet, (frequently dry however,) into the Rawanhrad, or Lanken, and that upwards of 100 streams fall into it from the converging ranges to the S. E. Such testimony as this, the testimony of a native chief and resident governor, in its very vicinity decides the question. Next to ocular inspection, and continued personal observation, it is the strongest of all proof. Mr. Webb is also of opinion, that it is considerably more elevated than the Rawanhrad, and that a subterraneous communication must exist between them, as one periodical channel could not possibly carry off all the waters of the numerous

streams mentioned above, which are successively poured into it from the surrounding mountains. Moorcroft was there in the beginning of August, when the sacred lake should have been at its highest flood, from the melting of the snows of the surrounding mountains. The highest flood mark, however, which he could discover, was only 4 feet above its then existing level. This was certainly a strong presumptive proof of a subterraneous communication with the Rawanhrad, or otherways the evaporation must have been prodigious to have carried off such a redundancy of water from the melting of such bodies of accumulated snow. That the annual accumulation of snow during the winter season must be prodigious, may be safely inferred from the vast elevation of the lake and the mountains in its immediate vicinity. If the bed of the Setledge, nearest the Nitee Pass, be 14,924 feet of elevation, by Mr. Webb's measurements, the Mansaroar cannot well be less than 16,000 feet above the level of the sea. This dividing isthmus of land, connecting the Caillas and the Heemalleh, and sending off the waters in this part of Asia to various points of the compass, is perhaps the most elevated in the world, and cannot well be estimated at lower than 18,000 feet, whatever more; and the mountains themselves, thus connected, must be at least 26,000 feet in height. Thus the veracity, and consequently the authority of the Lamas' map, has been strengthened by Moorcroft's visit to the very spot, and Webb's inquiries in its immediate vicinity.

In Fraser's map, prefixed to his travels through part of the Himalaya and its subordinate ranges, the Mansaroar, or Mapang, is called Mantullaee, and is placed in 32 N. L. and 80 E. L. from Greenwich, thus making a

difference in its position of more than a degree, both in latitude and longitude, from that marked in the Lamas' map. This so flatly contradicts both the observations and inquiries of Moorcroft and Webb, and depends so entirely on the oral information of a Bhotea, named Puttee Ram, that there can be little hesitation in the minds of candid and enlightened readers, in preferring the authority of the former to the latter. Webb, who had paid greater attention to this subject, and had better opportunities of knowing than any European who ever visited these mountainous regions, determined with precision the position of the Pass of Lebong-Ghat, placing it in 30.12 N. L. and 80.45 E. L. He crossed this Pass in May, 1817, at an elevation of 17,598 feet above the sea, whilst the snow lay deep on the ground. The place where he received the Chinese governor of Takklacote, was three geographical miles S. W. of that Pass. There he was informed that the Mansaroar lake lay 27 miles to the N. E. of his encampment, and Takklacote only 14 miles E. of the Pass, and that the base of the central range only intervened between him and the sacred lake. Now, having fixed with accurate precision the position of Lebong-Ghat, and the place of interview with the Chinese governor, and being truly informed both as to the bearings and distances of Takklacote, and the Mapang, or Mansaroar lake, we have as near an approximation to the exact geographical positions of both these places, short of an actual visit and personal observation, as can possibly be desired. The position, therefore, assigned to the sacred lake in Fraser's map, and that solely on the authority of a non-resident Bhotea, must be set aside, and that of Webb adopted. This latter gentleman fixes the Lama monas-

tery near the said lake, in 30.28 N. L. and 81.9.10 E. L. Now, this monastery is situated at its N. W. point, 10 miles direct distance N. E. of Takklacote, and this latter is 14 miles of such distance from Webb's encampment, in 30.12 N. L. and 81.2 E. L.

The route traversed by Moorcroft, from the dividing ridge of the Caillas, which separates the sources of the Indus, or river of Ghortope, from a head branch of the Setledge, to the sacred lake, is represented in his map as lying in a N. W. and S. E. direction; whereas, in that of Fraser, the same route is represented to be directly meridional. Now, surely Moorcroft, and his fellow-traveller, Hearsay, were as well qualified to know the bearing of their own route as Puttee Ram; and, if they were destitute of instruments to enable them to mark with precision the direction of their route, with the bearings and distances, was Puttee Ram better provided? This difference of direction in Fraser's map, throws Ghortope, or Gara, as far North as 33 N. L., its position being fixed at 32.58 N. L. and 79.15 E. L., consequently more than 160 miles N. of the Nitee Pass, which is laid down in Moorcroft's map, in 31 N. L., and 80 E. L. Ghortope is fixed by Moorcroft's map in 31.42 N. L. and 80.27 E. L., being only 56 miles distant from the Pass of Nitee to the N. E. On the contrary, in Fraser's map, it is placed to the N. W. of the above Pass. Let us listen to facts, and to them only, for they are stubborn things, that will not yield. Daba is only 16 miles North of the Pass, and Ghortope 40 miles North of Daba. It required six days to travel this space from Daba to the latter place, or seven miles per diem. The route lay through the frozen defiles of the Caillas, a still higher

range than the Heemalleh, and therefore no wonder if such a road required six days' travelling. Now, according to Puttee Ram, Fraser's informant, the distance from Daba to Ghortope must be 150 miles, at least, in direct distance. Therefore, since Moorcroft, with his companions and guides, traversed this space in six days, and crossed, in his way thither, the snowy range of the Caillas, they must have been extraordinary travellers indeed. They must have travelled, at least, 30 miles a-day, allowing them one mile in five for inflections in a country the most rugged in nature. This, of itself, is quite sufficient to overthrow Puttee Ram's authority, on which Fraser placed so much dependence. There is no way to evade this consequence, but by placing the Pass of Nitee almost 2 degrees farther North than Moorcroft has placed it, but this is quite set at rest by Mr. Webb himself, who visited it, took its altitude, and fixed its position, in 31 N. L. What is worse still, Puttee Ram is totally silent respecting the lake of Rawanhrad, which, one would imagine, he could not but have known, had he really visited the Mansaroar lake. He perhaps, however, took the Rawanhrad for it; and, if so, his knowledge concerning their existence and relative position must have been exceedingly imperfect and erroneous.

The position of Ladauk is, by the same authority, placed in the same parallel of latitude with Ghortope, or Gara, and consequently to the S. E. of Cashmere, and therefore contrary to its position in all the previous maps, which had hitherto placed it to the E. or N. E. of that city, except that of the Lamas. According to the information of Elphinstone and Macartney, Ladauk lies to the N. E. of Cashmere, 200 miles direct distance,

in 37 N. L. and 78.10 E. L. According to Fathers Desideri and Freyre, who visited it in 1715, they occupied forty days in travelling from Cashmere to that place, by the Pass of Mount Kantel, but the particular bearings and direction of their route are not given, and the reader is left to divine these for himself.* Mount Kantel is

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* We have no other account of Ladauk than what is contained in the Lettres Edifiantes et Curieuses, vol. 15th, from a journey undertaken to that place, in company with a caravan of merchants, from Cashmere, in 1715, by Fathers Freyre and Desideri, two Jesuit Missionaries. The account, though short and meagre, is however curious; and serves to convey a pretty vivid picture of the difficulties to be encountered in crossing the Heemalleh, and traversing its alpine defiles. This account is, therefore, here subjoined:—

"Great Thibet commences at a frightful mountain, wholly covered with snow, called Kantel. One side of this mountain belongs to Cashmere, the other to Thibet. We departed from Cashmere the 17th of May, 1715; and, the 30th being ascension-day, we passed that mountain, that is to say, we entered into Thibet. A large quantity of snow had fallen on the road by which we had to pass: this road, as far as Leh, (otherwise denominated Ladac,) which is the fortress where the King resides, lies between mountains, which present a real image of melancholy, horror, and even of death. These mountains are piled one above another, and approximate so closely, that it is with difficulty they are separated by the torrents, which precipitate themselves with impetuosity from the acclivity of the mountains, and dash themselves with such noise against the rocks as to astound and terrify the most intrepid travellers. The summit, and the base of these mountains, are equally impassable. Travellers are compelled to walk mid-way between the two, and the road is usually so narrow that it is even a difficult matter to find space sufficient to fix the foot—it is necessary, therefore, to walk calculating one's steps, and with extreme precaution. Should a false step be made, the passenger is in danger of losing his life, or runs the risk of fracturing his legs and arms, by rolling down the precipice, as happened to some of our fellow-travellers. Moreover, if these mountains had shrubs, by which a person might be supported, *(travelling would be more easy and less dangerous,)* but they are so sterile that one neither finds plants nor even a single blade of grass. In passing from one mountain to another, it is necessary to cross the torrents that separate them;

placed, in Rennel's map, due E. of Cashmere, and in Elphinstone's, S. E. Now, as these Missionaries crossed that range, by that Pass, to Lahdack, Latac, Ladauk, or Leh, for it goes under all these various appellations and orthographies, unless they took a very great detour to the N. and N. E., or unless we suppose Kantel

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and instead of bridges, only a few narrow tottering planks are to be met with, or some ropes stretched across, intertwined with green twigs. The climate is severe, which might be inferred from what has been said, winter being the only season that reigns throughout the year. At all seasons, the summits of the mountains are covered with snow."

This journey from Cashmere to Ladauk, or Leh, occupied forty days; namely, from the 17th of May to the 25th of June. Of these, fourteen were spent on the road from the city of Cashmere, or Sreenuggur, to the ascent of Mount Kantel, or Kenti, as it is denominated in the Lamas' map, and twenty-six from thence to Ladauk, through the snowy mountains. They resided near two months at that place; namely, from the 25th of June to the 17th of August, 1715. If these Missionaries have made no mention of the Ganges flowing near Ladauk, it is equally strange that they have made no mention of the Indus, now acknowledged, on the report of the natives, either to cross the road from Mount Kantel to that place, or to flow near it. The direction of the course from Cashmere to Kantel, and from thence to Ladauk, is not given, and indeed in the latter part it could not be given with any thing like accuracy, without a surveying, or at least a pocket compass. It was impossible, without such an instrument, to know this, when traversing successive ranges of lofty and rugged mountains, where the windings of the road, if a road it may be called, must be to a degree far surpassing that in most other countries. We do not know, at this very day, either from the above account, or those of others, whether Ladauk lies N. E. or E. of Cashmere. The exact relative position of Mount Kantel to Cashmere is not yet settled—some maps placing it E. of Cashmere, and others N. E. In Rennel's map, and in that of D'Anville, Ladauk is represented almost due E. of Cashmere; whilst in the map of Caubul, prefixed to the second edition of Elphinstone's account of that kingdom, it is placed N. E. of that position, in 37 N. L. and 78.10 E. L. In Mr. Fraser's map it is placed to the S. E. of Cashmere, below 33 N. L. Who, from such jarring authorities, can divine its true situation? It is impossible.

to be the genuine appellation of the Heemalleh in that quarter, Ladauk cannot be, in our opinion, so far North as in Elphinstone's map. In the present state of our knowledge respecting the regions North of Hindoostan, it is vain to attempt any thing decisive respecting the precise direction of the route. The different reports are, besides, completely at variance with each other. Webb was told that it lay thirteen days' journey from Cashmere, and the same distance West from Ghortope. By Moorcroft's information, it is placed at twelve days' journey N. W. of Ghortope, and as many from Cashmere. Little dependence can be placed on information that places Bischur, or Bisaher, a place now well known, at twenty days' journey from Ladauk, and ten from Bochara. Puttee Ram, Fraser's informant, places Ladauk sixteen day's journey West of Ghortope, or Gara—four days more than Moorcroft was told. It is really astonishing to find such discordances respecting its position, in all the maps of any value that have yet appeared, and which would almost induce one to believe that we are as ignorant respecting Central Asia as Central Africa. These may be seen, at one view, in the following Table:—

Lamas' map.....	30.52	N. L.	74.47	E. L.
D'Anville's do.....	33	do.	77.17	do.
Rennel's do.....	34.30	do.	77.20	do.
Arrowsmith's do.....	35	do.	78.10	do.
Elphinstone's do.....	37	do.	78.10	do.
Fraser's do.....	32	do.	76.32	do.

According to the last map in this Table, it is placed only 200 English miles W. from Gara in direct

distance, and 120 such miles almost due North of Bullauspore in direct distance, Ladauk being only 12 minutes to the West of that meridian. Whilst Moorcroft, on oral information, places it twenty-five days' journey N. E. of Amritsir, it is made only 160 English miles N. E. of the same position as it stands in Elphinstone's map. According to Izzut Oollah, who, at Moorcroft's desire, travelled from Cashmere to Yarkund, by the way of Ladauk, he arrived at this last place after a journey of ten days. Now, eight of his marches are equal to 46 cosses. Agreeably to this, Ladauk should be 103½ cosses distant from Cashmere. If common cosses, these should give 200 English miles of road distance, so that Ladauk cannot be so far N. E. as Macartney has placed it in his map. The road from Cashmere to Ladauk being exceedingly mountainous and winding, the direct distance cannot, in our opinion, be more than 110 English miles; in conformity to Rennel's opinion, (which in such cases is highly valuable,) who estimates that, in a highly mountainous and rugged surface, 60 cosses are equal to a degree of a great circle. If our conjecture be right, Ladauk should be placed in 77.20 E. L. and 35.50 N. L., or, if we should suppose it more to the E. of North, in 77.30 E. L. and 35.30 N. L. This position is founded on the hypothesis that the position, of Cashmere, as given by Macartney in the map of Caubul, is correct; namely, 34.42 N. L. and 75.45 E. L. It is clear to us, that the longitude of Cashmere, assigned by Rennel, is 3 degrees too far West, as in that case the longitude of Ladauk would fall within 74 or 75 E. L., which would remove it too far West of Ghortope, or Gara. It is also quite evident, that, on the slightest reflection,

the latitude of Ladauk, taken with a very coarse instrument, for want of an astrolabe, by Izzut Oollah, must be wrong, as it would place it more than 200 English miles North of the parallel of Cashmere, although his own journey thither did not exceed 200 road miles, and eighteen days' travel, and, in doing which, he crossed the great snowy ridge that separates Cashmeré from Little Thibet. Supposing Ladauk to be in 77.30 E. L. and 35.30 N. L., and Ghortope, or Gara, in 80.20 E. L. and 31.40 N. L., the intervening space would little, if at all, exceed 300 English miles direct distance. In travelling this space, sixteen days are required, according to Puttee Ram, Fraser's informant, which would be nigh 20 miles a-day. This is certainly too much, and we must therefore either suppose that Ladauk is placed too far N. W., or Ghortope too far S. E., or that more days are required than either Fraser, or Moorcroft, or Webb, were informed of. Mr. Macartney was told, that a little above the junction of the Indus, and the water of Thibet, in 77 E. L., the course of the right-hand branch, or water of Thibet, has been traced up as far as Rodauk, twenty-five days' journey in a S. E. direction—a much greater distance than that stated above between Ladauk and Ghortope. Since that time, the existence of such a place has been identified with the Rudoc, mentioned in the journey of Father Anthony Andrada, in 1624, and its position is now recognized to be below the junction of the two branches of the Singchoo, or Indus, below Tuzheegong, and considerably to the N. W. of Ghortope, or Gara. It is now known to be the winter residence of the Daba of Ghortope. Thus, the Rudoc of Andrada, and the old maps, has re-appeared after a

lapse of nigh 200 years, which shows our knowledge of the country behind the Heemalleh to be still very obscure and imperfect. Its position being now recognized to be on the same river which passes a little to the South of Ladauk, Macartney's information has turned out to be incorrect, and that the junction which he supposed to be a little above Draus, is that which takes place to the N. E. of Ladauk, and that *his* right-hand branch is, in reality, the river of Ladauk itself, or the Indus, and the left-hand branch the river of Shauyook coming from the N. W., in the direction of Yarkund. From all that we have yet learned, we are as ignorant of the course of the Indus, below Ghortope, and the position of Ladauk, as when the Lamas' map first appeared in Du Halde. It is gratifying, however, to the lovers of geographical science, to know that that enterprizing traveller, Mr. Moorcroft, the only European who, since the days of Father Andrada, has crossed the Heemalleh, has since crossed it a second time, by ascending the river of the Spiti of Ladauk, which joins the Sutluj 11 miles below Shipke, in 31.48 N. L. and 78.37 E. L. to its source in the great range that separates the waters that flow S. to the Sutluj, from those which run N. and N. W. to the Indus, and arrived at Ladauk, as we learn from a letter from himself, dated at that place, in the Summer of 1822, and published in the Asiatic Journal for November last. This journey, which will, in all probability, be soon published, either by itself, or in a future volume of the Asiatic Researches, will cast a new light on the geography of western Thibet, and dispel the darkness in which it has hitherto been involved, and fill up the void of the Lamas' map in that quarter.

