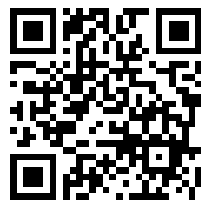


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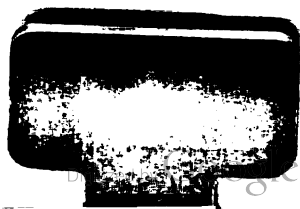
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P R O O F S

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E N Q U I R Y

INTO

*HOMER'S* LIFE and WRITINGS,

Translated into *English*.

\* A

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[Blackwell, Thomas]

PROOFS

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# PROOFS

OF THE

## ENQUIRY, &c.

**I**T has been a general Complaint among the Readers of the *Enquiry*, lately published, into the *Life and Writings of Homer*; ' That though the chief Facts in it seem to be supported by Proof and Authority, yet they were obliged to take the *Proofs themselves* upon Trust; because the greatest part of them were adduced from Authors in the ancient Languages, *Hebrew, Greek and Latin*, which it does not fall to every one's share to understand: And the others were taken from modern Authors in *Spanish, Italian and French*, which Languages were as rarely possessed by the Proficients in the *Ancient*.'

A TRANSLATION therefore of these Proofs may perhaps be useful; and as the Author of the *Enquiry* does not seem to have much consulted

\*A 2

the

WCR 26JUN'34



PROOFS of the Enquiry into

the Capacity of ordinary Readers, but has left every body to make out the Connection of many of his Quotations in the best manner they can, it will not perhaps be unacceptable to *point out* that Connection in some of the most obscure Passages, as they occur in the order of Translation: I must only desire those who read them to remember, that these Quotations from ancient Writers are to serve *meerly as Proofs of Facts*, or *Authorities for Assertions*, and are not always pitched upon because of the Beauty of the original Passages themselves; and that therefore they ought only to be read *in Connection* with those Truths in the *Enquiry* which they confirm, or Sentiments which they illustrate: If they serve *these Ends*, nothing more is to be expected from them in this detached Condition; much less from *a Translation* as nearly *literal* as the Genius of the Language and Difference of Manners would allow, where they cannot mis to lose much of their original Grace, or indeed in *any Translation*, were it the most perfect ever was made.

S E C T I O N I.

SECT. I. IT is a high Encomium of the *Grecian Poet*,  
 I. ' That his Works were, for many Ages, the  
 ' Delight of Princes, the Support of Priests, as  
 ' well as the Wonder of the Learned, which  
 ' they still continue to be.'

T H A T

HOMER'S *Life and Writings.*

5

THAT *Homer's Works* were the Delight of SECT. Princes, is among other Instances proved from the Honours done him by the most learned of the

*Egyptian Kings* of the *Macedonian Race*, the Founder of the *Alexandrian Library*: 'PTOLE-  
' MY *Philopater*, says *Elian*, erected a Temple  
' to *Homer*; and, having placed the Statue of  
' the Bard with becoming Dignity, he surround-  
' ed it with emblematical Figures of the seven  
' Cities which pretend to the Honour of his  
' Birth.'

' IN *Smyrna*, says *Strabo*, is a Library and a  
' Temple erected to *Homer*. It is a square Build-  
' ing, with a Colonnade on all sides. Within, is  
' a Shrine of *Homer* and his Statue. For the  
' People of *Smyrna* make high Pretensions to  
' the Poet's Birth; and indeed they have a kind  
' of Brass Money among them, which they call  
' *Homer's Coin*.' This Structure was raised by  
' *Lyfimachus*, one of *Alexander's* Successors.

' THE *Cbios* too lay claim to *Homer* as their  
' Citizen; and found their Title upon a Family  
' in *Cbios* called the *Homeridae*, who pretend to  
' be of the Race of the Poet.'

\* \* \*

THE Author of the *Enquiry*, as it would seem, not caring to dwell upon the Accidents relating to *Homer's Mother*, points to the Place

\* A 3 where

SECT. where the Tradition concerning her is found, to

I. wit, in the *Life of the Poet*, commonly, and not without Probability, ascribed to *Herodotus*.

P. 5. (b) " While the young Woman lived here, (in Cus-  
5. (E) " *mæ*) it happened that she was privately got  
" with Child,"

SHE concealed it till she was near the time of her being delivered, and then at a public Festival, when all the Virgins were gathered together to dance, was taken with Pains, and brought forth a Boy upon the Bank of the River *Meles*; whence they say *Homer* had his Name, *Melesigenes*.\*

\* \* \*

*Ibid.* (c)  
*Ibid.* (h)

THE Testimony of *Herodotus* concerning the happy Seat of the *Ionian* Colony is this: ' The  
' *Ionians*, says he, to whom the PANIONIUM  
' (the common Rendezvous of the *Ionian* Cities)  
' belongs, have built their Towns in the finest  
' Situation of any People that ever I knew, in  
' respect of the Climate and the Mildness of the  
' Seasons. CLIO.

WE find that all Mankind have allowed the Inhabitants of different Countries to have different *Manners*, and even different *Capacities*. A *Beotian Swine* was a settled Reproach upon the Inhabitants of *Thebes* before the Days of *Pindar*, and is confirmed by *Horace*:

B O E O-

\* The *Meles* is now a small obscure Brook near *Smyrna*.

HOMER'S *Life and Writings.*

7

BOEOTUM in crasso jurares aëre natum.

SECT.

I.

At the same time it is as generally allowed, that there are Men from all Countries and Climates who are pretty much on a *Level*, are of the same Reach, and have the same Passions. The Influence therefore of Climates and Soils upon the Constitutions, and consequently upon the Manners of Men, must be one of the most difficult Subjects. It is cautiously touched upon in the ENQUIRY; the Author has produced the Authority of *Plato*, *Galen* and *Curtius*, for the Power of CLIMATES in general; and the Testimony of *Hippocrates*, *Mimnermus* and *Herodotus*, the best Judges and best acquainted with that Country, to prove the Excellency of *Asia* in particular. The fullest Testimony is the *Physician's*,

‘ Now, says he, I will give my Opinion concerning *Asia* and *Europe*, and shew how far they differ from one another in every particular. *Asia*, I say, differs exceedingly from *Europe*, in all kind of Productions, both as to the Nature of the Soil, and the Constitution of the Inhabitants: Every thing comes finer and larger in *Asia*. It is a milder Country than the other, and the Manners of the People are more humane and beneficent: The Cause of these things is the *Temperature of the Seasons*; because it lies in the middle, from the Sun's rising towards the East, and removed

P. 6. (1)

6. (1)

\* A 4

‘ from

SECT. I from the Cold; and there is nothing that  
 L contributes so much to the softening and in-  
 creasing any Production, as when there is no  
*Excess* of any one thing in its Composition a-  
 bove the rest, but an equal Distribution of  
 Parts every where prevails. However, we must  
 not judge of all *Asia* in the same way; but  
 only of those parts of the Country that lie be-  
 tween the *Heat* and the *Cold*; these are the  
 most fruitful; they enjoy the finest Sky, have  
 the fairest Trees, and are the best watered,  
 both from Heaven and by the Rivers and  
 Fountains of the Earth. For neither is it  
 burnt up with Heats, nor is it dried with  
 Droughts and want of Rain; nor yet is it con-  
 gealed with violent Frosts, but kept moist  
 by the South-Wind, which brings frequent  
 Showers, and sometimes they have Snow. Of  
 consequence therefore every thing must grow  
 there in its Season; *Plants* either requiring  
 Seed, or spontaneously produced by the Earth;  
 whose Fruits are used by Men, after they are  
 improved and transplanted from their wild  
 State into a proper Soil. For the same reason the  
*Cattle* it bears must thrive apace, bring forth fre-  
 quently, and prove large and fair, from their rich  
 feeding. The Bodies of the *Men* too must be  
 well nourished, finely shaped, of the largest  
 Size, and at the same time there will be the  
 least Difference among them as to their Size  
 and

and Shape. It is probable likewise, that this Re-  
 gion comes nearest to the *Perfection of Nature*,  
 and the true *Temperature of the Seasons*:  
 But in *Characters of Men*, neither Courage, nor  
 Patience in Hardships and Toils, nor high Spi-  
 rit can naturally be expected from such a Si-  
 tuation; either produced in it originally, or trans-  
 planted from abroad; but *Pleasure and Soft-*  
*ness* must always prevail.' Of CLIMATE and  
 SITUATION.

THE great Philosopher (PLATO) says to his  
 Countrymen, 'The Goddess *Minerva* at first  
 settled you (*Athenians*,) having pitched upon  
 the Place where you now dwell, because she  
 perceived the *happy Mixture* of the Seasons in  
 it, and knew that it wou'd produce Men of  
 the greatest Thought and Capacity.' TI-  
 MÆUS.

"THE *Situation* of Countries every where  
 forms the *Genius* of Men;" says *Quintus*  
*Curtius*, *Alexander's* Historian. BOOK 8.

AFTER these Authorities the Author has  
 traced the History of the *Grecian Learning* to  
 its Source; and by that Search it appears, that  
 when the Coast of *Asia* did not labour under  
 insuperable Disadvantages, the Natives of it had  
 always, as it were, the *Management* of Learning  
 in their Hands, and did really execute the seve-  
 ral Parts of it, through all the various Turns it  
 took, from *Theology* and *Poetry*, (its early Form)

10 PROOFS of the Enquiry into

SECT. to *History, Philosophy, Mathematicks* and *Philology*, in the best and justest Manner.

<sup>P. 8. (h)</sup>  
<sub>S. (n)</sub> THE Testimony of the learned *Tzetzes* concerning the Masters of *Epic Poetry*, runs thus :  
 ‘ There have been five celebrated Poets of the  
 ‘ Epic kind ; old *Homer* the first, then *Antimachus* the *Colophonian*, then *Panyasis* [of  
 ‘ *Halicarnassus*,] *Pisander* of *Camirus*, and this  
 ‘ *Hesiod* of *Cumæ*.’ *Tzetzes*’ Life of *HESIOD*.  
 By which it appears, that the famous FIVE, who distinguished themselves in Epic Poetry, were all Natives of the *Asiatic Coast*.

SECTION II.

SECT. II. TIME was divided by the Learned among the Ancients into *three Periods* ; the *first* was the dark Age, of which they knew *nothing* : The *second* the *fabulous*, of which they heard much, but with little Certainty : The *third* the *historical*, in which Times, Places and Persons were ascertain’d. It is with respect to the first of these Periods that *Lucretius* asks,

P. 14. (b) *Why then no Wars our Poets Songs employ  
 Beyond the Siege of Thebes and that of Troy ?  
 Why former Heroes fell without a Name,  
 Nor e’er a Battle told by lasting Fame ?*

CREECH.

