

sense; but, very likely, a sense quite different from that intended by the author. If Meninski is substituted for these lexicographers, than I believe he would find himself infinitely more bewildered. Here we have nothing to point out the construction of the verbs, the several conjugations in which they are found, or the senses they bear in these conjugations in which they are found, or the senses they bear in these conjugations. Many of the words are erroneously explained: and in every case we have a *rudis indigestaque moles*. Dr. Wilkins edition of Richardson's Persian and Arabic dictionary is a very great improvement of that work, but I venture to suggest it would be best to have separate dictionaries of each. That few should be found to understand the Arabic and Persian, with helps like these, is certainly not to be wondered at; the wonder is, how any thing has been made out. The French and German literati have felt this in all its weight, and have very properly betaken themselves to the scholiasts and vocabularies containing the terms of art, and to the native grammarians and commentators on grammar, and hence have found, what they could find nowhere else, their progress to be solid and delightful.

In the next place, what can we be said to know of Oriental history, I mean Arabic and Persian, if we except the works of Pococke, Reiske and a few others? In the Persian, not so much as one historian has yet been printed or translated: and yet our libraries abound with the most valuable works, reserved only for worms'-meat, or to go back into their native element the dust! The histories of Persia, its dynasties and wars, of Hindustan, of Tartary, and other adjacent countries, are shewn in our libraries, just as '«our rarer monster's are,» merely to excite the surprise of the ignorant.

Then, of Arabian and Persian poetry, and the belles-lettres, how much do we know? We have, indeed, a few elegant extracts printed at Calcutta, for which the honorable East-India Company deserves the thanks of the country, but how are they to be made out? Will any one attempt to make out the Deewan of Motanabbi, or of Khájah Háfiz, with the assistance of the dictionaries of Golius, etc.? If he does, I will only say, he will attempt to do that, in which no one ever yet did or ever shall, succeed; and of this, after a short trial, I think he will be perfectly convinced. If he means to do any thing likely to satisfy himself, or to benefit mankind, he must recur to the native commentaries, or, which is nearly the same thing, he must have a learned native at his elbow. But suppose an individual hardy enough to get through all these difficulties, and to publish the result of his labors for the benefit of others; suppose him to have labored