Major Rennel imagined the Matchu of the Lamas' map, which, rising South of the mountains bordering the Mansaroar lake, falls into the Ganges, to be the Alucknundra, or Alacananda, the larger branch of that celebrated stream. In this he was mistaken: it turns out to be the eastern branch of the Gogra, as may be seen from a comparison of the Lamas' map with the lights furnished by Webb and Kirkpatrick. In that map, this river is made to originate in a small lake to the South of the mountains bordering the Lanken lake. Rennel also, though of opinion that the Matchu was the Alucknundra, yet derives the Gogra from a small lake a very little to the N. E. of the source of that river; while Tiefenthaler derives it from the Lankhe Dhe, or Rawanhrad lake. Dr. Buchanan Hamilton, also, in his account of Nepaul, derives the Gogra from a small lake South of the Mansaroar. Whether the fact be as reported in Nepaul, or as stated in the Lamas' map, and in that of Rennel, we have as yet no means of ascertaining. If the latter, the Matchu of the Lamas is undoubtedly the eastern branch of the Gogra. But whether it be so or not, two stations in the Lamas' map, and placed on the Matchu, denominated Kerton and Takla, with Lama temples attached to them, are now recognized. In the reports of Kirkpatrick and Webb, a place called Takklacote occurs, situated on the eastern Gogra, which separates Kemaoon from the district of Dhotee, subject to Nepaul. Webb had an interview with the Chief of that place, who informed him that he was under the authority of the Daba of Gurdon; which, in the map of Nepaul, is recognized under the appellation of Garewdhun. Webb was also informed, that the last, and loftiest ridge of the Heemalleh, only

intervened between him and the Mansaroar lake, and that Takklacote lay only 12 or 14 miles East of the Pass which he had crossed. In the map of Nepaul, and in Hamilton's statistical account of Hindoostan, Takklacote and Garewdhun are placed on the southern slope of the highest ridge of the Heemalleh, 22 and 17 miles English, horizontal distance, S. of the Mansaroar, the latter being six miles North of the former. These places, therefore, can be no other than the Takla and Kerton of the Lamas' map. Ihiti, or Giti, placed South of Takklacote, or Takla, in the Lamas' map, cannot be recognized, but it is probable, that, by the name Ihiti, or Giti, nothing else is intended but a mountain pass, as all such places in Hindoostan are denominated Ghauts, or Ghats, and Ghati, in the singular number, and that the Lamas mistook the mountain pass leading over the ridge to Takla, or Takklacote, for a town or village.

It is one great objection which Pinkerton makes to the authenticity of the Lamas' map, that most of the names of mountains, rivers, lakes, and places mentioned there, are unknown to the natives of Hindoostan, and which, therefore, cannot be recognized in any subsequent inquiries made by our countrymen in that region. This is a very trifling objection, as it goes on the hypothesis that the natives of Hindoostan and Thibet both speak and write the same language. Had this really been the case, the objection would have been insurmountable; but the very contrary is the fact, and, consequently, the places situated beyond the Heemalleh must have names different from those in use on the South of the same range, or on the side of Hindoostan. Nay, farther, it is not even the fact that the languages of northern Hindoostan

are either spoken or written up to the crest of the dividing ridge. In many places on the Hindoostanee side, though still among the mountains, Tartarian idioms, as well as customs, prevail to a great extent; many of the mountain tribes are of mongrel extraction, and speak dialects unknown to the inhabitants of the plains. It is no wonder, therefore, that the names of many places, even on the South side of Heemalleh, should not be known, under these designations, to the people of the plains, or to the inhabitants of Calcutta. The great range of snowy mountains that divides Hindoostan, throughout the whole of its northern side, from Thibet, is called, in Sanscrit, Heemalleh. This name does not occur in the Lamas' map; and why? Because the Thibetians neither write nor speak Sanscrit. It would be absurd, therefore, to expect to find such an appellation in the Lamas' map. It is quite sufficient, if we cannot identify the name, to find the thing. Rennel expected to find both name and thing in the Lamas' map; but, not finding the name as he expected, he happened to cast his eyes on the range that intervened between Tassisudon and Paridrong, and found it called Rimola in the Lamas' map. What is his conclusion? Is it that Rimola is the Thibetian appellation of the same range which, in Hindoostan, is called, by the Sanscrit appellation, Heemalleh? No. He draws an inference the very reverse of this, and will have it that Rimola is a press-error in the map, and that Heemalleh ought to be substituted in its place, because, in his opinion, the Lamas really wrote it Heemalleh, and could not write it otherwise, because the Hindoos do so. He would have Himola substituted for Rimola. Rimola is, in fact, no press-error, as can be proved

from the subsidiary fact furnished by Captain Hodgson, that enlightened and laborious surveyor of the Heemalleh mountains. In his printed list of the elevations of that astonishing range, with their latitudes, longitudes, and the districts to which they belong, Rimola is mentioned as one of these last. The two lofty measuring stations of Chandra Badani, and Surkanda, are placed by him in a district called Rimola.*

If Pinkerton had been at the same pains to institute as minute a comparison between the nomenclature of the Lamas' map, and what subsequent information has been since gleaned respecting Thibet, as in identifying the Scythians, Goths, and Belgæ, and showing them to be quite a distinct race from the Celts, and that we, in this northern part of our island, are of Gothic, not of Celtic extraction, he would have found as near an agreement as could have been expected from our imperfect knowledge of that country, respecting the names of places, such as Ladauk, Chaprong, Lanken, Mapana, Kerton, Takla, Lassa, Putala, Chanmanning, Kiangse, Jieckse, or Jikse, Rodauk, Tinkya, and Rimola. The mansion of the great Lama is called Putala in their map. The reason of this appellation is, that the great Lama being considered as Boodh himself regenerated, and preserving his identity through all the successive transmigrations he is supposed to make, the place of his abode is considered as the palace of Boodh himself. Now, Putala is a Sanscrit appellation, compounded of *Boodh* and *alaya*, thus making Boodhalaya *the mansion, or dwelling-place of* Boodh. This place

* Asiatic Researches, vol. 14, page 322.

is not to be confounded with Lassa, the capital of Thibet, this latter lying several miles to the S. W. of the former. The Uchu Chumularee of the Lamas' map was recognized by Mr. Turner, in his journey to Teeshooloombo, as also the place called Paridsong in the same map. The existence of Chaprong was clearly ascertained, from the concurrent testimony of the Bhoteas on the frontiers, in answer to inquiries made by our countrymen, as by Lieutenant Gerard, at Shipke, and by Messrs. Fraser, Hodgson, and Herbert, in the vicinity of Gangoutri, Chaprong is the Ciapharanga of Father Andrada, who visited both this place, and Rodauk, in 1624; and a short abstract of which may be seen in the China Illustrata of that very learned Jesuit, Father Kircher, and much more fully in the third volume of Mr. Murray's History of the Progress of Discoveries in Asia. It is also to be remarked that two languages, at least, exist in Thibet—one used by the natives, and another both spoken and written by the Lamas, and both different from those spoken in India.*

It is probable, therefore, from this fact, that the names used in the Lamas' map were in the language of the Priesthood, and not in that of the natives. It will be no wonder, therefore, if, upon inquiry at the Bhoteas, or natives, that the names of the same places should be very different from those used in the Lamas' map. For ought we know, at this moment, a great many Tartar tribes exist in Thibet, and there may be as many dialects, if not languages, as there are tribes. This is generally the case in all very mountainous countries,

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* See Appendix.

where the various tribes, being separated from each other by lofty ridges, and narrow and difficult passes, have little mutual intercourse, or such as is enjoyed by those who inhabit large and extensive plains. This is known to have been always the case in a remarkable degree, in the mountainous range of Caucasus, of which fact the inquiring reader may easily satisfy himself, by just looking at the Sixth Book of Pliny's Natural History. We find, in Elphinstone's account of Caubul, mention of a tribe inhabiting a part of the range of the Hindookho, (itself a prolongation of the Heemalleh,) called Kaufeereestaun, or the land of Infidels, by their Mussulman neighbours, whose religion and language are quite different from those of their mountainous neighbours of Ghor, Balk, Budduk-shaun, and Afghaneestaun. The very same is the case in the mountain-ranges South of Afghaneestaun. If there is any truth in analogical reasoning, it will also hold as to Thibet.

The Langur of Fathers Grueber and Dorville, though not mentioned in the Lamas' map, is recognized in the Alphabetum Tibetanum of Father Giorgi, and in Kirkpatrick's account of Nepaul, and in his map subjoined, where it is called Lungur; and the pass, Kela-Byroob Lungur, or Lungurcote, and which is a still more stupendous range than that of the Heemalleh. These Fathers, who traversed the whole of Thibet, all the way from Sining, in Shensi, the most N. W. province of China, describe it as the highest range in their whole route. The same fathers took the latitude of Lassa, and found it 29.35 N. L., the same as in the Lamas' map, though Rennel, led by the authority of Father Giorgi, placed it in 30.45 N. L., or

70 geographical miles farther N. Though its latitude has not been taken since that time (1664), yet Mr. Arrowsmith, in his large map of India, has preferred that of the Lamas and Grueber, and fixed it in 29.30. There is little doubt, therefore, that Rennel has placed it more than a degree too far North. The Cuthi of the same Fathers is recognized in the Koote of Kirkpatrick, a famous pass, through the Heemalleh, into the territories of the Rojab of Nepaul. Another point of coincidence with the Lamas' map, though not in name, yet in situation, occurs in Fraser's map of his journey, lately published. There, a small lake, frozen over in winter, and called Choomurcreel, is placed not far to the East of Ladauk: a similar lake, called Dsukiong, is placed in their map a little to the South of the same place. As both maps, as far as respects western Thibet, were made entirely on the report of the natives, the situations of the said lake may not be very accurately fixed; but, as both agree in the existence of such a lake not far from Ladauk, it serves to give some confidence to the Lamas' map, and that it is not just so miserable a performance as Anquetil du Perron has represented, nor so vague a production as Rennel imagined.

Before we close this discussion, a few remarks must be made respecting the Gangoutri, or Cow's Mouth, of the Hindoos. This appellation seems to be entirely mythological, as nothing has been seen, at that celebrated place, or at the source of the river, that bears the least resemblance to the mouth of that animal, unless it be the great arch of snow that covers its source in the great snow bed whence it originates, and which would require a great stretch of fancy

to convert it into any thing nearly approaching such an appearance. The term signifies the sacred inclosure of the Ganga, or a sacred temple on the bank of the stream, beside a coond, or bason, formed by a recess of the river, where the pilgrims bathe and pay their votive offerings to the river Deity. The Sanscrit appellation of the Cow's Mouth is not Gangoutri, but Gao-muchee, and refers to an imaginary cavern, out of which the Ganges rushes into a large subjacent bason. Rennel, believing the actual existence of such a cavern, imagined it to be the mouth of the subterraneous aperture, made by the Ganges through the ridge of the Heemalleh. "This great body of water," says he, "now forces a passage *through* the ridge of Mount Heemalleh, at the distance possibly of 100 miles below the place of its first approach to it, and, sapping its very foundation, rushes through a cavern, and precipitates itself into a vast bason, which it has worn in the rock, at the hither foot of the mountains. The Ganges thus appears, to incurious spectators, to derive its original springs from this chain of mountains."

This is a curious passage—the perforation of the Heemalleh by the waters of the Ganges. The Major, in consequence of this hypothesis respecting the long course of the river through Thibet, could make no other of it. Believing that the Heemalleh completely shut up Thibet from Hindoostan, and barred every avenue by which it could escape to the plains of India, he was compelled to adopt the hypothesis of making it force its way through the rocky barrier. Three things, respecting this wonderful operation, demand our attention, and it is wonderful that they did not occur to the mind of the Major, else one would think he would

never have made such a strange hypothesis, and they would have led him to suspect what he had hitherto believed concerning its long course through such an alpine country. The first thing is, the nature of the rocky barrier itself, which is not composed of soft slaty rock, as that at the falls of Niagara; or porous limestone, like that which composes the river beds of Kentucky—no; but granite, the most compact of all hard granite. The second thing is, the breadth of the base of this rocky barrier. The breadth of the snowy chain itself, independently of the subjacent ridges that run parallel with it, or project from its side, is at least 40 miles in horizontal depth. The third, and last thing is, the time that would have elapsed before the river could have accomplished such a stupendous perforation. To a theorizing geologist, time is no doubt an element of great consequence in his calculations. Give him enough of that article, and he will do wonders. Theorists of that stamp, deal with time as astronomers do with space. They seem to have got a *carte blanche*, to do with it as they choose, and as it suits their convenience. They seem to have considered it as a bank, on which they could draw to an unlimited amount whenever their theory required it, and be furnished with never-failing supplies. The time which the river must have consumed, in accomplishing this arduous work, though it might not appal him, to us would appear comparatively incalculable. To say the plain truth, it appears to us a physical impossibility. No such perforation could ever have been accomplished, and the Ganges, instead of forcing its way through the Heemalleh, or sapping its vast base, would have formed a lake. This appears to be the only consequence that could have

resulted from such a state of things. We are certain that no such phenomenon, as that of a river perforating a whole range of mountains, occurs in nature. What is the reason that so many lakes exist in Thibet? No other but the want of outlets, and what takes place with so many rivers in that alpine region, would have taken place with the Ganges itself, if placed in similar circumstances. This theory of Rennel's, however, has nothing to do with the Lamas' map. These personages left the river to find its way in the usual manner; namely, by a pass, or gap, and never troubled their heads about a subterraneous perforation.