GREECE,

## HOMER'S *Life and Writings.*

11

' GREECE, says *Thucydides*, had anciently no settled Inhabitants, but Removes (by reason of the Expulsion of Tribes) were frequent in the early Times.' SECT. II.  
15. (c)

THIS rude Life of the first Ages is finely painted by *Lucretius*;

*No sturdy Plowman yet had learn'd to tear  
Earth's fruitful Bosom with a crooked Share;  
None knew to plant young Trees; none dress'd the  
Vine,*

*Ibid.* (d)

*Nor prun'd decaying Boughs, nor press'd the Wine;  
Contented they with the poor easy Store  
That Sun and Earth bestow'd, they fought no more,  
They lived to shady Groves and Caves confin'd,  
Meer shelter from the Cold, the Heat, the Wind.*

CREECH.

" THE ancient Greeks were generally addicted to Spoil, and covetous of other People's Possessions, for want of good Land at Rome." P. 16. (e)

STRABO *Geograph.*

' To THIS day the Customs that prevail among a great part of the Greek Nations, are of the old Stamp, (that is, Love of Plunder) as among the *Locri Ozolæ*, the *Etolians*, the *Acarnanians*, and the Inhabitants of the bordering Coasts of *Epirus*.' *THUCYDIDES.* *Ibid.* (f)

THE first Step made towards Policy and good Order, was the ascertaining Property, and making Provision for its Defence.

*The*



SECT. The Wise and Witty then forsook the Field,

II. And first for safety TOWNS began to build,

19. (h) By Nature Kings : ———

Then Cattle too was shared; then steady Bounds  
Mark'd out to every Man his proper Grounds :  
Each had his proper Share, each what was fit,  
According to his Beauty, Strength, or Wit.

Creech's LUCRETIUS.

\* \* \*

P. 21. (l) ' IT does not appear that Greece attempted  
21. (k) ' any thing with the united Force of all the  
' Greek Nations before the Trojan War.'

Ibid (m) ' LEITUS was the only Bæotian General  
Ibid. (l) ' who returned home from Troy.'

P. 22. (n) " IT WAS chiefly therefore about the Time  
22. (m) " of the Trojan War, and a little after it,  
" that these Invasions happened, and inter-  
" changeable Removes of different Tribes; both  
" Greeks and Barbarians being then hurried, as  
" it were, by an impetuous Spirit, to quit their  
" own, and invade the Possessions of their Neigh-  
" bours. But such things as these happened  
" likewise before the Trojan War: The Nations  
" and Tribes of the Pelasgi, the Caucones and  
" the Leleges having lived much in the same  
" unsettled Manner; And I have already ob-  
" served that the very same Tribes were for-  
" merly wandering over many Parts of Europe,  
' whom

“ whom yet the Poet afterwards recounts among SECT.  
 “ the Nations, Auxiliaries to *Priam* in *Asia*, II.  
 “ and yet does not mention their having then  
 “ crossed the *Hellepont*, to go to his Assistance.”

‘ ALL the Inhabitants of *Greece* went then *Ibid.* (o)  
 ‘ constantly armed, because their Dwellings were *Ibid.* (n)  
 ‘ not fortified, neither was there a safe Com-  
 ‘ munication or peaceable Intercourse between  
 ‘ one Tribe and another. THUCYDIDES.

THIS hostile manner of Life is illustrated by  
*Homer's* Account of the Fortification of *Thebes*,  
 by the Sons of *Jupiter* and *Antiope*:

*Two Sons she bore, Zethus and Amphon,* P. 23. (p)  
*Who founded first the Seat of seven-gate Thebes,* 23. (o)  
*And wall'd it round; because unfortify'd,*  
*Tho' bold and strong, they could not dwell in Thebes.*

\* \* \*

DISTINCTIONS and Titles, other than those  
 acquired by Merit, and bestow'd by general Con-  
 sent, have been long complained of by the best  
 Writers.

*That idle Supplement of Worth,* 26. (q)  
*That vain Pretence to Fame,* 26. (p)  
*By vulgar Fools set forth*  
*With Honour's sacred Name:*

*The*

14 PROOFS of the Enquiry into

SECT. The empty Sound which lulls Mankind,  
 II: With fawning Titles, Flattery and Deceit,  
 Had not become a Tool of State,  
 Nor ruled the Tyrant of the human Mind.

GUARINI:

\* \* \*

‘ ALL THE ancient Poets wrote in the Lan-  
 P. 29. (f) ‘ guage which they suck’d in with their Milk,  
 50. (f) ‘ and did not seek foreign Tongues in order to  
 ‘ express their sublime Conceptions.’ *Cervantes*  
 D. QUIXOTE.

P. 30. (v) ‘ *LUCILIUS*, the first Roman Satyrist, who  
 30. (t) ‘ wrote just as he spoke, has Admirers so devo-  
 ‘ ted to him, that they do not stick to prefer  
 ‘ him to all the Poets that ever were in the  
 ‘ World.’ QUINTILIAN.

\* \* \*

. IT is a most remarkable Saying of *Plato's*  
 33. (x) concerning the Bounds of our Capacity : “ The  
 33. (u) “ *Human Genius*, says he, is, if I may use the  
 “ Expression, *clipped* or *coined* into still a smal-  
 “ ler Compass than what I have mentioned ; so  
 “ as neither to be able to imitate *many* different  
 “ things perfectly, nor to *aēt* the things them-  
 “ selves, of which these Imitations are Copies or  
 “ Resemblances.” REPUBL. Book 3.

SEC-

SECTION III.

SOME of the wisest and most knowing of the Ancients ascribe the first civilizing of Mankind to the Invention of Speech.

‘ By means of that Faculty, says the learned 37. (b)  
 ‘ *Isocrates*, which is implanted in us, to persuade  
 ‘ one another, and to declare mutually the In-  
 ‘ clinations of our Minds, we were not only de-  
 ‘ livered from our first *wild* and *brutal* Way of  
 ‘ living, but, having entered into Societies, we  
 ‘ founded *Cities*, established *Laws*, and invented  
 ‘ *Arts*: And in short almost all the Inventions  
 ‘ of Men are owing to the Power of *Speech*.’

*Diodorus* the *Sicilian* describes it more particularly:

‘ IT IS said, that the first Men, who appeared P. 38. (c)  
 ‘ in the World, lived in a wild and disorderly  
 ‘ manner; and, like the Beasts of the Woods,  
 ‘ used to range about in quest of Food; they  
 ‘ sustained themselves with Herbs of the mildest  
 ‘ Taste they could find, and with such Fruits  
 ‘ as the Trees afford without Culture: Taught  
 ‘ by Necessity, they ran to one another’s As-  
 ‘ sistance when attacked by the wild Beasts;  
 ‘ and the Voice or *Sounds* which they uttered,  
 ‘ being at first *confused*, and of no signification,  
 ‘ by little and little they learned to *articulate*  
 ‘ *their Words*.’      BIBLIOTH. B. I.

PLU-

SECT. III. *PLUTARCH* attributes the Invention of Language to *Passion* and *Calamities*.

*ibid.* (d)

‘ IT IS probable that the first want of Words, and necessity of articulate Speech, arose among Men, when they had a mind to explain and point out to one another the things that happened to them; and to signify who were the Persons concerned; and chiefly when they had the *Passions* and *Disasters* of Life to describe, and were to tell who had suffered these *Disasters*.’

PLATONIC Questions.

\* \* \*

THAT a loose kind of *Verse* is used among the *Arabs* and *Moors* in common Conversation, is evident from their Histories, of which the following is an Example from that of *Granada*; it is the Speech of a Caliph to one of his Captains.

P. 40. (f) *ABENAMAR!* *Thou’rt a Moor,*  
*Of the noble Moorish Race;*  
*When thy Mother such thee bore,*  
*Mighty Signs that Day took place;*  
*On that Day the Sea was calm;*  
*On the full Moon too it fell;*  
*In such Signs whose Birth is fallen;*  
*No Untruth should ever tell.*

And this, of the same kind;

*REDUAN!*

HOMER'S *Life and Writings.*

17

REDUAN! *Thou must remember*  
*How thou plighted hast thy Word;*  
*To make the City Iân surrender*  
*In a Night won by thy Sword.*  
Reduan! *if thou prevail;*  
*Then I'll double all thy Pay:*  
*But, Reduan, if thou shalt fail;*  
*In Granade thou must not stay.*

SECT.

III.



\* \* \*

NECESSITY is the Mother of *Invention.*

— Nature *first taught*  
*The human Tongue to form its various Sounds;*  
*And eager Want extorted every Name:*

41.(h)

42.(i)

LUCRETIVS:

' THERE was a time, says *Cicero*, when  
' Mankind, like the Beasts, strayed wild in the  
' Woods, and were sustained by the same sort  
' of Food as the Beasts feed upon. Hardly did  
' they manage any thing by Art or Contrivance,  
' but all by strength of Body and plain Force.  
' No Institution of Religion, nor Precept of  
' human Duty was known or regarded: no  
' regular legal Matrimony between the Sexes;  
' nor had any Man yet seen Children whom he  
' could call his own. The Benefits of Property  
' secured by equal Law were not heard of: so  
' that *blind Desire* being uncontroled in their

42.(i)

42.(k)

\* B

Minds,

SECT. ' Minds, hurried them on through a Maze of

III. ' Ignorance, and to accomplish its Ends used

nothing but the most pernicious of all Methods, *open Violence*. Of INVENTION.

IT is of such Ages that old *Eschylus* says,

P. 43. (1) *In early Times, Men seeing, saw in vain ;  
Hearing, they heard not ; but like empty Forms  
Of fleeting Dreams, they dragg'd their vagrant  
Life,*

*By chance, thro' Good and Bad.—*

But nothing can be more remarkable than the Character given of the *first Mortals* by the acuteſt of the Philoſophers, which at the ſame time preſerves the *Tradition* concerning the Origin of the human Race.

43. (k) ' IT is probable, ſays he, that the *first Men*,  
43. (l) ' whether produced from the *Earth*, or eſcaped  
' from ſome general Deſolation, were all much  
' of the ſame kind ; *low, vulgar People*, without Underſtanding ; in the ſame way as we  
' commonly characterize thoſe we call *ſprung*  
' *from the Earth*.'