Respecting the etymon of the appellation Tibet, it is unknown. It is pronounced Tibbet both in Bengal and the rest of Hindoostan. Captain Webb imagines it to be of Hindoo origin, as the name never occurred to him in his visits to the Tibetian frontier. He thinks that it may have been derived from Teiba, a term in the Ghoorkalli language, signifying high peaked mountains, and which the old Missionaries may very easily have transformed into Tibet. That high peaked mountains, or very sharp pinnacles, are so called, is true, for the name Teiba, or Teeba, is quite common in all the mountain ranges from the Sutluj to the Burrampooter; but the conclusion is more than these premises warrant, as the term may have been originally Tibetian, not Hindoo, though now adopted by the mixed races of the mountains. It is not true that we received the term first from the old Catholic Missionaries in Hindoostan. It is as old as the days of Marco Paolo, near the end of the 13th century. It is in the account of his travels that the name Thebeth first occurs, and he mentions it as so called at the court of the great

Khan. Whether they resided at Karacoram or Peking, we are quite sure they did not speak Hindoo, whether in China or Mongolia, and this clearly shows, that, whatever be its root or etymon, it is not of Hindoo origin. Nay, if the Arabic term Tobbot, or Tobbat, be admitted to designate what we now call Thibet, as it undoubtedly does, and be a corruption of the word, it is as old as the beginning of the 10th century, being used by Ebn Hawkel, Massoudi al Berjendi, Ebn al Wardi, al Edrisi, and Abulfeda. Al Edrisi, who lived in the 12th century, makes Tobbat to comprehend all the country reaching from the East of great Bukharia, to Sin, or China, which is in reality the case. Ignorant of the origin of the appellation, they make it of Arabian origin, and that it was so called from a mighty Arabian hero called Toba, who conquered that country, and peopled it with a number of his victorious followers. This story has been traced up to the Taarich al Tabari, or Great Chronicle of Tabari, who died in 922 of the Christian era. Thibet is also called Boodhtan, or the region of Boodh, generally written Bootan, Bootant, and the inhabitants Bhoteas. It is also simply called Bhote. It is likewise denominated Barantola, or the right-hand, in opposition to Soongaria, or the left-hand, by the Eluths, or Kalmucks. The natives give it the name of Pue Koachim, or the snowy region of the North.

The following extraordinary report, respecting the sources of the Sutluj and Ganges, has been made to the Asiatic Society of Paris, by Messrs. Saint Martin and Julius Von Klaproth, and inserted in the Journal Asiatique for March, 1823—p. 177--78.

" Les cartes manuscrites offertes à la société par M.

Landresse, que vous venons d'examiner, proviennent du P. Tiefenthaler, que a long tems résidé dans l'Inde. Presque toutes ont paru dans sa Description de l'Hindoustan, publiée par Anquetil Duperron. Comme tout le monde peut en prendre connaissance, votre commission ne croit pas devoir vous en entretenir bien long-tems. Cependant elle pense qu'il n'est pas hors de propos de remarquer, à cette occasion, que la véritable source du Setledj, qui sort du lac Mansaroar, est tres-bien indiquée dans une de ces cartes, et que feu M. Anquetil, l'a figurée sur la carte générale du cours du Gange, et du Gagra, en y conservant les légendes persannes de l'original, dans lequel on lit: *deria Setledg theref Pendjâb reft*; c'est-à-dire, rivière Setledj qui coule vers le Pendjâb.

" On voit par là que la source de cette rivierè etait déja connue en 1784, ou vingt-huit ans avant que M. *Moorcroft* l'ait visitée. L'honneur de l'avoir fait connaître en Europe appartient donc aux Allemands et aux Français, et non pas aux Anglais, qui s'attribuent maintenant tout le mérite de cette découverte. Il faut aussi faire la même observation pour les sources du Gange. Dans la carte du P. Tiefenthaler, ce fleuve sort de *Gangorti*, tandis que tous les géographes anglais ont adopté jusqu'en 1812, l'opinion erronée de D'Anville, qui, d'après les Jésuites Chinois, faisait sortir le Gange du lac Lanka, situé dans le Tibet occidental."

It is to be remarked, that this is not a private but a public communication; not the mere private opinion of some obscure or solitary literary individual, expressed in a memoir, or in a literary journal, but an express public announcement, made by the Asiatic Society of Paris, through the medium of a committee

appointed for the purpose of examining the claims of the English to the merit of the discovery of the sources of the Sutluj and Ganges, and as publicly declaring to the world, but especially to the people of France, and Germany, that we, the English (British) have no claim whatever to the honour of such discoveries, but that, in justice, the French and Germans, and they only, are entitled to that honour.

This can proceed from nothing else than a mean jealousy, a deep-rooted antipathy and inward grudging with which the minds of the Continental literati seem to be possessed. This spirit of Continentalism, (for we can call it by no other name,) is always showing itself on every occasion where the commerce, or literary or scientific fame of our country is concerned. They cannot bear that we should have pre-eminence in any thing—it gives them pain. Hence the various indications of this feeling that have of late appeared in the French and German journals and reviews. This last communication from the Journal Asiatique is among the most glaring proofs of it that has yet appeared. Fair and candid criticism, as it developes mental talent, and gives birth to multiplied discussion, and more minute and accurate knowledge, ought to be encouraged and applauded. To every liberal and unprejudiced mind, such a species of criticism is acceptable. It is a matter of no consequence to minds thus disposed, where and by whom any addition is made to the common stock of human knowledge. Their motto is the sentiment of the poet, uttered by Dido—

Tros Tyriusve mihi nullo discrimine agetur.

This rules their heart and regulates their conduct, in

awarding to every literary or scientific discoverer his due meed of applause. But when attempts are thus publicly and avowedly made, to deprive merit of its justly acquired honours, and for no other reason but because these honours have been won by *our countrymen*, it is time to speak out and assert *their* just claims. What! Are those men who pierced the rugged defiles, climbed the steep ascents, and scaled the lofty ridges of the Heemalleh, and stood on higher ground than was ever trod by a Saussure, a Condamine, or a Humboldt,* to be thus deprived of the legitimate reward of their toils, in order that their laurels may adorn the temples of Frenchmen and Germans? When we are informed by a self-important society at Paris, who view themselves as the representatives of the Continent, and as speaking its sentiments, that we islanders, (to use the phraseology of the late Emperor Napoleon,) have no title or claim to the honour of discovering the source of the Ganges, or spring head of the Sutluj—that we have been anticipated in both these by a Frenchman and a German 40 years since, it is the duty of those of our countrymen, who are acquainted with the subject, to step forth and assert our claims.

This task, we hope, has been in some measure already anticipated in the course of this memoir, though without the smallest view of asserting our countrymen's rightful claims, as the *exposé* of the French Journal Asiatique

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* Lieutenant Gerard, in 1812, ascended the mountain Tarhigang, North of Shipke, on the opposite bank of the Sutluj, to the height of 19,411 feet, or 118 feet higher than what Humboldt attained in his ascent of Chimborazo. Captain Webb crossed a pass into Chinese Tartary 18,870 feet in height—an elevation equal to that of Cotopaxi.

had not then come to hand. To repeat, therefore, what has been already said, would be *opus operatum.* We would only put the following queries to the learned reporters:—Were they, or were they not, ignorant of Captain Hodgson's printed narrative of his journey to the source of the Ganges? If they were, was this ignorance the effect of carelessness or inability? Not the latter, we are certain, and if the former, it is inexcusable ignorance. Did not a small abstract of Captain Hodgson's visit to the source of the Ganges make its appearance, several years since, in the Asiatic Magazine of London, and was not this accessible (at least) to the literati at Paris? Did not his printed narrative appear in the Annals of Philosophy for July and August, 1822? Was not this scientific journal also known to the Savans at Paris, at least as much so as the Annales du Chimie are to us? Was not the 14th volume of the Asiatic Researches, containing a *compte rendu* both of his visit and of his trigonometrical operations among the Heemalleh mountains, reviewed, and that at great length, in the *Revue Encyclopedique* for March and April, 1823? If they shall reply, that they were quite ignorant of all these facts, then we must again pronounce it most glaring and inexcusable ignorance. If they, on the other hand, shall acknowledge that they were perfectly acquainted with the fact of Captain Hodgson's visit to the place in dispute; then we again demand how, in the very face of such a well known document, they have had the hardihood and effrontery to come forward with a deliberate falsehood, deny Hodgson's claim, and affirm that we have neither right nor title to the honour of such a discovery? The only ground on which they can make a reply is, that Tiefenthaler was at Gangoutri

long before either Fraser or Hodgson had visited that place. We freely grant them the full benefit of a prior visit to that celebrated shrine of Hindoo worship, but we deny their conclusion; namely, that because he visited that place, *ergo*, he visited the spring head of the Ganges. The conclusion is illegitimate, being more than the premises will warrant. Do they believe, on Tiefenthaler's authority, that Gangoutri is the actual source of that stream? If they do, it proves both their own ignorance and that of their master. We must tell them, if they know not better, that Gangoutri is fully 11 miles, by the course of the stream, from the source of the river in the great snowy bed that conceals its infant waters; and we must tell them, farther, that till they can prove that Tiefenthaler not only visited Gangoutri, but traced the holy stream upwards to its source; actually visited its snow covered streamlet; measured its breadth; ascertained its depth at the place where it first appears to the view of man; and kissed Mahadeva's icy locks;* they have neither part nor lot in the honours of that discovery.

We have again to demand, since Tiefenthaler, in their opinion, actually visited Gangoutri, how came he, in the name of wonder, to be so grossly erroneous respecting its latitude, as to place it more than 140 English miles to the N. of its true parallel, and 1.35 W. of its true longitude, as determined by astronomical observations, carefully made by Hodgson and Herbert? How came he to place Sirinagur North of Hurdwar,

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* The Bramin who accompanied Hodgson to the place where the Ganges first emanates, from under a snowy arch, imagined that the pendent icicles were the hairs of Mahadeva.

when it is almost due East? How came he to make no observations to determine the latitudes either of Sirinagur or Gangoutri? In fine, to be so erroneous in his bearings as to mislead Rennel himself in the positions and bearings of these places relatively to each other.

The fact, however, is, that Tiefenthaler never visited Gangoutri. We have the express authority of his own correspondent and editor for this, Anquetil du Perron himself:—" D'autant qu'il n'a pas été lui-même à la source du Gange, que présente sa carte." *

From Tiefenthaler's own statement, it appears that the route above Hurdwar was not surveyed with a compass. Respecting the route from Hurdwar to Deuprag, he says so expressly, and his estimated bearings of these places relatively are exceedingly erroneous. Beyond Deuprag he did not go, and no bearings are consequently made at all for the rest of the way to Sirinagur, Bhadrinath, and Mana. What is the consequence of this? It is, that he has placed Sirinagur W. N. W. of Hurdwar, instead of E. N. E., and Gangoutri 1.18 W. of Sirinagur, when it is 16 minutes E. of that parallel. Could a man, if possessed of science at all requisite for determining the relative bearings of places, and their longitudes and latitudes, respectively and absolutely, have committed such mistakes, had he really visited either Sirinagur or Gangoutri? It is impossible, or otherways we must pronounce that Jesuit Missionary to have been totally ignorant both of geographical and astronomical science. That he never saw Gangoutri, may be inferred from his own words in

* Bernouilli, vol. II. p. 276.

Bernouilli's translation, where he makes express reference to the reports of others:—

" L'on se trouve enfin auprès du rocher auquel l'opinion trompeuse des Indous attribue la forme d'une tête de vache. *Selon le rapport de personnes judicieuses,* ce rocher est partagé en deux parties; de la fente qu'elles forment, *sort un filet d'eau* (instar stillicidii erumpit aqua) tombant de la hauteur de 3 aunes, dans une fosse qui est au dessous. C'est de cette fosse que les gens puisent dans des flacons de verre, l'eau qu'ils transportent dans les pays les plus éloignés. On ne peut aller au delà de ce rocher, que l'on pourroit nommer la Cataracte du Gange, et il n'est pas possible de remonter jusqu' à la source de ce fleuve. De tems à autre il arrive bien que quelques uns, courant à une perte certaine, passent au delà de ce rocher merveilleux, dans l'idée de pénétrer jusqu' aux montagnes de Kelasch (Cailás,) où on prétend que Mahadeo a sa demeure, et de se frayer par là une voye à la félicité éternelle; mais ces gens périssent, soit par les dévalemens des neiges, soit par le froid ou par la faim." *

Had he really seen Gangoutri, and visited what is vulgarly, but whimsically, denominated the Cow's Mouth, would he have used the expression " *selon le rapport de personnes judicieuses;*" or the other phrase, " *sort un filet d'eau.*" There is no cataract whatever at Gangoutri, nor any rocky cleft, whence the stream rushes down a fall of three ells, and appears like a silver thread of water. The river, indeed, has a great continuous descent all the way from the great snowy

* Bernouilli, vol. I. p. 150.

bed to Gangoutri, amounting on an average to 316½ feet per mile, but no perpendicular fall. Beyond Gangoutri, indeed, about two miles, a succession of cataracts commences; and beyond these, on the second day's journey, is a fall of twelve feet. Not a word occurs, in Hodgson's tour, of any large, deep, and expanded basin, into which the stream falls, as reported to Tiefenthaler. He seems merely to have heard, to have believed, and repeated the silly and stupid tales of Hindoo devotees and pilgrims, and the absurd fictions of the Purans. Had he really been on the spot where such wonders are currently reported and believed to be seen, he could have instantly detected the absurdity of the fancied form of a cow's mouth, and seen nothing but those physical phenomena common to all rivers placed in similar local circumstances, but only in a higher degree of sublimity, wildness, and dreariness here, than in most other streams, rapidly descending mountain slopes. Having clearly shown, from Anquetil du Perron's own express words—from Tiefenthaler's gross errors in the bearings and relative positions of Hurdwar, Deuprag, Sirinagur, and Gangoutri—from his notorious mistake in the longitude and latitude of this last mentioned place, and from his own words in Bernouilli, quoted above, that he never was at Gangoutri, never saw the source of the Ganges, it is too much to be told, and to be endured, indeed, in the face of such complete evidence on the side of our scientific countrymen, and the total want of such on that of the German Jesuit, that he, and he only, discovered the sources of the Ganges—that all the laborious toils experienced in climbing the steep ascents of the cloud-capt Himalaya, in order to investigate its source; and all the expense

incurred by the British Government to set on foot the investigation, and render it successful, only terminated in discovering a fact known long before to the French and Germans, by the previous labours of a German Jesuit, and the learned researches of a French oriental antiquarian. In short, that the whole undertaking, on our part, was a mere *opus operatum*, and that, but for the report drawn up and presented to the Asiatic Society at Paris, and published in their Journal, we would have assumed the whole merit of the discoveries long since made by Tiefenthaler and Du Perron. But we have still more to add, and it is this: that even granting them the full benefit of their own assertions, and granting also that our countrymen, by their discoveries, only confirmed a truth known long before, the source of the Ganges still remains to be explored. In strictness of speech, the source of a river is its most distant spring head. The Ganges is composed of two main branches, the Bhagyretty and the Alucknundra. The former is the lesser branch of the two. The source of the Dauli, or larger branch, has not been yet visited, that only of its inferior branch, the Vishnu Ganga, being yet discovered. At Bhairo Ghati, the Bhagyretty is composed of two streams; the Bhagyretty, properly so called, and the Jhannevie, or Jahnee Ganga. This confluence is about ten miles below Gangoutri. Now, the Jhannevie branch is, by the consent both of Fraser and Hodgson, a larger and longer stream than that which comes from Gangoutri. "Though the Bhagirathi is esteemed the *holy and sacred Ganges*, yet in my opinion," says Hodgson, "the Jhannevie is accounted to be, and I think is, the larger stream."*

* Asiatic Researches, vol. XIV. p. 90.

Now, the source of the Jhannevie has not yet been visited. Its course has been traced four days above Bhairoghati, to Neitung, a village on the frontiers of western Thibet, where it is still a large stream. Its source consequently being within the Chinese territory, in the district of Tungsah, a dependency of Chaprong, neither has, nor can be visited, on account of the jealousy of the Chinese, which forbids access to all strangers into their dominions. The sources, therefore, of these two branches having not yet been visited, we may infer that, in strict geographical accuracy, the source, or most remote spring head of the Ganges, has not yet been visited. Now, if this is granted to be the case, and granted it must be, what is to become of the pretensions so vauntingly advanced in behalf of Du Perron and Tiefenthaler, who never saw any of the sources of the Ganges whatever. Our countrymen have discovered two of them; namely, those which, in popular account, and in agreement with their own mythology, but not in strict geographical accuracy, are esteemed its sources—those of the branch that runs to Gangoutri, and of that which passes by Bhadrinath. We have said this merely on the ground of *their own assumption* that Tiefenthaler really visited Gangoutri, and consequently discovered the source of the Ganges, in order to show that, even if this had really been true, yet the real, and therefore the most remote source of that celebrated river, has not yet been discovered; and that, in strict propriety of language, and to speak with geographical accuracy, the source of any river, composed of a multitude of streams, cannot be said, with strict truth, to be discovered, till that river has been traced up to its most distant head, and remotest spring.

Respecting Tiefenthaler's claim to the discovery of the source of the Sutluj in the Mansaroar lake, it is to be observed, that his information on this point was not personal, but solely derived from a native messenger dispatched by himself to the spot, and who gave him most erroneous views of the lakes and their effluxes. Though the information thus obtained, corrected the pre-existing error of the Ganges flowing from the Mansaroar lake, and substituted the Sutluj in its place, yet he himself adhered to the old opinion, and discredited the report of his own messenger, though the Sutluj is still marked on his map as flowing out of the said lake, instead of the Ganges. We now ask the reporters, How came this so highly-lauded German to affirm, that two rivers, namely the Sutluj and Sanpoo, issue from the Mansaroar lake in perfectly opposite directions—a thing physically impossible, if the local circumstances of that lake be considered? Had it been placed on a neck, or isthmus of high land, between opposite ranges of mountains, and rivers flowing from these ranges into it in opposite directions, and the land sloping from the lake to the S. E. and N. W., the thing might have been not only possible, but probable, supposing the lake to be a large deep hollow, and sending off its surplus waters in these opposite directions. But as the lake is shut in on the S. E. by the lofty converging angle of the Caillas and the Himalaya, the thing is physically impossible, and its only outlet can be on the N. W. How came he to derive the Gogra out of the Lanken or Rawanhrad lake? How came he to place these lakes so high as 36 N. L., or 350 miles N. of their true position? When they shall have proved Tiefenthaler's errors to be truths—that one is equal to

two—that verbal report and ocular proof are of equal value—that two rivers can flow out of the same lake in directions perfectly opposite—that, in addition to this, the above-mentioned lake may have a lateral outlet—that, consequently, such a phenomenon is by no means to be classed as hitherto among the impossibilities of nature—then, and not till then, shall Englishmen be prepared to concede their claim of prior discovery.

Respecting Du Perron, it is needless to say any thing, he being the mere publisher of Tiefenthaler's discoveries—his map being wholly grounded on that gentleman's materials. It is a poor thing to claim honours from the discoveries of another! The matter in dispute is so plain, that it needs but eyes—eyes not utterly blinded by national vanity and continental prejudice—to see it clearly. It would have been but justice in these reporters to have remembered the old adage, "*Suum cuique tribuito*," and to have, therefore, if they were to report at all on such a subject, assigned the palm to Hodgson and Herbert, and not to Du Perron and Tiefenthaler.

Let us reverse the case, and suppose the French Government, in India, to have enjoyed the same ample means for the extension of geographical science in that extensive region, and to have used them liberally for that very purpose, and to have published a *compte rendu* of these discoveries; and suppose, further, that an Asiatic Society had existed in London, and to have appointed two of their most respectable members to draw up a report concerning the truth and value of these discoveries, and that these reporters had declared that they were of no value, and that they had been anticipated by some such person as Tiefenthaler, whose

materials had been wrought up into the form of a memoir by some Englishman. We now ask, what would have been the feelings of the French and Continental Literati? Would not every Journal, Review, and Bibliotheque have been put in requisition, and enlisted in the service to refute the charge, vindicate their claim, assert their right, to the honour of prior discovery? Would they not have exclaimed "*cum una et consentiente voce*" against the injustice, the partiality, and the prejudice of the British? Would they not have said, that, as the British had already monopolized the commerce of the world, they also by such conduct plainly showed their ardent and selfish wish to monopolize its literature and science? If such would have been their feelings, can they blame the expression of similar feelings in us, when they have declared, as from the *tripos*, that our countrymen, and we, as represented by them, after all their laborious exertions in the cause of science in that region, have no claim, no right, no title, to the credit of such discoveries?

The subsequent part of the report does not materially affect the cause in dispute—they only say that Moorcroft was wrong in denying that the Mansaroar lake had an outlet. We think that they are right, but as they have served themselves heirs to Tiefenthaler's discoveries, they must take also the subject with its incumbrances. Since they admit the truth of an outlet to that lake, they must make it to have three outlets—two at ends directly opposite, and one on the side. One would think, that, in these circumstances, a third discharge was wholly superfluous—the two, in all conscience, being quite sufficient for the purpose. The report concludes with informing us that the Tibetian name of

the lake in question is Mapin-mou, and not Mapana, as the Lamas have spelled it. It may be so; we cannot dispute it, not being Tibetian scholars. We would advise the learned reporters to continue their studies on subjects more honourable to their character, and more useful to the interests of literature and science: the one in prosecuting his very learned and ingenious inquiries into the Cuneiform characters of the Persepolitan inscriptions, and show the literary world that he has succeeded in dispelling the mists which have hitherto enveloped that interesting subject, and which the successive labours of a Tychsen, a Heeren, and a Grottefende, have laboured vainly to remove; and the other to finish his grand works upon the literature and languages of Asia, and on China and Chinesian Tartary. Such labours, they may be assured, if felicitously executed and successfully terminated, will secure them just and honourable fame, and will rear for each a monument—

> "——quod, nec Jovis ira, nec ignis,
> Nec poterit ferrum, nec edax abolere vetustas."

We shall conclude this discussion with a Table, showing the latitudes and longitudes of the source of the Ganges, Gangoutri, &c., with their elevations, in English feet, above the sea, as given by Hodgson and Herbert, in their printed survey.*

		Feet above the sea.
Termination of the route on the great snow bed of the Ganges		14,600
Point where the Ganges first appears to the light of day		13,800
Station near the source of Do.....	30° 56′ 34″ 5 N. L. 79.02.15 E. L.	12,939

* Asiatic Researches, vol. XIV.

		Feet above the sea.
Gangoutri	30.59 N. L. / 78.56.02 E. L.	10,319
Bhairo Ghati, confluence of the Bhagheerathee and Jhannevie	31.01.39 N. L. / 78.51.04 E. L.	8,511
Sukhee, bed of the Ganges	30.59.55 N. L. / 78.41.13 E. L.	7,608
Sukhee village, situated a mile distant from the bank		8,869
Sanga of Lohari-naig, not far below Sukhee		7,389
Bed of the Ganges at Reithal	30.48.28 N. L. / 78.35.69.07 E. L.	6,244
Village of that name, a mile and a half distant		7,444
Confluence of the Bhagheerathee and Billung	30.22.50 N. L. / 78.28.28 E. L.	2,278
Devaprayaga, confluence of the Bagheerathee and Alacananda	30.08.22 N. L. / 78.35.48 E. L.	1,953
Rikikes	30.06 N. L. / 78.17.07 E. L.	1,377
Hurdwar, where the Ganges first enters the plains of Hindoostan	29.56.16 N. L. / 78.09.40 E. L.	1,024
Descent of the Ganges to Gangoutri, distance by the river eleven miles		3,481
Average descent per mile		316½
Descent from Gangoutri to Bhairo Gathi, eight miles below		1,808
Average descent per mile		226
Descent of the Ganges from the snow bed to Hurdwar, including the whole of its mountainous course		12,776
Average descent per mile, on a distance of 120 miles		106½

We understand, by the latest accounts received at Calcutta, that Mr. Moorcroft was still at Ladauk, at which place he had arrived in March, 1822; and was in great favour with the Rajah, from whom he entertained great hopes of obtaining permission to visit Yarkund and Kashgar, and even indulged the expectation of being able, by means of a correspondent at Kashgar, to find a market for British goods in the province of Shensi, in the western extremity of China.

AN ARABIC VOCABULARY, AND INDEX FOR RICHARDSON'S ARABIC GRAMMAR; in which the words are explained according to the parts of speech, and the derivatives are traced to their originals in the Hebrew, Chaldee, and Syriac languages, with Tables of Oriental Alphabets, points and affixes; by JAMES NOBLE, Teacher of Languages in Edinburgh. 4to. *Edinburgh*, 1820. pp. xvii. 118.

IN learning a language, a great deal must necessarily depend upon the execution of the word-book made use of by the student. If the arrangement be simple, the explanations accurate, the derivations correct, and the citations from authors be judiciously selected and plainly translated, its pages will be consulted with profit, and its decisions carry conviction to the mind. If, superadded to these indispensable requisites in all works of the kind which lay claim to the character of being well digested, anomalies be marked, synonymes be distinguished, peculiarities of idiom be noted, and no omissions be made—nothing else, beyond a good grammar and diligent study, will be required to master the intricacies of any system of speech. If, on the contrary, the arrangement be complicated, or more or less loosely observed, if meanings be confounded, the quotations be inappropriate, the derivations be fanciful, and omissions numerous, the progress of the learner will be crippled, his labour will become irksome to him, and will, in all probability, turn out unfruitful. The abandonment of his design will be the almost unavoidable result of his want of confidence in his guide, if no other can be

found more competently skilled to direct him in his difficulties; whereas, in the former case, the pleasurable feeling of successful industry will prove a powerful incentive to the continuance of exertion; for, in the acquirement of a language, as in every other pursuit in which the powers of the mind are exercised, the prosperous issue of our labours tends, in no small degree, to urge us on to the more assiduous prosecution of our purpose.

A dictionary of almost any sort will help an ignorant person to understand that of which he had before not the smallest idea, but it may not convey to his mind that exact shade of meaning which may be necessary for his purpose, or from its defective construction it may lead him quite astray from the native sense of the phraseology which he aims at comprehending; and, withal, it may pass for the very best that can be procured. It is not enough, however, that it be the best, it must be really good, and to be good it must be copious, methodical, perspicuous, and concise. In short, it ought to be a very luminary of guidance, as well as a complete store-house of vocables.* To be scrupulously

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* The drift of these observations will be more distinctly perceived after the perusal of the following humorous anecdote, taken from the London Magazine of April, 1823:—

"About the year 1794, a German, recently imported into Bristol, had happened to hear of Mrs. X., a wealthy widow. He thought it would be a good speculation to offer himself to the lady's notice as well qualified to 'succeed' to the late Mr. X.; and accordingly waited on the lady with that intention. Having no great familiarity with English, he provided himself with a copy of one of the dictionaries I have mentioned; and, on being announced to the lady, he determined to open his proposal with this introductory sentence—Madam, having heard that Mr. X., late your husband, is dead; but coming to the last word 'gestorben,' (dead,) he was at a loss for the English equivalent; so, hastily pulling out his

exact in the adaptation of the words and phrases of one language to the corresponding terms and expres-

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dictionary, (a huge 8vo.) he turned to the word 'sterben,' (to die,)—and there found ——; but what he found will be best collected from the dialogue which followed, as reported by the lady:—

"*German.*—Madam, hahfing heard that Mein Herr X., late your man, is ——(these words he kept chiming over as if to himself, until he arrived at No. 1 of the interpretations of 'sterben,'—when he roared out, in high glee at his discovery,)——is, dat is—has, *kicked de bucket.*

"*Widow.*—(With astonishment.)—'Kicked the bucket,' Sir!—what—

"*German.*—Ah! mein Gott!—Alway Ich make mistake: I vou'd have said—(beginning again with the same solemnity of tone)—since dat Mein Herr X., late your man, hav——*hopped de twig*—(which words he screamed out with delight, certain that he had now hit the nail upon the head.)

"*Widow.*—Upon my word, Sir, I am at a loss to understand you: 'Kicked the bucket,' and 'hopped the twig!'——

"*German.*—(Perspiring with panic.)—Ah, Madam! von—two—tree—ten tousand pardon: vat sad, wicket dictionary I haaf, dat alway bring me in trouble: but now you shall hear—(and then, re-composing himself solemnly for a third effort, he began as before)—Madam, since I did hear, or wash hearing, dat Mein Herr X., late your man,—haaf (with a triumphant shout)—haaf, I say, *gone to Davy's locker*——

"Further he would have gone; but the widow could stand no more: this nautical phrase, familiar to the streets of Bristol, allowed her no longer to misunderstand his meaning; and she quitted the room in a tumult of laughter, sending a servant to show her unfortunate suitor out of the house, with his false friend the dictionary; whose help he might, perhaps, invoke for the last time, on making his exit, in the curses—'Udswoggers, Boblikins, Bublikins, Splitterkins!'"

These four concluding words require explanation. They are to be found in many German and English dictionaries, as the equivalents of the common German oath *Potztausend.* For the instruction of our readers we subjoin the translations of the same expression which are given in Ludwig's Teutsch-Englisches Lexicon, published at Leipsic in 1765. They are as follows:—gemini! O gemini! bodikens! boblikins! udds-niggers! udds-buddikins! gudds-bod! by cox-nouns! by cox-bones! Among the meanings of *sterben,* in the same edition, are found—*to kick up your heels—to tip off—to tip over—to tip over the pearch.* Such delectable slang is not entirely banished from such works even at the present day.

sions of another, and at the same time to be clear and logical in the definition of ideas, and acute in distinguishing the gradations of thought, as well as copious in the adduction of meanings, and precise in subordinating the more particular and unusual to the more general and common significations of words, constitutes, in our comprehension, the very perfection of the phemigraphic* art.

Phemigraphy is an art which has never yet been sufficiently explored, but which already ranks among its votaries names of the highest note. It had long been considered a field unfitted for the display of genius till its claims were asserted by men of reputation. Grammar, which had long usurped an undue proportion of

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* From φημις *verbum*, and γραφη *descriptio, commentatio*. Under the term Phemigraphy we would class Lexicography, which is the most general term hitherto used in our language; but, from its near connection with the word Lexicon, it is not sufficiently general for our purpose, as it seems to apply to Lexicons alone—whereas, under the term Phemigraphy, we would include every species of explanatory catalogue of words, whether known by the appellation of Word-book, Lexicon, Dictionary, Vocabulary, Glossary, or Nomenclature. Crabbe, in his English Synonymes, makes Dictionary the general term, and ranks all the others as species under it; omitting Word-book, perhaps, because it is not found in Todd's Johnson as an element of the language, although it is met with as the equivalent to both Dictionary and Vocabulary in the explanation affixed to these words, and is the only true English term in the whole list. But it appears anomalous to consider Lexicon a species of the genus Dictionary, while Lexicography is defined to be the art or practice of writing dictionaries. We prefer, therefore, the word Phemigraphy to express the genus, including under it all the varieties already mentioned, and we consider its conveniency a sufficient authority for its adoption. Only three of these terms are to be found in the Dictionnaire Universel des Synonymes de la Langue Française, published at Paris, in 1818, and none of them are inserted in Eberhard's Synonomisches Handwörterbuch der deutschen Sprache, printed at Berlin in 1821.

the attention of the learned, is now viewed as demanding only second-rate abilities, and Phemigraphy is esteemed her elder sister. We are not aware that it has ever been taught as a separate branch of knowledge, but we are fully of opinion that it deserves to be so. It has scarcely been deemed worthy of the name of an art, and nevertheless it is now universally acknowledged to constitute the most important department of philology. The business of the Phemigraphist is to unfold to the reading portion of mankind, the sense of the visible representations of those articulated symbols of thought, which either have been or are now current among the individuals of any particular nation, the knowledge of which could not otherwise be obtained but by oral communication. His object ought to be, to gather into one common receptacle the scattered elements of language, to present them in such a shape as to fit them for the use of the uninstructed; leaving, however, their classification and inflection to be determined by the grammarian. Utility ought never to be lost sight of; and, consequently, theory ought never to be admitted as authority, where prudence dictates that silence should be observed. "Nihil discendum, quod nescisse rectius fuerit," was the sentiment of Pliny,* and ought to be the motto of every Philologist.