ARISTOTLE'S Politic. B. 2.

\* \* \*

WHEN *Danaus* and his fifty Daughters fled from their native Country *Egypt*, they landed ſuppliants in *Greece*. The Prince of *Argos*, hearing that a Company of Strangers were come aſhore

ashore on his Coast, went out to see who they were; and to the first Person who addressed him, and asked Whether he was a Herald, or the Ruler of the Land himself? he condescended to give this Answer:

*From great Pelasgus, ancient and Earth-born,  
I draw my high Descent, this Nation's Founder.  
And the Pelasgic Tribe, justly so call'd  
From my great Sire, possesses all this Land:  
My Sway extends whence Algeus rolls his Stream,  
And limpid Strymon, to the setting Sun.*

P. 44. (H)

Eschylus' SUPPLICANTS.

\* \* \*

THE *Island Crete* was among the first civilized States of *Greece*, and the Mother of many Colonies. The Reason of this is insinuated by *Aristotle*, when he says, in the second Book of his *Politics*: 'The *Island Crete* is stretched out towards many Seas; the *Greeks* being almost wholly settled upon the *Maritime Coasts*.'

44. (m)

45. (o)

IT is a very ancient Observation, that Men banished from their native Countries have made a greater Figure abroad, than they would have done in full Prosperity at home. *Misfortunes* rouse a generous Mind, and call forth that *Virtue*, which Plenty and Idleness for the most part lull asleep.

' IN THE Age when these things happened, that is, when the Western Parts of *Europe* received the greatest Improvements, the Men

45. (o)

45. (s)

\* B 2

' who



SECT. ' who were under the public Displeasure in  
 IV. ' *Asia, Egypt*, or the other barbarous Countries,  
 ' came to GREECE; and both pretended to,  
 ' and obtained the Government of the chief  
 ' Grecian Cities. Thus *Danaus*, being banished  
 ' from *Egypt*, came and possessed *Argos*: *Cad-*  
 ' *mus* from *Sidon* reigned over *Thebes*: The  
 ' *Carians* were possessed of the *Islands* in the  
 ' Archipelago; and *Pelops* the Son of *Tanta-*  
 ' *lus* was Master of the whole *Peloponnesus*.'

## SECTION IV.

**D**IODORUS the *Sicilian*, after having explained the natural Signification of the Allegory of *Bacchus's* being the Son of *Jupiter* and *Ceres*; or of Wine's being the Production of *Earth* and *Moisture*, adds these Words, which plainly shew the Nature and Tendency of the

P. 50. (b) *Orphic* Institutions:— ' Of the same Nature with  
 ' these Allegories are the things which are sha-  
 ' dow'd out in the *Poems* of *Orpheus*; and like-  
 ' wise the things which are signified in the *reli-*  
 ' *gious Rites*, (prescribed by the same Person:)  
 ' But it is not lawful for those who are not *ini-*  
 ' *tiated* to enquire into the particular Meaning  
 ' of every Rite.' BIBLIOTH. Book 3.

THE following Line of *Orpheus* is applied by *Justin* the Martyr to one of the greatest My-  
 steries

series of our Religion, because the Greek Term  $\Lambda\text{O}\Gamma\text{O}\Sigma$  meaning frequently *Tradition*, signifies also the WORD. S E C T. IV.

*Fixing thy Eye upon the divine Tradition, at-* P. 51. (c)  
*tach thy self to it.*

\* \* \*

THE *Times* preceding the *Trojan War*, about the Age of *Hercules* and *Theseus*, and the People of that Generation, are thus characterized by the knowing *Plutarch*: ‘ These *early Times*,  
‘ says he, produced Men unwearied in Toils,  $\frac{53 (c)}{53 (f)}$   
‘ and almost supernaturally robust, in Feats of  
‘ Hand, Swiftneſs of Foot, and Strength of Bo-  
‘ dy; but who made no good or humane Uſe of  
‘ theſe wonderful Endowments;—*Insult* was  
‘ their Inclination, and *Violence* their Delight;  
‘ their ſuperior Strength ſerved no other End,  
‘ than to maſter and cruelly deſtroy every Per-  
‘ ſon and Thing that fell in their way: But  
‘ as for Love to Mankind, Juſtice, Equity and  
‘ Humanity, theſe they thought were commend-  
‘ ed by the greater part only, becauſe they  
‘ wanted *Courage* to do an Injury, or were ap-  
‘ prehenſive of *receiving* one: And therefore  
‘ imagined that *they* had nothing to do with  
‘ thoſe Virtues, who were able to take by force  
‘ whatever their Heart deſired.’

Life of THESEUS,

\* B 3

THE

22 PROOFS of the Enquiry into

SECT. THE Greeks had no well digested Body of  
 IV. Laws, or Plan of a civil Constitution before *O-*  
*nomacritus*. So *Aristotle*, in the first Book of  
 his *Politics* :

P. 54 (c) " *ONOMACRITUS* was the first Man who  
 54. (g) " became skilful in framing a Policy." And  
 the same Philosopher in the second Book says,  
*ibid.* (g) that ' the ancient Laws were extremely simple  
 ' and barbarous : For the Greeks of old went  
 ' constantly armed, and bought and sold their  
 ' Wives one Tribe from another ; and that all  
 ' the Remains of the ancient legal Establish-  
 ' ments up and down Greece are throughly  
 ' simple, and adapted to rude uncivilized Man-  
 ' ners.'

\* \* \*

STRONG and honest Sentiments for the most  
 55. (h) part produce fit Words to express them : ' Even  
 56. (i) ' *Tiberius*, says *Tacitus*, the great *Dissembler*,  
 ' who at other times was lockt up and collect-  
 ' ed within himself, whose Words seemed to  
 ' come from him as it were struggling for Ut-  
 ' terance, spoke with great Ease and Fluency,  
 ' whenever he thought fit to be merciful, and  
 ' pardon a Criminal.'

THE early Authors in any Country com-  
 monly write in the plain ingenuous Style of their  
 first Simplicity ; which is one great Reason why  
 most

HOMER'S *Life and Writings.*

23

why most Nations are so delighted with their ancient Poets. Thus *Horace* : SECT.  
V.

*The oldest Writers of the Grecian Train* P. 56. l)  
*Are still the best.*— Letter to AUGUSTUS. 56. (k)

\* \* \*

*A pretty Rogue and Statesman wife,* Ibid. (k)  
*You fain would have us deem Ye;* Ibid. (l)  
*At once t'attract the Ladies Eyes,*  
*And make the Men esteem Ye.*  
*But, Cotta, e'er since Men were made,*  
*A very pretty Fellow,*  
*Who strutts in Toupée and Brocade,*  
*Is but a little Fellow.* MARTIAL.

SECTION V.

WHEN THE Cardinal *Richelieu* had obliged the *French Academy* to censure the *CID*, a Tragedy of the celebrated *Corneille's*, the Author wrote a Letter to the Cardinal's Favourite *Mr. de Boisrobert*, where he tells him, 60. (b)  
' I wait with great Impatience for the Sentiments of the Academy, that I may know 61. (b)  
' what I am to follow hereafter : Till then, I  
' must have a Diffidence of every thing I write,  
' and dare not employ a *single Word* without  
' Dread of its being condemned.'

\* B 4

ONE

SECT.  
V.

\* \* \*

ONE of the strangest things that ever happened in the Course of the *Roman* Justice, was the Absolution of the infamous *Pub. Clodius*. He was accused of a complicated Crime of *Sacrilege* and *Adultery*; having debauched *Cesar's* Wife in the midst of the most solemn Sacrifice to the *Bona Dea*, at which no Male Creature could be present without *Profanation*. *M. Crassus*, the same who afterwards perished in *Partbia*, undertook his Defence; — and ‘ in two  
 ‘ Days time, says *Cicero*, employing only one  
 ‘ Slave, and he a *Ruffian* too from the *Bear-*  
 ‘ Garden, he accomplished the whole Affair.  
 ‘ He sent for the Judges to his own House; he  
 ‘ promised, he prayed, he gave vast Presents:  
 ‘ And besides, (good Gods! what are we come  
 ‘ to!) some of the Judges were to have *Nights*  
 ‘ of certain Ladies, and to be *introduced* to some  
 ‘ noble Youths, as an *Addition* to their Bargain.’

P. 63. (d)  
65. (d)LETTERS to *Atticus*.

\* \* \*

ABSTRACT Knowledge acquired by Speculation is generally the Product of Leisure and Quiet: ‘ The *Sciences*, according to *Aristotle*,  
 ‘ were invented in those Nations, where Men  
 ‘ were most at Leisure: Wherefore the *Ma-*  
 ‘ *thematical* Arts were first brought to a Bearing  
 ‘ in

65. (f)  
66. (f)

in *Egypt*; for there the Tribes of the Priests were left almost idle. SECT. VI.

Larger METAPHYS. B. I. }

\* \* \*

*PLINY* relates of *Parrhasius*, that among other curious Subjects, he painted likewise the People of *Athens*, and by a very ingenious Representation: For he wanted to represent them changeable, passionate, unjust and inconstant; and at the same time exorable, merciful, compassionate; haughty, humble; courageous, cowardly; and all these things *at once*. P. 67. (g)  
68. (g)

TO THE same Purpose the ingenious and eloquent *Sperone Speroni* puts the following Picture of Life in the Mouth of the Goddess *Ufury*, in his admirable Dialogue upon that Subject: 'The Comic Poets, says he, in order to instruct us in the Ways of the World, represent upon the Stage, Marrying, Feasting, Pimping, Whoring, Thieving, Sharping, Lying;— Loves, Hatreds, Brawls, just such as you Men are employed in every day of your Lives.' 69. (h)

## SECTION VI.

THE *Stars*, says the learned Father *Bossu*, 'and chiefly the Signs and Planets, are (under God) the second Cause of *Manners* among' 75. (c)  
76. (c)

SECT. ' among Men : The Poet shews the Power they  
 VI. ' have over the Tempers of Men, when—&c.  
 ' It is thus that *Virgil* casts the *Horoscope* of  
 ' the *Roman* Empire at its Nativity.

Of EPIC POETRY, Book 4.

IF THE Father's whole Treatise had been of a-piece with this Passage, it had not met with the Approbation of the Learned. The Influence of the *Stars* upon Human Affairs has been by turns the Subject of Admiration and Ridicule. Thus the Satyrift :

P. 75. (f) O, there's strange Difference, what Planets shed  
 75. (f) Their Influence on the new-born Infant's Head.  
 'Tis Fate that flings the Dice ; and as she flings  
 Of Kings makes Pedants, and of Pedants Kings.  
 What made *Ventidius* rise ? and *Tullius* great ?  
 But their kind Stars, and bidden Power of Fate ?