When it is recollected what an endless variety exists in the vehicle of thought, both in spoken and written language; how dissimilar in capacity and in quickness of perception are the minds of similarly edu-

* Lib. III. Epist. 3.

cated men; and with what obstinacy, erroneous conceptions, once acquired, dwell in the memory and mislead the reasoning powers, it must be evident to all, that the want of any of the qualifications above enumerated as excellencies in the Phemigraphist, must stamp his performance as comparatively incomplete, and detract, very essentially, from the utility of the work. True it is, that such a combination of qualities almost never occurs in the same individual; and the first Phemigraphist of a language is precluded, by the drudgery of his task, from arriving at the perfection contemplated by his successors; yet they, on the other hand, are justly blameable should they content themselves with his limited stock of information, and not endeavour to improve upon what has been already done, if any thing has been omitted or but imperfectly detailed.

That branch of Phemigraphy, which has received the name of Lexicography, includes under it the whole of those works in which a complete explanation of all the words, in any particular language, is to be met with. The number of those who are properly qualified for a task of this kind is very limited, and the reason is obvious. Talents of the highest description, united to a most perfect acquaintance with the whole range of authors in the language treated of; a nicely discriminative perception of the adaptation of language to the full and distinct expression of ideas, or, as it may be called, the conformity of words to the nature of things, combined with a fine relish for the elegancies of composition; the most persevering industry in the collection of materials, added to the most thorough command over the imaginative faculty, are all constituent parts of the character of a good Lexicographer. With all this, it is only

when the language explained, as well as the interpretation affixed, is the native idiom of the compiler of the dictionary, that his labours have been crowned with success, or have been rewarded with general approbation. We speak designedly in the singular number; because, although, in several instances, the compilation of such works has been a national undertaking, we can discover no good reason for not classing them with the performances of individuals who have not committed greater errors than the learned societies under whose auspices they were published. The *Vocabulario della Crusca*, and the *Dictionnaire de l'Académie Française*, are the most celebrated dictionaries of the kind alluded to, but they were compiled by Purists, not by Lexicographers. The literary rebellion now raging in Italy, against the authority of the former, is a confirmation of our opinion, and the character of the latter has been pretty accurately defined in the following passage, extracted from the Discours Préliminaire, appended to the last edition of the work:—"Le Dictionnaire de l'Académie Française ne pouvait pas *être très bon*, il ne pouvoit pas non plus être très mauvais, il fut médiocre, et c'est ce qu'il pouvait être." Among unilingual dictionaries, the Kamus, or the Ocean, deserves to be mentioned. It is the production of a single individual, and although consisting of nearly 2000 folio pages, printed in two volumes, in a small type, it is only the abridgement of a much larger work, in *sixty volumes*, by the same author, and which he denominated the Lami. The dictionary of the French Academy dwindles into insignificance when compared with such a work.

The task of explaining the terms of a foreign tongue

calls for the employment of equal ability, with much higher literary acquirements, and failures have been more numerous. There are two distinct purposes to which such a dictionary may be made subservient. It may be compiled to enable the student to understand the written compositions of the authors who have published their works in any particular dialect; or it may be intended to fit him for holding conversation with those whose mother tongue is the dialect in question. The former is the avowed aim of every work of the kind that we have seen—the latter, though ostensibly the design of many, can be accomplished by none with which we are acquainted. It is evident, that the mode of construction must be materially influenced by the object of the compiler, in the execution of his work, and that, what in the one case it would be highly proper to insert, would in the other appear in many instances completely out of place. To effect the first mentioned purpose, the words may be arranged in families, and archaisms ought not to be omitted: to the accomplishment of the latter, both these things are absolutely incompatible, as an alphabetical arrangement is the only one admissible, and familiar expressions and technical terms may be most judiciously introduced. A sober attention to etymology will, in all likelihood, help the student to comprehend the full import of an author's language, and assist him in translation; but if the slightest attempt be made to speak by etymology, a hudibrastic jabber will be produced which an explanatory dictionary will not always make intelligible. It ought ever to be borne in mind, that, to read, to speak, and to write any language, are quite distinct

acquisitions, and that a knowledge of one does not always include in it a knowledge of any other.*

The opinion is very prevalent, that he who can lay open a foreign tongue to his countrymen, is fitted to explain his own language in terms of that foreign tongue; but the conclusion is drawn by those who are ignorant of the difficulties of either undertaking, and it is taken on trust by the unreflecting portion of the well-informed. The consequence is, that, as authors and editors are frequently more attentive to the improvement of their finances than to that of the works they send forth, and as booksellers are more commonly mere men of business, rather than men of literature, as is befitting their occupation, the belief is cherished, that a dictionary which does not consist of two parts, is not so good as one which has them; or, to speak technically, that a reversed vocabulary is an indispensable appendage to every bilingual dictionary. Adam's Latin Dictionary is a signal instance of the evils resulting

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* To be able to write, necessarily implies ability to read, but the reverse of the position is false, and there is no other necessary connection between these three varieties of communicating ideas except the one now stated. It follows, that any language which is not the mother tongue of the learner, may be very accurately acquired without ever writing a word of that language, and hence the writing of Greek and Latin exercises is just so much time and labour lost to the person who never intends either to speak or to write these languages. That to dispense with them altogether, would go to overturn the present mode of tuition, is undoubtedly true, but would this endanger the stability of society? Certainly not. That the practice is of old standing, is an unquestionable fact, but Mahometanism is more ancient than it. We shall, however, comply with the prejudices of our antagonists, that our argument may be fully understood, and express it in Latin—Laus est, non docuisse diu, sed docuisse bene.

from this Gothic prejudice on the part of booksellers and editors, and Richardson's Persian Dictionary is an example of the still more unaccountable operation of the delusion in the mind of the compiler. Golius, in his celebrated Arabic Lexicon, pursues a much more rational method, and modestly appends to his work an Index, which he designates *Index Latinus copiosissimus qui Lexici Latino-Arabici vicem explere possit.* Wansleb, the editor of an edition of Ludolph's *Lexicon Ethiopico-Latinum*, has most judiciously attempted nothing more than Golius.

The Abbé Alberti, in his *Grand Dictionnaire Français-Italien*, has, we think, pursued the safest course of conduct which any single individual can adopt in compiling such a work. He has amalgamated the Della Crusca with the Dictionary of the French Academy, and has produced a very respectable performance. The most unobjectionable plan, however, that can be resorted to in constructing a reciprocating dictionary in the living languages, is that which was acted upon by Corman and Manni—the one a Frenchman and the other an Italian—who, in their *Dictionnaire Français-Italien*, divided the labour between them, each explaining the language of the other. The respective merits of these different methods, will be more distinctly appreciated when it is considered, that the reciprocating divisions of a word-book cannot be compiled at one and the same time, and that the mere transposition of the words and phrases to be found in either part of the work will not produce the other. That both divisions may be well executed, the compiler must have equally the command of both the languages he uses, otherwise one-half of the performance will be very inferior to the

other, and this is what is most commonly observed to happen in almost all bilingual reciprocating dictionaries. If this be the case when only two languages are employed, the chances of success in conducting such works, when three or more languages are included in the plan, must be diminished according to their number, or the more or less affinity subsisting between their elements. The consequence is, that there are no good trilingual reciprocating dictionaries.

As a vocabulary is generally a work of smaller compass than a dictionary, it does not require the same extent of qualification in the compiler; but, for the very same cause, a greater degree of accuracy is expected to exist, and yet it very often happens, that the pains bestowed upon its compilation are in the ratio of its bulk. Every initiatory book ought to be drawn up with care, and when a vocabulary is intended to serve the purpose of an explanatory index to the grammar of a foreign tongue, its accuracy ought to be unimpeachable; there should be no deficiencies, neither should there be any superfluous matter, and the strictest attention ought to be paid to obviate any difficulty in consultation. The work under review belongs to the last mentioned class, and is not free from many and weighty objections on the score of execution.

The generality of our readers must be aware, that in all Arabic Dictionaries and Vocabularies, the root of the verb, or the third person masculine singular of the preterite tense, is to be looked for, and not the infinitive, as in English, and in most of the other European languages. The plain translation of such a root will necessarily be the third person singular of the English preterite, and this is what Richardson invariably gives

in his Arabic Grammar, but Mr. Noble uniformly uses the English infinitive as its equivalent throughout the Vocabulary. Although this is undoubtedly a very great blemish in the work, it cannot be regarded as quite an unpardonable fault, since many of Mr. Noble's predecessors in the phemigraphic art, have fallen into the same error, and he has therefore precedent in his favour.

The practice of Hebrew lexicographers, who, along with Hebrew grammarians, have been accused, with some appearance of justice, as being punctilious about trifles, is in this respect very loose. Parkhurst, in his Lexicon, always translates the root, which is the same in Hebrew as in Arabic, by the English infinitive; and Taylor, in his Concordance, almost invariably commits the same oversight. The great Buxtorf, in his *Lexicon Hebraicum et Chaldaicum*, uses either the third person singular of the Latin verb, or the infinitive indifferently, and uniformly the latter in his *Lexicon Chaldaicum Talmudicum et Rabbinicum*. Trommius, in his Concordance to the Septuagint, follows neither of these methods, but always renders the Hebrew root by the first person singular of the present of the indicative of the Latin verb. The same part of the Greek verb being inserted in conformity to the common custom in Greek Lexicons, makes his translation of the Greek perfectly analogical. Stephens in his Thesaurus, Scapula, Schrevelius, and Schleusner, in their Greek-Latin Lexicons, and Ewing and Jones, in their Greek-English Lexicons, agree with Trommius in this respect. Weigel, in his *Neugriechisches Teutsch-Italiänisches Wörterbuch*, regularly translates the first person singular of the present in Greek, by the corresponding part of the German

verb, and by the infinitive mood in Italian; while, in his *Teutsch-Neugriechisches Wörterbuch*, the same part of the Greek verb is given as the equivalent to the German infinitive. Planche, in his *Dictionnaire Grec-Français*, is no better, for he, in like manner, makes the French infinitive the equivalent to the Greek present of the first person; and Court de Gebelin, of whom better might have been expected, commits the same error in his *Dictionnaire Etymologique de la langue Grecque*. This is the uniform practice, in every French phemigraphic work upon the Greek language, which we have examined; and Nugent has caught the infection, in his Port Royal Greek Primitives. This absurd custom is exceedingly common among French phemigraphists, for Ruphy, in his *Dictionnaire Abrégé Français-Arabe*, subjoins the Arabic root to the French infinitive; and De Sacy is equally inattentive to consistency in his *Grammaire Arabe*. The celebrated Pocock, likewise, is very faulty in this particular, and seems to have prescribed no kind of rule to himself in translating the verbal roots of oriental languages in his valuable works. Golius,* Castell, Schaaf, and Ludolph, in their respec-

* Dr. Mason Good, who, whatever merit he may possess as an elegant translator, can lay no claim to the character of an accurate philologist, in his translation of Job, makes Golius commit the inconsistency which we have reprobated at such length, and of which he is not guilty. To give one instance out of many, at p. 270, he says "بهش imports, as Golius has justly rendered it, *apprehendere*, vel *apprehendere velle, nec capere aut retinere rem; Extendere manum ad aliquid capiendum.*" The true rendering of Golius is, as may be seen by referring to his Lexicon, apprehendit vel apprehendere voluit *rem*, nec cepit aut retinuit—Extendit *manum ad aliquid ut caperet.* Besides this, the Doctor seems not to have thought it at all necessary to preserve uniformity in translating

tive Lexicons, preserve an exact grammatic correspondency between the verbal root and its Latin translation, and thus make good their otherwise indisputable claim to the character of accurate lexicographers. Some

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Hebrew and Arabic roots, and accordingly he sometimes employs the first person singular of the Latin present, sometimes the third person singular of the preterite, and sometimes the infinitive mode. When points are used, there is a beauteous disorder of Syriac and Arabic, and Arabic and Syriac. hamza, or fatha, or medda, or kesra, or damma, or wesla, or gesma, or two at a time, or none at all—it is all one to Dr. Good. The eighty-second verse of the thirty-sixth chapter of the Koran is quoted in full at p. 430, and although consisting of only ten words, there are at least fifteen typographical errors. Whoever it was that corrected the press, it is perfectly clear that he was completely ignorant of the Arabic alphabet, and could not distinguish between *swad* and *mim*, &c. A simple comparison of the quotation from D'Herbelot, as given by Jones in the Syntax to his Persian Grammar, with the few words of the same passage given by Dr. Good, p. 171, will fully confirm the truth of our observations. But the most grievous blunder in the whole book is committed in the following sentence, to be found in p. 366—" the Arabic نه (neh), " ponens, positor, applicator, distributor," is derived from the same root; the verb with the Arabic termination being نهادن (nehaden), " apponere, admovere, applicare, distribuere." ! ! ! Dr. Good may look upon such mistakes as trivial, and wholly attributable to the hurry of printing, but he would most assuredly be very ill pleased were we so far to forget ourselves as to call him the job translator, and ascribe it to an error of the press.

To give a few more instances of the inattention of philologists to philological accuracy—Court de Gebelin, in his *Origine du language et de l'écriture*, is any thing but scrupulous about giving the strict grammatical rendering of the verbs which he cites, and Dr. Murray, in his posthumous work, besides the confusion of roots, imperatives, presents, and infinitives, is not always careful of preserving correspondency in his translations. Michaelis, in his notes to Lowth, *De Sacra Poesi Hebræorum*, preserves consistency so far, as always to give the Latin infinitive as the equivalent to an Arabic root; while Yeates, in his Syriac Grammar, sees no harm in rendering the Syriac root, by the English infinitive, in one line, and by the third person singular of the English preterite in the next.

people may think such things unworthy of their notice; but, we would only ask, would a school-boy be allowed to pass, without reproof, who should translate the Latin, *amavit*, by the English, *to love?* or, in a French and English Dictionary, would it be considered a matter of indifference, if only a few of the French infinitives were rendered by the third person singular preterite of the English corresponding verbs? Although the answer be made in the affirmative, Mr. Noble will not, therefore, be exculpated; if in the negative, then he is clearly wrong.

There is a remarkable want of uniformity, in the practice of lexicographers, as to the part of the verb which ought to be inserted in dictionaries; or, in other words, as to the root of the verb. As in Arabic and Hebrew, so in Syriac, Chaldaic, Samaritan, and Ethiopic, the root is the third person masculine singular of the preterite. In the Greek, both ancient and modern, as also in Latin and Islandic, the first person singular of the present is considered the root, according to the practice of lexicographers; while, in Hungarian and Lappish, * it is the *third* person singular of the same

* Supponunt nempe Ungari, radicem omnium temporum et personarum esse tertiam personam præsentis indicativi, *quod ipsum linguarum orientalium Grammatici faciunt omnes.* Ganander quoque pro radice reliquorum temporum assumit tertiam personam præsentis indicativi. Sed Fielstrom non recte assumit infinitivum et D. Leem minus recte assumit Imperativum. Claritatis causa: Ungari dicunt *él, ád, nyal, (vivit, dat, lambit)* hinc reliqua tempora et personas formant, adjungendo diversa suffixa pro ratione diversarum personarum. Si dicere velint *vivo:* voci *él* adjungunt suffixum *ek* eritque *élek (vivo)* sed indeterminate. Si dicere velint *do,* voci *ád,* adjungunt suffixum primæ personæ *om,* (si subintelligatur accusativus) eritque *adom (do)* nempe, *hanc* vel *illam rem,* atque ita porro de cæteris personis. Joannis Sajnovics Demonstratio idioma Ungarorum et Lapponum idem esse. 4to. Hafniæ, 1770, p. 67.

tense. In Cymraic, on the other hand, it is the third person singular of the future tense, which is said to have been anciently used as the present. In most of the other European languages, the infinitive is regarded as the primitive form. In Hindoostanee, it is understood to be the second person singular of the imperative, and the Sanscrit recognizes neither one nor another of these varieties as the real root, but an uninflected form, which can never be made use of either in writing or in conversation. This is sufficiently perplexing, but the practice of the Chinese, and other monosyllabic tongues, absolutely stultifies the polysyllabilingual theorist.

This want of a common type, in the various languages in use among men, by which to represent the verb, in the various dictionaries of these languages, forms no slight impediment to the study of comparative grammar. The lexicographer not unfrequently finds his labour greatly augmented on this very account; and, in his effort to preserve uniformity, may render his work less serviceable to the student. Meninski, in his Lexicon Arabico-Persico-Turcicum, makes the Arabic bend to the usage of the Persic and Turkish, in which tongues the infinitive is considered the root; and, accordingly, the student will, upon consultation, never find an Arabic root, but the noun of action, which in that language corresponds to the infinitive of other tongues. The various theories that have been formed, to discover the generic form of the verb common to all languages, have hitherto been very unsuccessful, for the very plain reason, that they have all along been rested upon a partial induction of facts. If the infinitive be fixed upon, there are some languages in which

there is no infinitive, as the Arabic and Romaic; and in others, as in English, Dutch, Danish, and Islandic, it is a compounded form. If the first person singular of the present tense be chosen, in many dialects of the Celtic, as well as in the Arabic and its cognates, there is no present tense. If the preference be given to the second person singular of the imperative, Mr. Sajnovics declares the Hungarian and Lappish languages hostile to the arrangement. If the third person singular of the preterite be condescended on, the Sanscrit, Gothic, and Greek tongues, with their numerous derivatives, cannot be made to conform. But our purpose, being not so much to attempt the removal of this obstruction to the study of philology, as to point out its existence, we dismiss the subject, and return to Mr. Noble.

In the introduction to this Vocabulary, it is affirmed that the Arabic extracts in Mr. Richardson's Grammar are plainly analyzed, and full explanations are given in it of every Arabic word that occurs. To prove, in the most satisfactory manner, to our readers, that these assertions are not substantiated, we shall go no farther than the first word of the very first extract found in Richardson. The word is نَآئٍ pronounced *nain.* It is the masculine gender of the participle of the active voice, and is derived from the root نَأَى belonging to the fourth subdivision of the first class of double imperfect verbs. Upon turning to page 140 of the Grammar, we find this identical root, with its future, imperative, and active participle, there given as the example of this subdivision of that class of verbs, and translated by the words, *he retired*—so that we obtain the full analysis of the term in question in the

Grammar itself. It is quite impossible, however, for the beginner to discover this, since no less than 120 pages intervene between its occurrence in the extract alluded to, and its repetition as a grammatical example, else we must suppose the pupil to finish the Grammar before attempting to translate any of the quotations from authors; and for such students the Vocabulary under review was certainly not intended, for it is expressly stated, that, by using it, "the trouble of having recourse to large dictionaries is rendered unnecessary, till the student has made *some progress in the elements* of the language." The learner will very naturally expect that the word is to be found in the vocabulary as it is printed in the grammar, but he will soon discover it to be beyond his power to realize his expectation, for there it is not. He, of course, takes what comes nearest it in appearance, and he reads as follows, under No. 1411, at page 91 of the Vocabulary, "نو نا or نی to rise with difficulty, to rise *against one*, to oppress or bear one down, so that he can scarce rise, to set *as a star*, to go away, to be far off, far removed, to be raw, or under-done, *as flesh*." Which of the three is the real root he cannot tell, for Mr. Noble does not inform him. Whether the three Arabic words be three different roots, or three forms of the same root, he cannot tell, for Mr. Noble is silent upon the subject. Whether the first rendering gives the radical meaning of the root, from which all the others are deducible, he is at a loss to decide; or whether, as there are exactly six distinct and separate meanings, they are to be paired off among three roots, he cannot determine, for Mr. Noble gives no explanation of the matter. If he should

happen to consult Golius in this perplexity, only the first is to be found, having exactly the same letters as set down by Mr. Noble—but there are ten chances to one if he can even find it out in Golius. If he possess a copy of Willmet's Lexicon to the Koran, he will more readily find the root he is in search of, because it is the first mentioned under the letter ن, and although different in form from any mentioned by Mr. Noble, still the correspondency of the meaning may at last lead him to the truth. Here, therefore, at the very outset, there is neither plainness of analysis nor fulness of explanation, but the very reverse of both.

We have thus pointed out one source of information, to which the student might have been directed, with the utmost propriety, in this particular instance; and we shall point out another, of which Mr. Noble ought to have availed himself, in compiling his Vocabulary. It is the Carmen Tograi, published by the celebrated Pocock, at Oxford, in 1661, to which he has added a complete praxis of all the words to be met with in the course of the poem. From this book the extract already adverted to, along with six others interspersed throughout the Grammar, are taken. The second word of the second extract is not to be seen in the Vocabulary, any more than the first of the first, and ought to have found a place, the more especially as it is a compound not to be got in a dictionary, the composition of which is, however, explained at page 57 of the Grammar, to which, therefore, the pupil should have been referred. The third word from the end of the third extract from Tograi, page 45, is inserted in the Vocabulary as No. 165. This is one of the few words to which Mr. Noble has affixed the vowel-points, for not above one in fifteen

are so printed. The derivation of the word is correctly stated, but the pointing is altogether erroneous. A damma is placed above the medial radical, as also upon the alif of the imperative. This verb, however, being one of those which have a guttural letter as their medial radical, retains the fatha which belongs to it in the preterite, and the damma of the formative letter will, therefore, be replaced by a kesra, so that, instead of u s h u b, it ought to be i s h a b. The fourth word of the fourth extract is not to be found in the Vocabulary, and two other words, one a noun in the dual number, and the other a verb in the aorist, are omitted, although their roots are inserted. The third word of the fifth extract, is inserted twice over in the Vocabulary, as Nos. 354 and 355, as if these two had been distinct terms, whereas they are radically one and the same. To make them appear, however, as dissimilar as possible, care has been taken to point the first contrary to all rule and precedent in the language, and no points have been affixed to the second. The commencing word of the sixth extract has not been so fortunate as to meet with the same attention, for it is not to be found. No. 887 occurs in the seventh and last extract from Tograi, and is an instance of an accusative being passed off as a nominative. The verb which governs it is not, however, to be found in the Vocabulary in the form in which it occurs in the passage referred to, although Pocock gives it, and De Sacy* makes express mention of the peculiar anomaly of its formation, but the root from which it is derived is given

* Grammaire Arabe, tom. I. p. 159.

under No. 76, where we meet with a form of the future, which is recognized neither by the canons nor by any dictionary, the medial vowel not being kesra, as Mr. Noble marks it, but damma. Thus, in the examination of fourteen short lines of poetry, almost the same number of errors and omissions have been detected.

In an extract from the Koran, quoted at page 154, and comprizing nearly the whole of two verses from the eleventh *surat*, or chapter, at least four words are unexplained by Mr. Noble. To give only another example of the omissions we have observed:—in the long extract from Abu' l' Pharage's History of the Dynasties, inserted at the commencement of the article upon the verb, and expressly designed to exercise the pupil upon that part of speech, there are ten verbs, or verbal forms, not to be met with in the Vocabulary.

Had no other faults, than those already mentioned, been observable in the compilation under review, we should not, in all likelihood, have thought it worthy of animadversion; but the catalogue is large, and the errors grievous. No. 56 is one of the pointed words, and is given as a plural; but there is no such plural in the language. Mr. Noble will find the correct form in the Grammar itself, as the example of the twentieth form of the irregular plurals. No. 950 is another plural, and is derived from a singular, with which, according to Golius, Castell, and De Sacy, it has no connection. The last example but one, given in the Grammar, page 29, or No. 915 *of this index*, is its proper singular, the plural of the one inserted in the Vocabulary being the nineteenth form of Richardson. No. 960 is also a plural, according to Mr. Noble, but no such form of the plural is known to any grammarian, and Golius

and Castell both give it as a singular form. It is also the name of an angel, or messenger, of whom something may be learned by consulting the seventh chapter of the Koran. The word in question is nothing else than an active participle in the singular, used as an adjective, and that of which it is said to be the plural, is a substantive noun signifying *peace*. No. 1256 presents a strange jumble, for, what should have been called a plural, is given as a variety of its singular; and, both being translated in the singular, the student has no means of discriminating them. Some plan must, doubtless, be adopted by the compiler, to explain this and other peculiarities of his volume to an incredulous pupil. It would be vain to inquire how it is accomplished, but we are curious to know by what rules he accounts for the formation of the plural, No. 1168.

Mr. Noble is, however, far more glaringly wrong in his duals than in his plurals. No. 168 runs as follows;—"اصغيا ن *dual* of صغى Safi, *proper name*; pure; clear; select; just." Here, it will be observed, there is both a prefix and a suffix, but the rule in the Grammar runs—"the dual is formed by adding ا ن to the singular, without any other change;" and, in the few variations from the general rule, mentioned in the note, not one accounts for the prefix in this example. The whole mistake has arisen from an error of the press, unnoticed by Richardson, but which is so easy of detection, that it is astonishing how it should have imposed upon Mr. Noble. The word in question is twice met with in page 185 of the Grammar, and is nothing else than the dual number of the singular given by Mr. Noble, with the article prefixed, the *lam*

of which, however, has been omitted in the second example in which the word occurs. No. 936 is another example of an unaccountable dual form, but manufactured in a different style, as may be seen by referring to De Sacy.* No. 8, is intended to be a comparative, and is called so, but has no right to the name, for the pointing is again, in this case, remarkably erroneous.

From the statement we have presented to our readers of the contents of the Vocabulary, they will be utterly unable to divine why Mr. Noble thought of pointing any of the words inserted in its columns; and, we confess, we are equally unable to assign the reason of his doing so. In many instances in which points are made use of, we have shown him to be wrong; and, in very many others, he is equally unfortunate. It is, however, a very odd thing that he should be liable to censure for the want of them also, but it is nevertheless true, and we shall establish the truth of our assertion by adducing proofs of the fact. By referring to page 24 of this volume, it will be noticed, that the different pointing of the same radical letters makes a very material alteration in the sense of the word; and Mr. Noble, therefore, proves a false guide to the student, when he does not notice this peculiarity in many roots, but simply gives the English, as if the pointing of the root had been invariable. Nos. 232, 641, 1076, 1079, are all so many instances of this neglect on the part of the compiler, which must render the translation of these, and similar roots, particularly harassing to those who have no other assistance than what is afforded by this index.

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* Grammaire Arabe, tom. I. p. 259.

From the points being generally omitted, and the same combination of letters constituting the imperative, the future, or the preterite of the fourth form of the triliteral verb, there is a frequent repetition of the formula, *fut. imper. or* 4th *form of verb, &c.*, and Mr. Noble is under some necessity to express himself in this indefinite manner on these accounts. The pupil is, however, bewildered; yet he cannot be found fault with, if unable to distinguish where there is no visible difference. The blame of obscurity rests wholly with the compiler, and the charge would be a light one, were it not that the information conveyed by the formula is often altogether false, and it happens to be so in those very instances where it might reasonably be expected there could be no mistake. No. 201 is an example in point, since the whole conjugation of the verb to which it belongs is given in the Grammar. The designation of it, is, as usual, *future imperative or fourth form*, but the Grammar most unhandsomely contradicts Mr. Noble, and declares it is not the fourth form, and can only *sometimes* be the future. No. 234 is called the future, or imperative, of the substantive verb, which likewise is conjugated throughout in Richardson; but the imperative it *cannot* be, if we understand the rules of Arabic grammar. No. 232 is also at variance with the Grammar, as Mr. Richardson, along with all other Arabic grammarians, expressly mentions that in this word, and in two others, the *alif* of the imperative is dropt, and Mr. Noble, seemingly not aware of having committed himself, inserts the correct form, as No. 1224, and refers to his own blunder for farther explanation. No. 309 is styled the preterite of the fourth form, or the imperative of the general paradigm used

by Richardson, but cannot be found as either, as it wants the final ا. It is, therefore, a violation of the sixth canon, peculiar to و, and Nos. 10, 70, and 1578, are three more instances of the violation of this canon. It may here be remarked, that Mr. Noble, who seems partial to the use of the formula adverted to, evidently from the desire either of shortening his own labour, or of diminishing the size of his book, appears never to have suspected that it was not complete. To make it so, it is necessary to add the words, active and passive, in most cases where it is employed, as the preterite and fourth form have generally the same letters, although not the same points, in both voices.

The Arabic student, who may cast his eye over these remarks, (and for his use alone were they intended, as by no one else can they be fully understood,) must consider more examples unnecessary to prove our assertion, that the work under review is exceedingly defective, and not at all fitted to accomplish that for which it was intended, *viz.* to help the student to parse the extracts contained in Richardson's Arabic Grammar. There is one great want in this Vocabulary. It is the entire omission of the *c c a*, the *c c g*, the *c c g a*, the *c a p*, the *c a r*, &c.* which render Golius and Willmet so useful to the student; as also of the roman letters, A, I, O, marking the medial vowel of the future, all which contrivances are exceedingly necessary in every phemigraphic compilation upon the Arabic language, as they

* These are contractions used in Arabic-Latin dictionaries, instead of the phrases, *construitur cum accusativo, construitur cum genitivo, construitur cum gemino accusativo, cum accusativo personæ,* and *cum accusativo rei.*

contribute very materially to assist the beginner in translation, and save him a great deal of time and labour. Besides, every work of the kind ought to be pointed; and, although this would very greatly add to the expense, it would nevertheless render it more acceptable to the student, if correctly and distinctly printed, for the very obvious reason, that, without the points, he frequently cannot manage to proceed half way in determining the sense of a passage, without other assistance; whereas, with them, he is quite prepared to combat with difficulties single-handed.

Mr. Noble indulges the belief, and inculcates it upon his readers, that the Arabic is a derivative dialect of the Hebrew. We believe the point is undecided, and cannot now be accurately ascertained. Although the Arabic alphabet may have been derived, it will in no respect lead to the conclusion, that the language itself is derivative. Because the Hebrew of the Pentateuch has been long a dead language, while the Arabic has been preserved as a living language, it will not justify the inference, that the Arabic is derived, while the Hebrew is a primitive system of speech. If simplicity of inflection be the ground upon which such a belief is entertained, then the English must be an ancient language, and the Sanscrit a newly invented dialect. Difference of idiom is not always the result of difference of origin; and, on the other hand, similarity of idiom may exist, and afford nothing like proof of similarity of origin. Our great objection to the discussion of the question of the primitive language is, that we must resort to theory, and every theory rests upon a basis which is either wholly, or partially hypothetical. As Mr. Noble brings forward no kind of evidence to sup-

port his assertions on this head, we are of opinion that he would have acted more wisely had he not broached the subject.