Mr. CH. DRYDEN.

\* \* \*

THERE is a curious Question proposed by *Velleius Paterculus*, a Roman Historian, " Why  
 " the greatest Masters in every Art and Science  
 " have always appeared in the same *Period* of  
 " Time, and as it were in a *Cluster* ?" He an-  
 76. (h) swers it by this Maxim ; That what we study  
 77. (h) with the greatest Desire, naturally gains the Sum-  
 mit ; and it is difficult to arrest Perfection in  
 any thing ; and what cannot advance, naturally

goes backward.—This the Author of the *Enquiry* SECT. VII. calls *talking a little strangely*; and approves rather the ascribing it to *Emulation*: For the Prevalency of which he produces these two Lines of *Hesiod*:

Potters and Joiners grudge at every Brother,  
And Bards and Beggars envy one another. P. 76. (i)  
77. (i)

But it is only the THEORY of *Manners*, and the different *Periods* of their PROGRESSION that account fully for this surprizing but natural Event.\*

S E C T I O N · VII.

THE Admiration raised by *Homer's* Writings has occasioned great Search to be made into every Circumstance relating to their Author: Particularly it has raised a Curiosity to know, who had the Honour of *forming* such a Mind, and *teaching* the Man, who has since proved the Instructor of the World?

‘ ANCIENT History, says the Bishop of *Theſſalonica*, has handed down *Phemius* as the ‘ Master of the Poet; and represents him to ‘ have been a *wise* Man, and struck with ‘ the *Muses*. — *Phemius* was a Philosopher, ‘ which was likewise the Character of every ‘ Bard. He is said to have wrote a Poem,—  
‘ THE

\* See Page 13, 52, and 70, of the ENQUIRY into the Life and Writings of HOMER.



SECT. ' THE RETURN of the Princes, who came  
VII. ' home with Agamemnon from Troy.'



EUSTATHIUS on the *Odyssey*, and  
PLUTARCH on *Music*.

\* \* \*

THE *Propagation* of Religion and Arts over the Western World, by their gradual Advancement from *Egypt* and the *East*, is one of the most entertaining Speculations in Learning.

*Herodotus*, deservedly called the Father of Hi-

P. 84. (d) story, says, ' That the Daughters of *Danaus*  
85. (d) ' first brought this mystic Rite (the *Thefmo-*  
' *phoria* of *Ceres*) out of *Egypt*, and taught  
84. (f) ' the Wives of the *Pelasgi* to practise it: And  
85 (t) ' that almost all the Names of the Gods came  
' from *Egypt* into *Greece*.' EUTERPE.

As TO the *Origin* of the ancient Theology,

84. (e) ' Some Pieces of it, says *Phornutus*, were com-  
85. (e) ' posed by the *Magi* in *Babylon* and *Assyria*,  
' others by the *Phrygians*, and many, as is  
' well known, by the *Egyptians*.'

\* \* \*

IT must appear a strange *Association* of Characters to us, to hear of a *Lawgiver*, *Poet*, and *Divine*, all united in the same Person: Among the Ancients the *two last* Capacities were made subservient to the *first*, and did real Service.

They

HOMER'S *Life and Writings.* 29

They are so used still by some Statesmen, with SECT. this Difference, that it is in favour of a *Faction* VII. for the most part, and by some *Under-Tools* that they apply them. When *Lycurgus* was travelling through *Greece*, viewing the Models of the several States, he found 'Thales in Crete, a P. 85. (g) *Man addicted to Poetry, and a Law-giver.* 86. (h)

STRABO.

" IN THE same manner the *Philosophers*, as Ibid. (h) " well as the *Lawgivers*, at first published their Ibid. (i) " Opinions and their Sayings in Verse, as we " find in *Orpheus* and *Hesiod*. PLUTARCH.

\* \* \*

FIRST, Heaven and Earth, and the wide 88. (a)  
wat'ry Plain,

The Moon's bright Orb, and all the Starry Train,  
A SPIRIT inward feeds:—

Infused thro'out, this universal Soul  
Revolves the Mass, and animates the Whole.

VIRGIL.

A Boar to Mother Earth they sacrific'd; Ibid. (r)  
The Sylvan God with Milk they plain appeas'd;  
But Flowers and Wine, their better Genius  
claim'd,

Mindful of transient Life.— HORACE.

IT

IT HAS been remarked, that the *fair Sex* are apter to *wonder*, and prove more susceptible of *Rapture* than *Men*.—Accordingly they are observed to make quicker Proficiency when adopted into any Sect where these Passions prevail. They are *agitated* with more Ease, and they *prophecy* with greater Fluency than the sturdier half of the human Race: This was very visible among the Converts lately made by the *French Prophets*. And anciently at *Dodona, Delphi, Jupiter Ammon's* in *Libya*, and indeed in most of the Oracles, it was not a *Priest* but a *Priestess* who received the inspiring Blast, and utter'd the *dark Mind* of the Divinity.

P. 87. (q)  
88. (s) ' A CERTAIN *Woman*, says *Eustatbius*, *Phe-*  
' *monoe*, a Prophetess of *Apollo*, is said to be the  
' *Author* of Hexameter or Heroic Verse: And  
' they say that the same Person, *Phemonoe*, was  
' the *first* *Pythia*, or Priestess of *Delphi*.

STRABO.

\* \* \*

NOTHING can give a juster Idea of the ancient *simple* Theology than these two Lines of *Pampho's*, preserved by *Philostratus*. They are addressed to the *supreme Being*, the first Principle of Life; tho' they seem particularly to respect the Power of *Vegetation*.

Great

HOMER'S *Life and Writings.*

31

Great Jove, supreme of Gods, involv'd in Dung  
Of Horse, and Sheep, and Mules!—

SECT.  
VII.

Instead of which, with more Dignity, Homer  
has turned it,

P. 88. (s)  
89. (u)

Great Jove, supreme of Gods, who bigbentbron'd,  
Inhabits Ether, and compels the Clouds! —

\* \* \*

‘ORPHEUS, says *Plutarch*, appears not to  
have imitated any Man.’—He means as to  
his *Music*—But as for his *Philosophy* he sung

*Ibid.* (t)  
*Ibid.* (w)

The ineffable Necessity at first  
Of hoary Chaos; then all-teeming Time,  
Who couch'd in genial Furrows, numberless,  
Brought forth his first-born Ether; and with him,  
Of double Nature fram'd, resplendent LOVE,  
Illustrious from far; the Father fram'd  
Of everlasting Night: Him Sons of Men,  
Late coming into Being, Phanes call'd,  
Because he first shone forth: Then deep in Gloom  
The Progeny of pow'rful Proserpine.  
These first he sung; and last, the baneful Deeds  
Of Giant-Monsters wild, who early drop'd  
From Heaven down their dire productive Seed,  
Whence sprung the Mortal Race that far and near  
Are spread incessant o'er Earth's boundless Face.

89. (x)  
90. (y)

THE two first of the following Lines are a  
part of the same divine Poet's *History of the Cre-*  
ation

SECTION of the *World*, preserved by *Plato*; and the  
 VII. following are Testimonies of *Diodorus the Sici-*  
 lian, and of *Aristotle* concerning him and his  
 Scholar *Musæus* :

P. 90. (z) *Old Ocean first join'd in the flowing Band;*  
 91. (b) *And Tethys, sprung from the same Mother, lov'd.*

PLATO.

90. (b) ' For according to *Musæus*, " *To sing is the*  
 91. (d) " *Delight of Men.*" ARISTOTLE.

*Ibid.* (c) ' He (*Orpheus*) composed that Poem which is  
*Ibid.* (e) ' so much admired; and which is allowed to  
 ' excel in vocal Harmony.' DIODORUS.

*Ibid.* (d) His remains, when gathered all together, were  
 called the *Orphic Poems*: ' In those Pieces cal-  
 ' led the *Orphic Poems*,' says *Aristotle* Book I.  
 of the SOUL.

91. (e) *OF ONE are all things made, and into ONE*  
 92. (g) *are they all to be resolv'd;*—was the first Prin-  
 ciple of *Musæus's* Philosophy. LAERTIUS.

\* \* \*

*Ibid.* (h) *ELIAN* affirms, ' That there was one *Sya-*  
*Ibid.* (k) ' *grus* a Poet, after *Orpheus* and *Musæus*, who  
 ' is said to have first sung the *Trojan War*, hav-  
 ' ing first laid hold of that mighty Subject, and  
 ' dared to tread in this unbeaten Road.' But  
*Diogenes Laertius* says ' he was contemporary  
 ' with *Homer*, and his Rival while alive; as  
*Ibid.* (i) ' *Xenophanes* was his Enemy after his Death ;  
 93. (l) ' who'

‘ who also wrote against *Hesiod* and *Homer* in SECT.  
 ‘ Elegies and Iambics, sneering at the things VII.  
 ‘ they have said concerning the Gods.’

\* \* \*

AMONG the oldest Pieces of Poetry in the World were the solemn *Hymns*, sung at the high Festivals in the ancient Temples. *Delos* was one of the earliest religious Settlements in *Greece*: The *Hymns* sung there were not composed by any native *Greek*, but by one *OLEN* a Foreigner. P. 92. (m)  
 ‘ This *Olen*, says *Herodotus*, coming from *Ly-* 93. (o)  
 ‘ *cia* composed the oldest *Hymns* that are sung  
 ‘ at *Delos*.’ And to the same purpose *Pausanias* speaks of “*Olen* the *Lycian*, as the Man Ibid. (n)  
 “ who composed the most ancient *Hymns* in 93. (l)  
 “ *Greece*.”

THE *Statue* of *Apollo* in this Temple was very ancient, and had some peculiar Emblems. *Plutarch* upon the Authority of *Anticles* and *Istrus*, two old Historians, relates that it had a *Bow* in one Hand, and with the other supported the *three Graces*, who held each an Instrument of Music, one a *Lyre*, another a *Flute*, and the third a *Syrinx* or *Pipe*; as to the Antiquity of it, continues the same Author,—‘ This Ibid.  
 ‘ *Statue* is so old, that the Makers of it are said Ibid.  
 ‘ to be of that Generation of Men, who were  
 ‘ contemporary with *Hercules*.’

*Plutarch* of MUSIC.