We should not have been led to make these observations, however, had not Mr. Noble been in such haste to put his theory into practice, by inserting, in his Vocabulary, what he considers the Hebrew primitives of the Arabic terms, which he explains. It is affirmed, in the introduction, that *almost every root* that occurs in the Old Testament Scriptures, has been introduced; and that, therefore, the work may serve as a vocabulary to the Hebrew, Chaldee, and Syriac tongues. It need only be remarked, that, in the Hebrew list at the end, there are only about 600 roots set down as occurring in the Vocabulary, while upwards of 2000 are to be seen in Taylor's Hebrew Concordance. But where is the propriety of inserting Hebrew roots in a book which is explanatory of another, in which there is not a word of Hebrew? The advantage to be derived by the student, by their introduction, is perfectly nugatory, and that for a reason which seems to have escaped the attention of many worthy men. The variety of alphabets in use among oriental nations is the one alluded to, which circumstance operates as a great bar to the study of eastern languages, and renders it, almost invariably, a work of supererogation in any author to introduce etymological observations in any elementary work, unless the character employed be that of the language of which the book treats. To suppose a student acquainted with a variety of oriental alphabets, who is merely commencing his career in oriental literature, is preposterous; and, to act upon this supposition, argues want of experience. There may be a very inti-

mate connection between two languages, but this will never warrant the introduction of philological discussion, or of etymological nonsense, into the pages of an initiatory work. That many Hebrew scholars may make use of Mr. Noble's Vocabulary, to gain a knowledge of Arabic, is what may be expected; but we will venture to affirm, that no one who is already acquainted with Arabic, will ever suppose it a work fitted to make him acquainted with Hebrew.

We are unwilling to close our remarks upon this work, without laying before our readers our opinion of another publication, which Mr. Noble seems to regard with a favourable eye. We speak of Townshend's Character of Moses, the second volume of which is altogether devoted to philological speculations and discussions. In this work, there are sixty pages upon Gaelic, and about two-thirds of a page upon Turkish. There are twenty pages upon Welch, and as many upon Russian, but only two upon Arabic, and one and a-half upon Ethiopic. Ten pages are occupied with Sclavonian, and only one with Icelandic, and a half-a-page with Swedish. Eighty-three pages are devoted to the examination of English, but only six to Latin and four to Hebrew; eight pages to Persic, and twenty-three to the *languages of India*, which last phrase is to be understood as synonymous with the word *Sanscrit*. The whole of the examples cited in these languages, and in many more, are printed in the Roman character, excepting the Greek, and now and then the Hebrew.* As a specimen of the dependence

* This would have formed no objection to the work, had there been prefixed to it a table of sounds, but there is nothing of the kind. In a few

that is to be placed in the information contained in the work, we subjoin the following extract:—" A very striking resemblance between the Welch and Hebrew appears in their verbs, because the third person singular is the root in both, with this difference, however, that in Welch it is the third person of the future, and in Hebrew the same person of the preterite. Thus we have in Welch, *câr*, he will love, and in Hebrew, *jacar*, he highly valued. *Both languages are strangers to the present tense.* Indeed, such was the simplicity of ancient times, that in Homer and Hesiod the same part of the verb served for the present and the future. In conformity to this practice, we find ... in Greek

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instances, indeed, notice has been taken of the pronunciation of certain letters, and combinations of letters, but there is no common scale by which to be guided, so that the ear and the eye may join in assisting the understanding of the reader. Without such a help, the multiplication of examples, from different languages, tends only to bewilder the mind, and astonish the ignorant, without adding to the information intended to be conveyed. There is no work more faulty in this respect, than the History of European languages, lately published. Even the Greek, which has hitherto been allowed to appear in its own costume, is here attired in a Roman dress, and the verses of Homer are by this means rendered absolutely illegible. The insertion of a comparative scale of pronunciation, is a great desideratum in all philological works which treat of the affinities of language, and in which the examples adduced are printed in the Roman character. The Roman alphabet is so limited in the number of its signs, these again represent so few comparatively of the articulations of the languages of the different nations with whose spoken medium we are now acquainted, and the changes rung upon many of the letters, by the different nations who have adopted it, are so various and perplexing, that it is perhaps the very worst alphabet extant, in which to print examples of comparative philology. This science must remain liable to great abuse, until a general alphabet has been invented and adopted, something similar to that which the Abbé des Brosses, in his ingenious *Traité de la formation méchanique des langues et des principes physiques de l'étymologie,* has styled an organic alphabet.

and *amem* in Latin, used for both these tenses. *In Hebrew, the verb, has a present,* future, imperative, infinitive, and participles. *The Welch verb has the same,* but to the perfect it has added an imperfect and a pluperfect." * This is a genuine sample of *recondite erudition,* not to be surpassed by the wondrous perplexity of the declaration, that " Olaus Wormius, a learned Dane, coincides in opinion with Lyscander, that Danish is a compound of Teutonic and of Hebrew corrupted, since the dynasty was changed, A. D. 1523, by the importation of Teutonic words."—P. 253.

We cannot even guess at the meaning of this passage, so that our readers cannot expect we should attempt to unravel the mighty incomprehensibility of the former. All that we can say of the matter, is, that the latter quotation is met with very shortly after Mr. Townshend had made the following most solemn declaration:—" It is not my intention to perplex either my reader, or myself, in mazes more intricate than the labyrinth of Crete; this task I abandon to those bold adventurers, who are in possession of Ariadne's thread." But this virtuous resolution to be perspicuous, saves not his readers from being puzzled in the mazes of that philological labyrinth in which he so rashly wanders, without the smallest fear of leading either himself or others astray, while all the while he is reeling, like a drunken man in the dark, buffetting with every visible and invisible object he may encounter on his road, exulting in his conquests when no victory is gained, and most per-

* The Character of Moses established for veracity as an historian, recording events subsequent to the Deluge, by the Rev. Joseph Townshend, M. A. Rector of Pewsey, Wilts, vol. II., p. 196. Bath, 1815.

tinaciously opinionative when most in need of direction. By the whole contexture of the volume is our language fully borne out, and there is not surer evidence of the fact than what is afforded by Mr. Townshend's assertion, that Lapponic is a dialect of the Hebrew, and that the Hungarian dialect of Lapponic may be considered as a most corrupted Finnish.* This is sufficiently mystical, but it is more than matched by the inimitable confusion of tongues, in the following extract:—"*Son*, zoon and sine Dutch, *sone* Saxon, *suna* German, *sohn* Icelandic, *sonus* Danish and Swedish, *son* Gothic, *sunus* Sclavonian, Bohemian, Polish, *syn* Russian, *sun* Dalmatian, *υιον* Greek."† Dr. Johnson, who, in Mr. Townshend's *apprehensions*, (this is no coinage of ours,) was no adept in language, is, nevertheless, fully qualified to point out to our readers the gross errors of this would-be philologist. On referring to the word *son*, in his dictionary, the following derivations will be found:—*sunus*, Gothic; *suna*, Saxon; *sohn*, German; *son*, Swedish; *sone*, Dutch; *syn*, Sclavonian; and the slightest glance at a dictionary of any of these languages, will demonstrate Dr. Johnson's superior accuracy.

Mr. Townshend no sooner disclaims all connection with the labyrinth of Crete and Ariadne's thread, than he proceeds to prove the truth of his assertion by leading his readers a dance over the steppes of Russia, in search of the Riphæan mountains, *where* they are not to be found, and very gravely affirms, "that traditional reports confirm the suspicions of the linguist, and tend to prove that the hordes, whose descendants now, as Norwegians, Danes and Swedes, command the entrance

* Pp. 253 and 402. † P. 145.

of the Baltic, came originally from the borders of the Euxine, *directed in their course, and confined in their migrations, between two great rivers, the Volga and the Nieper or Borysthenes, till they met with the Riphæan mountains, which, extending North and South for nearly fifteen hundred miles, marked their utmost limits to the East.*"* If we understand this aright, the meaning is, that these hordes proceeded from the Euxine in a north-westerly direction, always keeping upon the right bank of the Volga, which, therefore, lay to the East of their route, until, by some demoniacal agency, they suddenly found themselves on the East side of the Volga, at the bottom of the Ural mountains, and there they discovered the shores of Sweden and Denmark. On the very next page, we are told that Odin came from the Mæotic lake, and from the country watered by the Don, that is probably from *Taurica*, which words clearly prove that Mr. Townshend's knowledge of geology is as defective as his geography is erroneous.

In a book so strangely incorrect, we are no way surprised to be told, that Syriac and Chaldee have both the same alphabet with the Hebrew; nor is it in the least astonishing, that the author, in his eager search after the primeval language, should happen to forget his own, and write in one place—"*Masculus has yielded to both France and England male;*" while, in another, he complains of the want of *a diffusive knowledge* of languages; in a third, talks of two languages having not one element *unless potentially* in common; and in a fourth, that some derivatives *are seen of Greek*, and

* P. 238.

some *of* Hebrew. Where there is such heterodox English, it is not at all wonderful to meet with *occo* given as the Italian of *egg*; *scallen* as the German of *call*; *fadrein* as the Gothic of *father*; *muro*, as the Portuguese of *murder*, &c. &c., and all this by one who pretends to more than ordinary knowledge of languages.

The horrent aspect of the book is greatly heightened by the total disregard to the rules of orthography, which is discernable in almost every paragraph. For instance, in one place, we meet with the preterite of the Persian verb *daden*, or *dadun*, or *dedan*, (for Mr. Townshend sees no difference between them,) signifying *to give*, set down as follows:—Dadum, dadhee, dad, dadeem, dadeed, dadund. About eighty pages farther on, it is exhibited in a different form—dadani, dadi, dad, dadim, dadid, dadunt. The preterite of the Persian substantive verb, *booden*, or *boodun*, is another example of this neglect: at one place it is boodum, boodee, bood, boodeem, boodeed, boodund; at another, budem, budee, bud, budeem, budeed, budend. To give another instance, out of the innumerable crowd that might be brought forward,—the Sanscrit terms for *five*, *seven*, and *ten*, present a rich variety of orthographical inaccuracy, and abundantly prove the detestation of the compiler at any thing approaching to uniformity. They are—

pencha	septa	des
panchan	septam	desen
pengkan	sâth	dashan
penchan	sapta	dasama
pancha	saptem	

What will our readers think of Mr. Townshend when they are told, that all these, and more blunders than

We find, however, that the subject is getting stale upon our hands, when we are resorting to poetry to aid our arguments. We therefore take our leave of Mr. Noble, hoping, that in our next encounter with him, we shall have more to praise than we have judged it our duty to blame him for, on the present occasion.

APPENDIX.

No. I.—*Page* 102.

THE latter part of the first article of this work was just going to press, when the Journal Asiatique, for November 1823, reached us, in which the following critique upon Dr. LEE's performance, reviewed in the foregoing pages, is inserted by Garcin de Tassy. We print the whole of it, lest we be accused of a wish to underrate what may perhaps be looked upon as correct, because it is of foreign growth:—

" Le savant professeur M. Lee a rendu un véritable service à la litérature orientale, en publiant cette excellente édition de la Grammaire la plus simple et la plus connue de la langue harmonieuse des Persans, édition qu'il a enrichie d'améliorations notables et d'additions importantes. Parmi les additions nous avons remarqué des notions sur la grammaire arabe qui pourront suffire à ceux qui se bornent à étudier le Persan, et des modèles d'écriture persane fournis à l'auteur par M. Wilkins. Nous devons dire aussi que M. Lee a eu soin de marquer dans les textes persans les voyelles brèves, ce qui est nécessaire pour fixer la véritable prononciation, et est indispensable pour les commençans."

" G. T."

No. II.—*Page* 135.

IN support of the position advanced in the text, the subjoined extracts may be adduced. They are taken from a letter sent to M. Remusat, professor of Chinese at Paris, by Mr. Schmidt, a learned German Protestant Missionary, now engaged

in translating the New Testament into the language of the Mongols and Khalkhas, who inhabit alongst the Russian frontier to the South of Selinginskoy and Kiakhtka, and also in compiling a Mongolian Dictionary. His acquired knowledge of that language has enabled him to throw a new light on the languages and tribes of Central Asia. This communication contains two important facts: the epoch of the introduction of alphabetical characters into Thibet; and that the Oigurs, or Vigurs, are not a Turkish tribe, as Abulghazi and Ebn Arabschah have affirmed, but a Tangoutian, or Thibetian race, and that from them the Mongols received their religion and alphabet. As both these are connected facts in the history of Thibet and Mongolia, they are both included in Mr. Schmidt's letter and in our remarks.

The Oigurs, or Vigurs, are reckoned a Tangoutian, or Tibetian race by Mr. Schmidt, in his letter to Remusat, not Turkish, as commonly supposed. He declares the histories of Abulghazi, and Ebn Arabschah, in relation to the origin of the Tartar tribes, as wholly unworthy of credit; and that the Mussulman writers were totally ignorant of the history of Central Asia. The names of Mongols and Tartars are of modern date, and are not once mentioned in the Mongolian and Chinese Histories. He produces an extract from the Mongolian History of Setsen-sanan Keoung-taidji, to prove that the Vigurs were a people of Thibet or a Tangoutian tribe. The event happened in the reign of Altan-khagan, of the tribe of the twelve Tummeds, who, in conjunction with his brother, Gun-bilik-merghen-djinong, of the tribe of Ortos, governed a great part of the Mongol nation. He gives the translation of the passage as follows:—

" ' Altan-khagan, étant âgé de 67 ans, marcha contre le Kharra-tœbet, en l'année *kui takka* (1573), et soumit les deux divisions des Ouigours supérieurs et inférieurs. Il fit prisonniers les trois chefs de la division des Ouigours inférieurs, Arik-sagardchaïva, Garbo-lomboum et Serteng-sereb-dchab, avec un grand nombre de leurs sujets, et il emmena dans son pays Arik-lama et Goumy-choga-bakchi, avec un grand nombre de Tibétains. Ce fut là qu' Arik-lama ayant enseigné au Khagan,

avec le plus grand détail, les dogmes de la succession des naissances selon les trois mauvais degrés de la nativité et leurs maux, ainsi que la manière dont on parvenait au royaume des *Aganista*, (c'est nne sorte de *tængri* ou de divinité dans la mythologie des Boudhistes,) savoir le glorieux avantage de la délivrance, qu'on peut gagner ou perdre, par ses vertus ou par ses vices, l'ame du Khagan conçut un commencement de croyance, et il se mit à réciter la grande formule des six syllabes *(om, ma, ni, pad, me, khom)**' Je dois ajouter ici, pour l'éclaircissement de ce passage, qu'après que les Mongols eurent été expulsés de la Chine (1368), le bouddhisme finit chez eux et fit place au vieux culte du *Tœgri*. Ce ne fut que 200 ans plus tard que le bouddhisme y fut introduit de nouveau, sur quoi mon histoire des Mongols fournit des dates plus exactes, en même tems qu'elle remplit la lacune de plus de 300 ans, qui se trouvait dans les histoires connues.—Dans le passage que je viens de rapporter, nous voyons les Ouigours partager le sort des armes avec les Tibétains; nous y trouvons trois chefs des Ouigours inférieurs désignés par des noms tibétains. Après cela, peut-on trouver mauvais que je donne à ce peuple et à sa langue une origine tangoutaine, et non pas turke?" †

Some original passages from a Mongol work, entitled *Norbou-prengba*, also show that the name of Bida was applied to the Mongols. Ma-touan-lin, a respectable Chinese author, speaks of the *Pe-ti*, or Northern *Ti*. Are not these the Bidae? Is not that appellation applicable to the ancient Mongols? Is not then the name Mongol entirely modern? Mr. Schmidt continues:—

" Je ne crois pas que ce nom vienne des Hindous, par la raison qu'aucune relation directe de ce peuple avec les Mongols n'est mentionnée dans l'histoire; les relations des Mongols avec les Tibétains étaient au contraire très-intimes, et jusqu'au tems de Tchinggis-khagan, les premiers furent appelés *Pidæ* ou *Pedæ*, par les derniers. Je ne vois rien qui empêche de croire que

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* Voyez *Alphabetum Tibetanum*, p. 500.