\* C

THE

THE *History* of the Invention of *Arts* has employed many curious Pens. ‘Some of the Arts, according to *Plato*, discovered themselves to *Dædalus*, some to *Orpheus*, some to *Palamedes*; the Laws of Harmony were found out by *Marfyas* and *Olympus*; and the Lyre by *Amphion*.’ LAWS. Book 3.

*MUSIC*, according to *Pliny*, was invented by *Amphion*: The Pipe and common Flute by *Pan*, the Son of *Mercury*: The German Flute by *Midas* in *Pbrygia*; the double Flute by *Marfyas* in the same Country. The *Lydian* Measure was the Invention of *Amphion*; the *Dorian* of the *Thracian Thamyras*; the *Pbrygian* of *Marfyas*. A Lute was first framed by *Amphion*, others say by *Orpheus*, others by *Linus*: *Terpander* used it with seven Strings; *Simonides* added an eighth; *Timotheus* a ninth. *Thamyras* first played on the Lute without fingering; *Amphion* first sung to it, others say *Linus*: *Terpander* first composed songs to it. But *Dardanus* the *Træzenian* was the first Man who sung to a Flute.’

NATURAL HIST. Book 7.

\* \* \*

EVERY BODY knows that the greatest *Masters* in Music have each of them their peculiar  
MAN-

MANNER, as much as the Painters, Poets, or PROFESSORS of any of the nobler Arts. The Ancients, whose Music was not so wild and irregular as ours, had marked these several *Manners*, as they were fitted to this or the other *Passion*, and disposed the Hearers to such a particular *Temper of Mind*; and knew them by the Name of their Inventor, or of the *Nation* where they were principally practised. Thus, says *Polux*, 'The Measures of *Olympus* and *Marfyas* are the *Phrygian* and *Lydian*, and the funeral Tunes are particularly the Invention of *Olympus*.' And *Aristotle* affirms, 'that *Olympus*'s Airs are allowed by all to make Men *enthusiastic*:'—and a little afterwards speaking of the different *Harmonies* and their Effects, he says, 'The *Phrygian* Measure raises us to *Entbusiasm*,' so that *Olympus* appears to be the Author of it.

BUT the fullest Testimony is given by *Plutarch*.

"*OLYMPUS*, says he, appears greatly to have promoted Music, by introducing some things that never had been invented, and were wholly unknown to those before him; and particularly he appears to have been the Author of the noble Species of the *genuine Grecian Music*."

\* C 2

THERE



SECT.  
VII.

\* \* \*

*Ibid.* (d)  
96. (f)

‘ THERE was an Heroic Poem, extant before *Homer*, written by *Oræbantius* of *Træzen*, as the *Træzenian* Records relate; and there is another, who is said to have lived before *Homer*, *Dares* of *Pbrygia*, whose *Pbrygian-Iliad* I know is preserved till now.’ So *Elian* affirms in the eleventh Book of his various History; and likewise ‘ That *Melissander*, the *Milesian*, wrote the Battle of the *Lapithæ* and the *Centaurs*; an Action of great Fame in the early Ages of *Greece*.’

*Ibid.* (e)  
96. (g)

\* \* \*

IT seems to be a bold Assertion of the Author of the *Enquiry*, “ That the ancient Mythology is a System of the Universe digested and wrought into an Allegory: a Composition made up of infinite Parts, each of which has been a Discovery by itself; and the Cloathing them with Fable, and the putting them together, a Work of Ages, and the conjunct Effort of *Politics* and *Philosophy*.” But hear a Promise of one of their great Sages to a Disciple;

99. (b) *Of Gods immortal, and of mortal Men,*  
Th’ eternal Combination *Thou shalt know,*  
*By which each thing above, and each below,*  
*Is held, and govern’d* ——— *PYTHAGORAS.*

FROM

FROM the first Inventors of this fabulous SECT.  
 Wisdom, *Pbornutus* says that *Hesiod* has taken VII.  
 his Mythology : In speaking of the Nature of VII.  
*Saturn*, ' He is of Opinion that the Explication P. 100 (m)  
 ' given of it by *Hesiod* might be still more com- 101. (q)  
 ' plet ; he (*Hesiod*) having borrowed things  
 ' from *more ancient* Authors, and added the  
 ' most fabulous part of the Story himself ; by  
 ' which means it has happened, that the greatest  
 ' Part of our *Theology* has been spoiled.

\* \* \*

*HORACE*, in his elegant Way, has given a  
 succinct History of the Rise and Progress of  
 Poetry, and of the various Subjects to which it  
 has been applied, with that Justness of Thought,  
 and happy Conciseness of Expression, which so  
 fairly distinguish him among the Poets.

*Ibid.* (n)

—*The Wisdom first in vogue,*  
*Was to mark out, distinct, the sacred Bounds*  
*Of Public things and private, holy and common ;*  
*And fashion by Degrees a Common-Weal :*  
*To stop promiscuous Lust, give Marriage Rules,*  
*Found ample Cities, and carve Laws in Cedar.*  
*Thus Fame and Reputation first accrued*  
*To Bards inspir'd, and brighten'd every Song :*  
*A Race divinely wise. In order next*  
*Homer appear'd, distinguish'd.—*

101. (r)

Letter to the PISO'S.

\* C 3

WHEN

WHEN *Eneas* had entered the Mouth of the *Tyber* with his Fleet, and received the promised Omen of his being arrived at the happy Land destined by Fate to be the Seat of his Kingdom, he ordered Libations to *Jupiter*, and Prayers to the *Manes* of his Father :

P. 102. (3) *His Temples with a leafy Bough be bound,  
And first the Genius of the Place ador'd :  
Then Mother-Earth, the first of Gods ; and  
Nymphs  
And Rivers yet unknown : Then ancient Night,  
With all her shining Train. In order next  
T' Idean Jove and Cybele be pray'd :  
And lastly, lowly bending, be invok'd  
His Parents, one from Heaven, and one from  
Hell.*

THIS Account of *Eneas's* Prayer gives a Compendious View of the ancient *System* of Theology ; and shews “ that the *Universe* and its “ *Parts*, or the Appearances and Powers of *Nature*, mixed with the *Manes* of their departed Friends, were the real Objects of their “ *Worship*.”

## SECTION VIII.

ON THE old Altar of *PAN*, says *Sanna-* P. 105.(b)  
*zaro* in his delightful Pastoral the *AR-* 107.(b)  
*CADIA*, there hung two large Tablatures of  
 Beech, full of rustic Characters, which con-  
 tained their ancient Laws, and Instructions for  
 the *Pastoral* Life. In *one* you saw marked  
 all the Days of the Year; the Changes of the  
 succeeding Seasons; and the Inequalities of  
 Night and Day: Along with these were the  
*Prognostics* of the Weather; and what Days  
 of the Moon are lucky, and what unlucky for  
 the Works of Men: And what every Person  
 in every Hour ought either to follow or to  
 shun, in order not to trespass against the Will  
 of the Gods, as far as it can be observed and  
 known.—In the *other*, you read what kind  
 of Management was proper for the *Flocks*; of  
 what Make you ought to chuse your Cow  
 and Bull; their Years fit for Breeding, &c.  
 And the ancient Priest of the God had per-  
 fect Knowledge ——— of the Heaven, the  
 Earth and the Sea; the unwearied Sun, and  
 the growing Moon; and of all the Stars with  
 which the Heaven is arrayed; and consequent-  
 ly, could tell the Seasons of Plowing, of Reap-  
 ing, of dressing the Vines, and planting the  
 \* C 4                      ‘Olives;

40 PROOFS of the Enquiry into

SECT. ' Olives; of grafting the Trees, and enriching  
VIII. ' them with Boughs not their own.'

\* \* \*

IT HAS been already observed that there was a *Family* in *Cbios*, one of the finest Islands of the *Archipelago*, who called themselves *Homeridae*, or Children of *Homer*. They were *Rhapsodists* by Profession, and wandered all over *Greece*, singing their Parent's Verses. It was their pious Custom to usher in their Performance with a Prayer to *Jupiter*; to which *Pindar* alludes in the Beginning of his second *Nemean Ode*.

P. 106 (c)  
108. (c)

*Whence Homer's tuneful Race  
Begin their divine Song;  
(Songsters they mostly are of flowing Verse)  
From mighty Jove, to whom these Games belong;  
So the Champion of the Field, &c.*

\* \* \*

THE *Age* and *Country* of *Homer* have been the Subjects of great Disputes among learned Men; and particularly it has been a Matter of high Debate, whether *Hesiod* and *He* were Contemporaries?—if they were acquainted?—if they met at any of the *Grecian* Festivals, and strove for the Prize of Poetry? A Commentator upon

HOMER'S *Life and Writings.*

41.

upon *Pindar* has preserved these three Lines of **SECT.**  
*Hesiod*, which, if genuine, determine the Que- **VIII.**  
stion :

*In Delos first, Homer and I, young Bards,* P. 109. (g)  
*In youthful Hymns, alternate, tun'd our Song ;* III. (g)  
*To sing Latona's Son, awful and bright.*

\* \* \*

IN THE Ruins of a *Roman* Building near the  
*Baia* in *Italy*, the following Inscription was  
found on a large Piece of Marble, which has  
probably been the Portal of a Bath, or some A-  
partment of Pleasure :

BALNEA, VINA, VENVS, CORRVM-  
PVNT CORPORA NOSTRA:  
SED VITAM FACIVNT BALNEA,  
VINA, VENVS.

Baths, Women, Wine our Health destroy, P. 110. (1)  
And cut Life's scanty Line : III. (1)  
But what has Life, or Health of Joy,  
Without Baths, Women, Wine ?

\* \* \*

MODERN Poetry took its Rise, they say,  
from that of the *Moors*, who first brought  
Rhime into *Europe*. It appeared first in *Pro-  
vence*; a happy Soil and Climate, where the  
*Roman*

SECT. Roman Language had taken deepest Root, and  
 VIII. which being mixed afterwards with the Northern  
 Tongues, produced that *flowing Dialect* used by their Poets, whom they called *Trovadores* or *Troubadours*; as if they had said *Contrivers* or *Inventers*. The Name is still known and used in *Spain*. “ All the Knights-Errant  
 P. 112 (o) of the last Age, says *Cervantes*, or by far the  
 114 (o) “ greatest Part of them, were great *Trovadores*,  
 “ (Inventers of Songs and Verses) and great *Mu-*  
 “ *sicians*.” DON QUIXOTE.

\* \* \*

<sup>113. (v)</sup>  
<sup>115. (p)</sup> THE Character of a *real* Poet from *Juvenal*.

*The Man whose noble Genius is allow'd,  
 Who with stretch'd Pinions soars above the Crowd,  
 Who mighty Thought can cloath with manly  
 Dress;*

*He whom I fancy,—but can ne'er express;  
 Such, such a Wit, tho' rarely to be found,  
 Must be secure from Want, if not abound.  
 Nice is his Make: —no Hardships can be bear,  
 Avoiding Business, and abhorring Care;  
 He must have Groves, and lonely Fountains chuse,  
 And easy Solitudes to bait his Muse;  
 Unvex'd with Thoughts of Want.—The Human  
 Mind*

Two Cares admits not.— Mr. CH. DRYDEN.  
 PLATO.

PLATO calls a Mind fit for Poetry, ΨΥΧΗΝ SECT. ABATON; a *Soul untrod*. It is opposed to what our *Shakespeare* calls, a Mind *beaten and hackney'd* in the Ways of Men. VIII. P. 114 (r) 116. (r)

\* \* \*

IT is a curious Observation made by *Velleius Paterculus*, “ That the Cities (of *Thebes* and *Lacedæmon*) two of the first States in *Greece*, “ were Soils quite barren of Poetry and Learning; excepting that *Thebes* had been made “ famous by *Pindar's* single Voice: For it is “ without Foundation that the *Lacedæmonians* “ claim *Alcman* as their Town's-Man.” 118. (u)

This Observation is employed by the Author of the *Enquiry*, to prove ‘ that a Mind strictly ‘ moulded by *Forms* and *Discipline* is incapable ‘ of sublime Poetry, which is the most extensive Imitation of Men and various Manners. ‘ The Order of a Town, he says, *eludes* the ‘ Passions;—the Restraints of it *blunt* them, and ‘ consequently cramp both Fancy and Expression.’

NOTHING can be more just than the following Character of *Homer's Manner* and *Style* given by *Plutarch*; and nothing more opposite to the ordinary well-known *Round* of a Town-Life.

I

THE



SECT. VIII. ' THE whole strain of his Narration, says  
 ' he, is *marvellous*; and the Texture of Acci-  
 P. 118. (d) ' dents in his Poem is wrought up in the *para-*  
 121. (b) ' *doxical* and *fabulous* Manner. This is done  
 ' to fill those who read it with *Anxiety* and  
 ' *Wonder*, and strike those who hear it with  
 ' *Astonishment*. It is only to gain this End that  
 ' the Poet sometimes quits Probability and  
 ' Truth: As when he equips his divine Per-  
 ' sons with *too many* Attributes, or gives them  
 ' an Action or Sentiment that *out-foots* the Al-  
 ' legory.'

\* \* \*

THE POET has described the Condition of  
 a Man *refreshed* and *warmed* after great Fatigue,  
 we may suppose from *Experience*.

120. (h) ———— *When Miseries are past,*  
 124. (f) *Pleasure abides the Man, who many a Step*  
*Thro' Toils and Dangers took.*—————

TO THE same Purpose *Juvenal* says pleasant-  
 ly, that it was after a *full Meal* that *Horace*  
 124. (p) raised the *Bacchic* Shout,—EVOR! \*  
 128. (n)

\* \* \*

THE USE of *Fable* is to adorn and illustrate  
*Truth*; as a CIPHER added to a Number en-  
 hances

See Page 231 of Edition I. and 240 of Edit. 2.

hances its Value, and the Light of a Picture is increased by the Shade. *That* natural Faculty of the human Soul which *Plato* says is always pregnant with Wisdom and Thought; *that* productive Power out of which our Lord *Bacon* says *Invention* streams more divinely into the Minds of young Men, was called by the ancient Poets an *Inspiration from Heaven*. The Effects of it in their Works were so delightful and strange, that the Pretension was admitted by the Public; and it was universally allowed, *That their Verses were the Dictates of Divinity.*

SECT.  
VIII.

WHEN the cautious and courageous *Ulysses* after much wandering had at length reached his native Isle, he heard that during his long Absence the young Men in *Ithaca*, and from all the neighbouring Coasts, had come in great Numbers as Suitors to his Lady; and taken Possession of his House; and at last were grown so arrogant, confiding in their Numbers and the Probability of his Death, as to command like Masters his Possessions, and consume their Produce; feasting every Day at his Expence, and killing his Sheep and Oxen, and drinking his Wine at their Pleasure.


AS ALL the Troops he had carried with him to *Troy*, were either killed in the War or had perished at Sea, he did not think it advisable to discover himself, at his first Landing, to such a Band of rude Inmates as were then revelling in  
his

SECT. his Palace : But disguising himself like an old  
 VIII. *Beggar*, he came first strolling to the Cottage of  
 his Herdsman *Eumæus*, with whom he staid  
 three Days and three Nights, and made himself  
 known to his Son *Telemachus*, now come of  
 Age:—Then in the same Disguise, he went  
 to Town to his own Habitation ; where perfo-  
 rating a poor wandering Stranger, his Queen,  
 the famed *Penelope*, was inclined to see him,  
 that she might enquire, Whether in his wan-  
 dering he had heard no News of her Lord ? and  
 according to the Simplicity of these Ages, bid  
 the chief Herdsman call him to her Presence.  
*Eumæus* told her, “ that the Stranger had heard  
 “ of *Ulysses* in *Theſprotia* ; that he was a Man  
 “ of the most entertaining Conversation;—for  
 “ that he having kept him three Days and three  
 “ Nights in his Hovel, had heard him recount  
 “ many of his Adventures ; and while he was  
 “ speaking, continued he,

— *I listen'd pleas'd,*  
 P. 127. (r) *Just as a Man drinks up a Poet's Song,*  
 131. (r) *Who from the Gods can sing, and whom they*  
*teach*  
*Words ravishing to Men :—Amaz'd they stand,*  
*They gaze, and listen bush'd, and dread the End.*

THIS and the following Authorities, are pro-  
 duced to prove the general Reception of that  
 Opinion, ‘ That the ancient Bards were God’s  
 ‘ Mi-

HOMER'S *Life and Writings.* 47

‘ *Ministers*, and sung only as they were inspired S E C T.  
‘ from above; and as such that they were highly VIII.  
‘ honoured and revered by the People’. Of   
another of the same Profession *Homer* says,

—————*New Strains of Verse* *Ibid.* (s)  
*He freely strikes, and follows bold his Flame :*  
*Nor is the Bard to blame ; 'tis Jove who prompts,*  
*And gives to Mortals, as he wills to each.* *Ibid.* (s)

And *Alcinöus* the *Pheacian* Prince, at a grand  
Entertainment says to a Servant,

—————*But call the Bard divine* *Ibid.* (t)  
*Demodocus, whom GOD hath blest with Song,*  
*To cheer Mankind ; in whatsoever Strain*  
*His Genius takes the Loose.*— *Ibid.* (t)

And when he was come,

*Tb' indulgent Muse allow'd the Bard to sing* *Ibid.* (v)  
*The Deeds of Men.*— *Ibid.* (v)

To THE same Purpose a modern Poet, the  
Author of the admired Pastoral *Pastor Fido*,

*That Part of Us which sees and knows,* *P. 128.*(y)  
*Is not our Virtue, but it comes from Heav'n :*  
*Heaven gives at Pleasure, and Heaven takes*  
*away.* *132.*(x)

S E C -

## SECTION IX.

‘ THE *Egyptians*, says the most learned  
 ‘ Author of *The divine Legation of*  
 ‘ *Moses demonstrated*, like all other People, in  
 ‘ their Descriptions of the *Other World*, used  
 ‘ to resemble it to something they were well  
 ‘ acquainted with in *this*. In their funeral  
 ‘ Rites, which, as we observed, was with them  
 ‘ a Matter of greater Moment than with any  
 ‘ other Nation, they used to carry their Dead  
 ‘ over the *Nile*, and through the Marsh of  
 ‘ *Acherusa*, and there put ’em into Subter-  
 ‘ raneous Vaults.’

FROM this Progress the Author of the *Enquiry* seems to think that *Orpheus* and *Homer*, and the *Poets* who copied from them, borrowed their Description of the *Passage* of departed Souls to Hell; and quotes these remarkable Lines of *Homer* in support of it. They contain an Account of the *Passage* of the Souls of the slaughtered *Woers*, whom *Ulysses* had slain, and whom *Mercury* was conducting on their dreary Journey.

P. 131. (c) *They pass'd the candent Rock, by Ocean's Streams;*  
 136. (c) *Then thro' the solar Gates, and Land of Dreams*  
*They travell'd quick; and reach'd the flowery*  
*Mead,*  
*Where Souls inhabit, Fantoms of the Dead.*

*The*

\* \* \*

THE LADIES in *Egypt*, as they are in all polished luxurious Countries; were true Judges of their own Pleasures,—and had no ill Talent at inventing new ones. The beauteous *Helen* seems to have been a favourite among them, and to have been let into the Secret of their *Ointments, Perfumes, beautifying Fluids, and cordial Drops to banish Melancholy*: For a Woman, so accomplished both in Body and Mind; could not miss of a favourable Reception in such a Country, especially when her Charms were heightened by *Distress*:

*A charming Woman ne'er can weep in vain ;—* P. 134. (g)  
*When from her Tongue dear soft Delusions trill,* 139. (i)  
*Her balmy Lips send forth a golden Chain,*  
*That leads us willing Captives at her Will.*

TASSO.

\* \* \*

AMONG the *Egyptian Medicines* is the 135. ....  
*Opium*. When they have swallowed it, the 140.  
*Egyptians* say, that Men become exceedingly  
merry, and begin to talk of many strange  
things: They think themselves much bolder  
than usual, and fitter for undertaking any daring  
Enterprise. Afterwards, when they turn  
drowzy, they fancy themselves in *Gardens*  
\* D \* and

SECT. ' and *Arbours* adorned with all sorts of Plants,  
 IX. ' Trees, and Flowers, in the most beautiful  
 ' manner.'