† Journal Asiatique, vol. I. p. 324.

les Mongols ne s'appelassent eux-mêmes de ce nom à la même époque, et que par conséquent *Pe-ti* ne soit aussi le nom sous lequel ils furent connus des Chinois *jusqu' au tems de* Tchinggis-khagan, car il est reconnu que *Monghol* est une dénomination récente: il est certain qu'on ne la trouve pas dans les auteurs chinois des *tems anciens*. Au tems de Pakba-lama, les Tibétains ne désignaient plus les Mongols par le nom de *Pidæ*, mais par celui de *Hor*. En effet l'écriture carrée que Pakba composa pour les Mongols, par ordre de l'empereur Khouvilaï, fut *alors* appelée *Hor-yig*, ce qui signifie " lettres mongoles." Plusieurs chapitres de l'ouvrage *Nor-bou-preng-ba* et entre autres ceux qui font mention de la nation des Bidæ renferment des récits, des histoires et des prophéties du Lama-dchou-adichah, très-célèbre au Tibet, et qui vécut à une époque fort antérieure à Tchinggis-khagan."—P. 327.

" Le nom de Pakba-lama, avant son élévation par Khouvilaï, était Madi-douzava. Ce nom honorifique que Khouvilaï lui conféra, est imprimé en trois langues dans mon histoire mongole; en chinois, c'est *Sang-sing-tai-wang-konyousiri*, en tibétain, *Pamsom-tsos-kiyi-rkial-po-lama-pags-pa*, et en mongol, *Kourban-kadjat-daki-noum-oun-khagan-oulamdji-lama*. La traduction française serait: ' le prééminent Lama, roi de la doctrine et des trois régions.' *Pakba* ou *Pakspa*, veut dire *illustre, magnifique*."—P. 329.

" La seconde communication que j'ai à vous faire est bien autrement importante; c'est la détermination de l'*époque* où l'usage de l'ériture fut introduit dans le Tibet, et de l'*auteur* de cette introduction. Dans le septième chapitre de l'intéressant ouvrage déjà cité, je vois qu'il reste du doute sur ce point; et il m'est agréable de pouvoir y jeter tout le jour nécessaire pour dissiper les erreurs que le P. Horace et Georgi ont répandues sur cet objet. Les sources où j'ai puisé sont l'histoire mongole de Setsen-sanan-khoungtaidchi et le savante préface qui se trouve en tête du dictionnaire tibétain-mongol, composé par Shang-dchah-khoutouktou. Ce qui suit est extrait de l'histoire mongole: ' 2750 ans après Chighimouni, dans l'année *ting ouker*, (617 ans après J.–C.,) le khagan du Tibet, Kæmmæri-sorong-dsan, eut de son épouse Brima-dongkiri, un fils très-

remarquable qui fut nommée Dildan-sorong-dsan. Il succéda à son père à l'âge de 13 ans, dans l'année *ki ouker*, (629 après J.-C.,) et soumit tous les petits khans des provinces. A l'âge de 16 ans, dans l'année *chim louh*, (632) il envoya Tongmissambouda, fils de Tongmi, avec seize compagnons dans l'Ænædkæk, (l'Hindoustan,) pour y apprendre l'écriture du pays. Le Bandida d'Ænædkæk, Tængrihn-oukhagan ou Arsalan, (le nom indien de ce personnage n'est malheureusement pas donné,) lui ayant enseigné la valeur des sons de sa langue, Tongmissambouda forma le dessein de composer un alphabet pour la langue tibétaine; et dans ce but, il prit pour modèle le genre d'écriture *œnædkœk*, que l'on nomme *Landza*. Le khagan fut très-satisfait du résultat de cette mission, introduisit la nouvelle ècriture dans ses états, et fit traduire trois des principaux *Souddours* dans l'espace de quatre ans. Ce khagan gouverna avec beaucoup de puissance, de sagesse et de justice, et prit le nom de Sorong-dsan-gamboo, sous lequel il est devenu célèbre dans les dix contrées.'* Voilà ce qu'il y a de plus important sur ce sujet dans l'histoire mongole.—Voici maintenant ce que Shangdchah-khoutouktou dit d'essentiel sur le même sujet: ' Rongdsan-gamboo-khagan, ayant l'intention de répandre dans le Tibet la doctrine de Bourkhan, (Bouddha,) envoya son *Touschimœl* (ou ministre) Toomi-samboudda, dans l'Ænædkæk, pour y apprendre l'écriture et la langue de ce pays. Lorsque ce ministre fut dans l'Inde, il y apprit l'écriture du pays. A son retour dans le Tibet, il sentit la nécessité de composer un alphabet pour ses compatriotes, et forma sur le modéle de l'écriture *œnædkœk* que l'on appelle *landza*, l'écriture tibétaine que l'on nomme *tsab;* et d'après l'écriture ænædkak, que l'on appelle *vardo*, l'écriture tibétaine que l'on appelle *char* ou *kchar*.'† Deguignes, en parlant du Tibet, fait mention d'après

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* Il est remarquable que ces renseignemens sur l'époque de l'introduction de l'écriture au Tibet, s'accordent précisément avec la conjecture émise par M. Abel-Rémusat, relativement à la lacune qu'il avait aperçue dans la chronique informe du P. Horace. Voyez *Recherches sur les langues tartares*, T. I. p. 384. N. d. R.

† Comparez Pallas, *Samlungen histor. Nachricht., ueber die Mongol. Vœlkerschaften*, T. II. p. 155. N. d. R.

les Chinois d'un roi nommé Lun-tsan-so-long-tsan, qui gouvernait en l'an 589, après J.-C. Ce prince ou son fils Ye-tsong-long-tsan, est le khagan sous le règne duquel l'écriture fut introduite dans le Thibet."—P. 330.

From these facts communicated by that very learned gentleman, we learn,—first, that the Thibetians received both their religion and alphabetical characters from Hindoostan, about the middle of the seventh century;—secondly, that towards the latter end of the thirteenth century, in the reign of Hupilay, of the Ywen dynasty of Chinese Sovereigns, the Mongols also received the religion of Boodh, and the use of alphabetical characters, from the Thibetians, through the intervention of Pakba-lama;—thirdly, that the appellation of Mongol is entirely modern, not being known before the time of Jenghis Khan, their name, previous to that æra, being Peti with the Chinese, or Northern Ti and Bidæ with the Thibetians, who, at the time of Pakba-lama, laid aside that appellation, and denominated them by that of Hor;—fourthly, that, consequently, the distinction of all the tribes of Central Asia into the two grand divisions of Tartars and Mongols, and deriving these, in their turn, from two Khans, so called, and running up the ancestry of these latter to that noted personage Turk the son of Japhet—thus making him the common father of all the wandering hordes of Western Scythia and Central Asia, is entirely fabulous, invented by the Mussulman historians, and those wandering tribes who, after the time of Jenghis Khan, acceded to the tenets of the Koran;—fifthly, that the Oigours, or Vigurs, were not Turks, as Abulghazi has affirmed, nor Huns or Uni 'Ikorians, as Strahlenberg imagined, and who made them the ancestors of the Hungarians, but Thibetians, or at least a Thibetian tribe;—sixthly, that at the æra of Jenghis Khan, amidst all the vast variety of congregated tribes who followed the steps of that conquering hero, the Oigours were the only tribe who knew the use of letters, and therefore that hero was compelled to employ them as his secretaries;—seventhly, that the Mongols, after their expulsion from China, in 1368, abandoned the tenets of Boodh, and relapsed into the rites of Schamanism, but were again recalled to the faith of Boodhism, by the Oigours, towards the end of the sixteenth century.

All authors are agreed respecting the fact, that the Oigours were employed as secretaries by Jenghis Khan; and, the conclusion seems quite irresistible, that none else were qualified to act as such. Souciet, in his Observations Mathematical Astronomical, &c. p. 146, says, that no Tartar tribes, except the Oigours, had the use of letters till the time of Jenghis Khan, and that the characters used by the Eluths were the same as those used in Thibet, where they are denominated Tangoutian. Rennel is the only author who doubts of the fact, and quotes La Croix, who says, that the letter wrote by Mangou Khan, in 1254, to St. Lewis, was in the Mongol language, but in the Yugurian character, and that the letters were written from top to bottom, like the Chinese, and that Rubruquis, who visited the above-mentioned Khan, affirms the same thing. This objection is not conclusive, as two sorts of writing were introduced into Thibet, as observed above by M. Schmidt, and they might be influenced in this practice of writing their alphabetical characters from their vicinity to, and intercourse with, the Chinese.

Rennel, however, scrupulous of believing that the Oigurs, or Vigurs, were the first who introduced alphabetical characters amongst the Nomadic tribes of Central Asia, is much less so, in a matter which demanded a much larger portion of historical faith; namely, that the Turks and Eluth Torgauts, commonly called Kalmucks, were the same people; and why? From the similarity of the two appellations, Targitaus being, according to the Scythians of the Euxine, as recorded by Herodotus, the first patriarch and king of their country—he is, of course, the father of the Turks and Kalmucks. He finds Targitaus, the son of Jupiter, to be the same with that noted personage of oriental story, Turk, the son of Japhet, the common ancestor of all the tribes of Turkestan and Tartary; and why? Because, in his opinion, Jupiter and Japhet are the same person—

"——— Credat Judæus Appella
Non ego" ———

It would, in all conscience, require strong faith to believe that ever there was such a person as Turk—that he was the father of all the Nomadic tribes of Asia—that he was the son of *Japhet*, and therefore the son of Jupiter, both being the

same person. This is wonderful credulity. We may be pretty certain that neither the ancient Scythians, nor modern Tartars, ever heard of such persons as Jupiter and Japhet. The Greeks and Romans, indeed, had a wonderful knack at palming their Gods on other people, and had a strong propensity to believe that their neighbours, whoever and wherever they were, worshipped the same Deities as they themselves. Turk, the son of Japhet, was never heard of till after the times of Jhengis Khan, when a number of tribes, who had followed his standards, and those of his immediate successors, to the Westward of Imaus, or the Beloor Tagh, came in contact with the Mussulmen settled amongst them, and in their immediate vicinity, and adopted the tenets of the Koran. It was then they discovered that Turk was their common parent, and that he was the son of Japhet, the son of Nuh, or Noah. As these latter were very respectable personages amongst their Mussulman instructors, they thought that they could not do better than get up a sort of chronology and genealogy, run up the latter to Noah, and claim a kindred origin with their more enlightened civilized neighbours, and advance pretensions to equal antiquity with the Persians and Arabs. Wandering tribes, destitute of the use of letters, could have no annals. Nothing but oral tradition could preserve among them the traces of their origin. No Tartar annals were composed till the end of the thirteenth century, when they had obtained the means of commencing and preserving them by the use of alphabetical characters. That Rennel should have believed the tales of oriental Mussulmen, that Turk was the son of Japhet, and that the Turks and Kalmucks were the same people, without any historical evidence to substantiate the assertion, and yet scruple at believing that the Oigours communicated alphabetical characters to the Mongols—a fact supported on much stronger evidence than the former—is quite unaccountable, and at complete variance with that tone of cautious reasoning and acute discrimination which pervades his geographical works. No two races can be more distinctly marked than those of Turks and Kalmucks. The former are a handsome elegant race; whereas the other are proverbially ugly. If any dependence can be placed on two coins bearing the stamp of Attila the Hun, and given in Lavater's physiognomy, the face of

that fierce barbarian bears no resemblance to that of a Turk, but a strong one to that of a Torgaut, or Kalmuck. It may be said that the Turkish race has been improved by crossing the breed, by marriages with Greek and Circassian females. This can be true but in a small degree; for it must be remembered, that, long before they crossed the Oxus, in the eleventh century, they were so much esteemed for the handsomeness and beauty of their persons, that the Kalifs of Baghdad preferred them to all their other subjects, and used them as their body guards.

De Guignes, in his history of the Hyong-nu and Tu-ki-uk, (Huns and Turks,) also believed that these Huns and Turks were the same people, under different names; the former being their name before the Christian æra, and the latter after it—that those Huns, who so terribly afflicted Europe under their famed leader, Attila, were actually Turks, though we knew not of it, and that they were identical with the modern Kalmucks and Mongols. Believing also in the tales of Abulghazi and Arabschah, that Turk was the common parent of all the tribes of Central Asia, he laboured hard to accommodate his Chinese accounts of these people to these fabulous narratives. With great ingenuity, he endeavoured to identify the Chinese Emperor, Yu, of the Han dynasty, with the Dibbakkawi Khan of Mirkhond; and the Mauton Tanja of the Huns with the Tur of the Persian writers, and the Oguz Khan of Abulghazi and Arabschah, though neither the circumstances of these noted personages, nor the dates of their existence and respective reigns, do at all harmonize.

No. III.—*Page* 185, NOTE.

THERE is no stronger proof of the accuracy of the observations which form the subject of the Note referred to, than the great licence universally complained of, but as universally used, in spelling words and names of Asiatic origin in the Roman character. The faults committed by not attending to uniformity of orthography, in such cases, are innumerable, and

cannot therefore be here particularized. The most unpardonable inattention to this point is observable in a small publication upon Persian grammar, which issued from the Edinburgh press in 1822, entitled, 'Outlines of Persian Grammar, with extracts, for the use of Students in the University of Edinburgh.' The author of this work falls into the gross absurdity of attempting to teach the pronunciation of a living language, the correct pronunciation of which can be ascertained and acquired, by the rules laid down by the most opinionative anti-punctists for the Hebrew tongue, the pronunciation of which it is now impossible to determine. The discrepancy between him and Mr. Wilkins, who is the most accurate and systematical of all that have hitherto attended to such things, can be best understood by the following comparison of their different methods. The following couplet is from the Outlines:—

Hɛdis az mɛtɛrɛb wa mai go, wa razɛ dɛhɛr kɛmtɛr jo
Kɛh kɛs nɛkɛshud wa nɛkɛshaid bɛhɛkmɛt een mɛammara.

which Mr. Wilkins gives—

Hadis az mutrib o may go wo raz-i dahar kamtar jo
Ke kas nak'shud o nak'shayad bahikmat in mua-ammara.

The typography, besides, confers no honour upon the Edinburgh University press, and the execution of the work itself may be guessed at when our readers are informed, that, at the 23d page, the dative of a Persian noun is denominated the dative of an Arabic noun, and a Persian causal verb is called an Arabic compound causal verb. The book may serve as a lure to entice anti-punctist Hebræans, but does not fulfil, in the smallest degree, the design of an introduction to Arabic, as hinted at in the Advertisement.

Printed by James Curll, 26, Bell Street, Glasgow.