\* \* \*

WHEN *Ulysses* appeared to the *Woors*, who had taken Possession of his House, as a poor reduced old Man, the most probable Account he could give of his Poverty was, That he had gone a *privateering* to *Egypt*, the Place of the greatest Wealth and Resort then in the World, where he was taken and sold for a Slave. As the Ancients used abundance of Freedom with their *Gods*, he lays all his Misfortunes at the Door of *Jupiter*,

P. 136. (l) *Who, with a wandering Crew of lawless Rovers,*  
143. (o) *Drove me to Egypt, a long dreary Road.*

And when one of the haughty young Men (*Antinous*) is offended with him, the first Threat that offers, is to bid him be quiet,

137. (m) *Left Cyprus soon you see, or BITTER EGYPT.*  
143. (p)

HOMER has put into the Mouth of his Hero a noble Description of the *Metropolis* of this Country, the famous *THEBES*. This Piece of Knowledge *Achilles* might have learned from the wife *Chiron*, the celebrated Master of the early

early Heroes of Greece, or from his own Father, S E C T. IX.  
of whom *Ammianus Marcellinus* says,—

‘ *PELUSIUM* in *Egypt*, a famous Town, P. 138. (n)  
‘ which *Peleus*, *Achilles*’s Father, is said to 144. (r)  
‘ have first founded:’ But it is much more probable that the Nature of the Soil has been the Reason of the Name, from *Πηλός* *Clay*; especially if it be the *Tanis* or *Clay-Town* of the *Egyptians*.

THE Produce of that fertile Region is accurately described by *Homer*,

*ΕΓΥΠΤΩ*, where Mother-Earth all bounteous yields 138. (p)  
*Innumerable Drugs of various Use:* 144. (t)  
*Some highly precious for their healthful Juice,*  
*And many pestilential, fraught with Death.*

\* \* \*

AS THE *Egyptian* was among the first Governments in the World, so it was likewise the most severely modelled:

‘ FOR not only were the Hours of Business 140. (u)  
‘ appointed in *Egypt*, or of hearing Causes, and 146. (a)  
‘ giving Judgment; but the Hour for *walking*,  
‘ for going into the *Bath*, for careffing one’s  
‘ *Wife*; and in a word for *every thing* that is  
‘ done in Life.’ *DIODORUS* the *Sicilian*.

THE cloudy stubborn Temper of the People required perhaps such strict Regulations: ‘ The 141. (x)  
‘ *Egyptians*, says another Historian, for the 147. (b)  
‘ greatest Part are *dusky* and *moorish* in their

\* D 2

‘ Com-



SECT. ' Complexion, and inclined to Melancholy ; ex-  
 IX. ' ceedingly *litigious*, and vehement Reclaimers :  
 { ' — No Force of Tortures has been yet in-  
 ' vented, which could compel an *Egyptian* to tell  
 ' his own *Name*, if he had a mind to conceal  
 ' it. AMM. MARCELLINUS.

\* \* \*

*HOMER*'s Allegories, and *divine Persons*  
 introduced into his Poem, are *Emblems* or *Types*  
 of the Powers and Parts of the Universe. ' For  
 P. 142. (y) ' all Theology and Enquiries concerning the  
 148. (c) ' Gods lead to a Discussion of *old Opinions* and  
 ' of *Fables* ; because the Ancients thus wrapt up  
 ' their Conceptions of natural Causes, and were  
 ' sure to give a *Veil of Fable* to whatever they  
 ' delivered.' STRABO.

THIS Observation is extended by a truly  
 learned modern Author to other Subjects.—  
Ibid. ' Wherefore, says he, the ancient Poets ( like  
 149. ' Painters) with one and the same *Covering* (Fa-  
 ' ble,) expressed their Conceptions of Things  
 ' *natural, theological, and moral* ; with which  
 ' Sciences, comprehended in a Body, and set  
 ' forth in a popular Dress, they struck out a  
 ' Way to treat of great and profound Myste-  
 ' ries.' VINCENZO GRAVINA.

THE

\* \* \*

THE famed Oracle of *Apollo* at *Delphi*, among the numberless Questions proposed to it, met with none more frequent than this: *What Religion, and what religious Performances are most acceptable to the Gods?*—And the Wisdom of the Oracle seems never to have appeared better than in the constant *Answer* which it returned; to wit—*THAT Religion established by Law in your Country.*

'Tis fit there should be Gods—so let there be: P. 143.  
*Let Prayers be said,* 150.  
*And Vows be paid,*  
*The Ancient Rites shall never fail for me.*

OVID.

THIS Compliance with the public Institution of Religion in one's Country was sometimes carried the length of *Complaisance*. Thus the Author of an old Epigram;

*If ancient HOMER be a God indeed,* *Ibid.* (7.)  
*Then let him Worship have, as is his due;* 149. (d)  
*Or if He's not a God, his Merits plead,*  
*That he should pass for such, at least with you.*

\* \* \*

JUPITER upon the Occasion of I know not what domestic Strife, fastened two Anvils  
\* D 3 to

SECT. to *Juno's* Feet, twisted a golden Chain about  
 XI. her Arms, and mounting her aloft, hung her up  
 between the Clouds and the Sky. Then, says  
 the God,

P. 144. (a) *Into the Fields of Troy the Anvils down*  
 150. (f) *I threw ;—that Generations yet to come*  
*Might ask, and know the Truth.——*

“ AND accordingly they say, that two such  
 “ Masses of Iron, which a little above the Poet  
 “ called *Anvils*, are shewed by the People near  
 “ *Troy.*” EUSTATHIUS.

\* \* \*

PLATO, having before mentioned the first  
 Cause of all things, which he calls, —THE *great*  
*Eternal Being* without Beginning or Generation,  
 and—that which alone *was*, and *is*, and *is to*  
*come*; with great Modesty adds,

145. (b) “ BUT now, to discourse concerning the in-  
 151. (g) “ *ferior Gods*, (*i. e.* all under the *Universal*  
 “ *Mind*) and explain their Generation, is a Sub-  
 “ ject too great for our Capacity: But in all  
 “ these things, we must give Credit to those  
 “ Persons mentioned before, who affirm that  
 “ they are themselves *descended* from the Gods,  
 “ and who, *some way or other*, perhaps, may  
 “ have plainly come to the Knowledge of their  
 “ Progenitors. We cannot therefore refuse our  
 “ Belief

“ Belief to these *Children of the Immortals*, SECT.  
 “ even though what they have said should want IX.  
 “ the necessary Demonstrations, or *even be void*  
 “ *of Probability*. But, in obedience to the  
 “ LAW, we must give Credit to those who pro-  
 “ fess to relate the Concerns of their own Fa-  
 “ mily.”—There is hardly a more remarkable  
 Passage in all *Plato's Works* than this; nor one  
 that more clearly shews his *religious Opinions*.

TIMÆUS.

\* \* \*

I REMEMBER to have frequently wondered  
 at that vulgar Expression, the *Burthen of a Song*;  
 and sometimes the *Burthen of a Prophecy*;  
 which should rather be called the Burthen of  
 the *Poet* or of the *Prophet*, if what the Author  
 of the *Enquiry* says be true; ‘ That the Mind,  
 ‘ under a Fit of the *Poetic* or *Prophetic* Passion  
 ‘ joins the Images with inconceivable Avidity,  
 ‘ utters with Rapture, and feels the Joy of the  
 ‘ Discharge, like the throwing off a *Burden* or  
 ‘ Deliverance from a *Pressure*.’ This seems to  
 have been the Case of *Virgil's Sibyl* in the sixth  
*Eneid*;

*The furious Priestess in her Cavern foams,*  
*Nor bears the God reluctant—but in Rage,*  
*Gasping, she tries to shake him from her Breast;*  
*The harder still he reins her gnawing Mouth,*  
*Daunts her fierce Heart, and pond'rous molds her*  
*Thoughts.*

P. 152. (\*)

158. (C)

\* D 4

And

SECT. IX. And indeed the Affinity between Poetry and Prophecy is so great, that one would easily mistake the Definition of the former for the latter.

*Ibid.* (†)

158. (P)

‘ The whole of Poesy, says the admired Philosopher, is naturally mysterious and *Enigmatical*; nor is it the Province of every Man to explain it; And besides its being so by Nature, when it falls into the hands of an *envious* Man, who does not care to shew, but rather inclines to hide, as much as possible, his Wisdom and Knowledge, it is inconceivable how hard a business it becomes, and how difficult, to conjecture what each of them on every Point would be at.’

PLATO'S ALCIBIADES II.

\* \* \*

A Prophet or Prophetess, when in the Exercise of their exalted Function, are far above all earthly Considerations:

159. (C)

160. (F)

So God himself commands, the Priestess so  
Of great Bellona prophes'd divine.

She, when the Goddess moves, infuriate grown,  
Fears neither rattling Flames, nor knotty Scourge;  
She wounds her streaming Arms with many a  
Gash,

And stands before the blood-besprinkled Shrine;  
She stands her Side thrust thro', her Bosom gor'd,  
And sings, taught by the Goddess, things to come.

TIBULLUS.

This

This Mark of Inspiration (an apparent *Madness*) was so generally admitted, that even the *Pretenders*, who had not the Reality, were forced to adopt the Appearance: SECT. IX.

—————*For this good Reason,* *Ibid.* (d)  
*Some Brother Bards care not to shave their* 160. (s)  
*Beards,*  
*Nor pare their Nails; but shun the Eyes of Men;*  
*Seldom appear at Plays, or public Walks:*  
*For so the Name and Dignity of Poet*  
*Is to be gain'd.*————— HORACE.

\* \* \*

IT WAS a very amiable Disposition of the learned and laborious *Diodorus the Sicilian*, towards the received Religion of his Country, that made him lay it down as a Principle,

“ THAT in general, through the whole of historic Mythology, we ought by no means to be too nice in sifting the Truth, nor too morose in going about to confute the Legend by every Argument that can be brought against it.”—There are some Subjects which will not bear the Discussion of a curious Enquirer, and, when subjected to it, seldom afford him much satisfaction for his Pains. The first Look of them is the best, being of the Nature of the Beauty, of whom *TASSO* says, *Ibid.* (e)  
100. (t)

*See*

SECT. IX. *She neither bid, nor yet expos'd her Charms.*

<sup>P. 155. (f)</sup>  
161. (u) PERHAPS *Futurity* may be of this Sort; about which Men in the worst Times, and some of the worst Men have been always the most anxious; such as were in the lower Ages of the *Roman Empire*, and near two Centuries ago at the Court of *France*. It is the saying of one of the wisest of the Ancients,

163. (x)

*Of things to come, it's hard to know the End;  
Or how th' Almighty means it to fulfill:  
A Vail of Darknes human Sight defends,  
And marks the narrow Limits of our Skill.*

SIMONIDES.

## SECTION X.

**D**EMOCRITUS, the Author of the *Atomical Hypothesis* adopted by *Epicurus*, and the greatest Traveller of the ancient Philosophers, seems to have been struck with Admiration of *Homer's Works*. In a happily invented Word ( $\Theta\text{E}\text{A}\text{Z}\Omega$ ) he said, ———

<sup>162. (a)</sup>  
158. (a) “*That a God-like Genius having fallen to Homer's Lot, he had composed his divine Poems, containing all the Varieties of Style and Character.*” This I believe is the oldest Criticism upon Record concerning *Homer*. DION.

\* \* \*

HUMAN *Policy* is said no where to commit more Mistakes, than in the Direction of *religious* Matters: But for this Observation, one might venture to affirm, that the Priests of *Egypt*, or whoever had the first framing of their *religious Model*, had acted with great Wisdom and Foresight, when they affirmed that the *Form* of their Worship, and the very *common Prayer* of the Country had been prescribed by the very *Deity* to whom it was to be addressed. It is to be presumed, that they meant by this to procure perfect Submission to their Liturgy, and prevent the pernicious Effects which Dissensions upon such important Points have produced in many Countries. *Plato*, who had conversed with the *Egyptian* Priests, lets us know, ' That <sup>P.163.(b)</sup>  
' they assert in *Egypt*, that the *sacred Hymns*, <sup>169.(b)</sup>  
' preserved among them so long a time, were  
' composed by the Goddess *ISIS*. LAWS II.

\* \* \*

THE following Account of the Source of the *Nile*, is from *EUTHYMENES*, who has fully exercised the Privilege of a Traveller: He has adapted a Lye to the common Tradition of it's flowing out of the *Atlantic Ocean*.—' I have <sup>166.(c)</sup>  
' sailed the *Atlantic Ocean*: — out of it the <sup>172.(c)</sup>  
' *Nile*



SECT. ' Nile flows, and increases during the Season of  
 X. ' the *Etesian* Wind : for then the Sea-water is  
 ' forced out in greater Quantity by the Strength  
 ' of the Winds ; but when they cease, and the  
 ' Ocean subsides, then the Flood in the River  
 ' likewise abates. Moreover the *Taste* of that  
 ' Sea is sweetish, and the *Monsters* in it resem-  
 ' ble those found in the *Nile*.'

SENECA *Nat. Quest.*

\* \* \*

THE *Northern* Parts of *Europe* were long unknown to the *Greeks*. *ARISTÆAS*, a Native of *Proconnesus*, first visited the *Scythians*, and found, as he said, a People among them with *only one Eye*, whom he called *Arimaspians*, and were the fiercest of Men. He composed at his Return a Work called by their Name. The most judicious *Strabo* gives this Character of him : — “ *Aristæas*, the Author of the *Arimaspians* Poems, as they are commonly called — a *Quack*, if ever there was one in the “ World.”

P. 175. (i)  
181. (m)

GEOGRAPHY *Book* 13.

\* \* \*

IT gives a grand Idea of the Temple at *Delphi*, to hear it represented as the Place of *Resort* of the Gods ; where they kept their Festivals, and where the most amiable Part of the heavenly Choir danced for Joy :

*But*

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61

*But when the Goddess of the Chace forfakes  
Her Pleasure, and unbends her Silver Bow,  
To Delphi's wealthy Shrine her Course she takes,  
To guide the sweetest Chorus Earth can show ;  
Muses and Graces mix'd.*

SECT.  
X.

P.184. (P)

*MUSIC* and *Poetry* were particularly under the Protection of *Apollo*; and the Oracles, which he uttered, for many Ages were always in Verse. *Strabo* informs us “ that *Pythia*, having received <sup>179. (m)</sup> “ the Inspiration or Blast, utters Prophecies both <sub>185. (q)</sub> “ in *Verse* and *Prose*; but that the latter too “ are put into Metre by certain *Poets*, Retainers “ to the Temple.” The rocky Aspect of the Mountain, on which the Temple stood, is pointed at by *Homer* himself.

AFTER *Paris* had done such Indignity to *Greece* by the Rape of *Helen*, *Agamemnon* the elder Brother of the injured Prince, and the greatest Sovereign in *Greece*, before he would undertake to avenge it, went to *Delphi* in Person, according to the Custom of those Days, in order to consult the Oracle concerning the Issue of the intended War. *Homer* insinuates, that a Quarrel between *Ulysses* and *Achilles* was then foretold, as the Omen he was to look for, of the Destruction of *Troy*:

*For so bright Phœbus had foretold their Fate,* <sup>180. (n)</sup>  
*That Day he trod the stony Temple's Gate* <sub>186. (r)</sub>

Of

62 PROOFS of the Enquiry into

SECT. Of holy Pythos: Then the bitter Root

X. Of Woe began to shoot to Greece and Troy.

ODYSSEY.

<sup>Ibid. (p)</sup>  
<sup>187. (t)</sup> ' DELPHI, says Strabo, is a rocky Place  
' in the form of a Theatre, with the Oracle at  
' the Top.'

<sup>182. (s)</sup>  
<sup>188. (w)</sup> ' THE Oracle itself, they say, is a hollow  
' Cave, not sloping, but a direct Precipice down-  
' ward, with a narrow kind of Mouth, out of  
' which there issues an Enthusiastic Gale, or  
' Wind that renders Men prophetic. STRABO.

\* \* \*

THE GREEKS acknowledge themselves to be indebted to the *Curetes* and *Idean Dactyls* for the Introduction of *Mechanical Arts*:— They were propagated by the way of *Crete*; from whence also the famous prophetic Establishment at *Delphi* drew its Founders. The *Cretans* were a knowing, religious People, and expert Mariners, when the rest of *Greece* was still uncivilized, and utterly ignorant of *Sea-Affairs*. Of them says *Virgil*, speaking of the City *Megara* not far from *Athens*,

<sup>195. (b)</sup> *This Town, great Minos, then renown'd in Arms,  
Kept still in Terrour of his plund'ring Fleet.*

CEIRIS.

But

But the original Picture of the *other Greeks* is SECT.  
 very different: Far from being able to fit out X.  
 a Fleet, or even to build a single Ship, }

—————*They neither knew* P.199. (g)  
*Tile-cover'd Houses standing in the Sun,*  
*Nor Timber-work; but like the Earth-bred Ant,*  
*They lived in sunless Caves dug under Ground.*  
*No certain Sign had they of Winter's Cold,*  
*Nor of the flow'ry Spring, or Summer's Store;*  
*But blindly managed all—* ESCHYLUS.

These are the People whom *Virgil* characterizes,  
*A stubborn Race, on Mountains living wild.*

*PHORONEUS* was the first Prince who  
 was born in this Country, (*Peloponnesus*) for *I-*  
*nachus* was not a Man, but the River-God who  
 was the Father of *Phoroneus*. — ‘ This *Phoro-*  
 ‘ *neus*, the Son of *Inachus*, first gathered Man-  
 ‘ kind together into a Community, who before  
 ‘ his Time were scattered up and down, and  
 ‘ had each of them separate Dwellings; and  
 ‘ the Place in which they were first brought to  
 ‘ live together, was called from him the *Pho-*  
 ‘ *ronean Town.*’ PAUSANIAS.

No wonder that the Invention of *Corn* ap-  
 peared so divine to such a starving Community,  
 as to entitle its Author to Worship and Divini-  
 ty. *Lucretius* says of *Cybele*, the Mother of  
 the Gods;

*Con-*

192. (c)  
 199. (h)  
*Ibid.* (d)  
 199. (i)

SECT.

X.

Concerning her, old Superstition fram'd  
 A thousand Rites, and Idan-Mother nam'd;  
 P. 199. (l) Then a large Train of Phrygian Priests assign'd;  
 Because in Phrygia Corn at first took birth,  
 And thence was scatter'd o'er the other Earth:

CREECH.

\* \* \*

AN Appearance of superior Knowledge, and particularly the Reputation of possessing some rare Secrets, hath a great Influence upon the  
 194. (d) Minds of the Vulgar: ' For this Reason, says  
 201. (o) ' *Strabo*, both the Priests of *Egypt*, the Chalde-  
 ' ans of *Babylon*, and the *Persian* Magi an-  
 ' ciently obtained Honour and Pre-eminence in  
 ' their several Nations, because they excell'd in  
 ' some kinds of Knowledge.

GEOGRAPH. Book I.

THE same Author's Description of the primitive Race of Priests is both curious and instructive.  
 201. (p) ' *Idean Daëtyls*, and the *Telchines* are said to be  
 ' the same People with the *CURETES*. Others  
 ' speak of them as being all allied to one ano-  
 ' ther, and mark out some small Differences be-  
 ' tween the *several Tribes*: But to take them  
 ' in the gross, and speak of the greater Part,  
 ' they were all a kind of *Enthusiastic Baccha-*  
 ' *nals*, who, under the Form of sacred Ministers,  
 in

' in an armed Proceſſion, accompanied with SECT.  
 ' Drums, Cymbals, and the Clangour of Arms; X.  
 ' and alſo with Flutes and ſhoutiſh, endeavoured to aſtoniſh and ſtrike an Awe into  
 ' Mankind by the Tumult and Noiſe of their  
 ' Worſhip: It is ſaid further, that theſe Rites  
 ' of the *Curetes* in ſome meaſure co-incide with  
 ' thoſe practiſed in *Samothrace*, and in *Lemnos*,  
 ' and in ſeveral other Places; for this Reaſon,  
 ' that the *Adminiſtrators* of them were one and  
 ' the ſame People. It is true that this Method of  
 ' reaſoning upon theſe Subjects properly belongs  
 ' to *Theology*; but neither is it foreign to the  
 ' Speculations of a *Philoſopher*.' STRABO.

It is of the ſame ſacred Order that *Lucretius* ſings:

*Amidſt their Pomp, fierce Drums and Cymbals* P. 202.(q)  
*beat,*

*And the boarſe Horns with rattling Notes do*  
*tbreat,*

*The Pipe in Phrygian Strains diſturbs their Souls,*  
*Till Reaſon overtrown, mad Paſſion rules;*  
*They brandiſh Arms, thoſe dreadful Signs of War,*  
*To raiſe in impious Routs religious Fear.*

CREECH.

\* \* \*

' ALL THE Branches of the *Art of Prophecy*, 196. (1)  
 ' ſays *Strabo*, were held in great Eſteem among 204. (u)  
 \* E ' the

SECT. ' the Ancients, and particularly their ORACLES:

X. ' But now they are almost wholly neglected.'

THE *Roman* State contented itself with consulting the *Sibylline Verses* upon any Emergency; and the *Greeks* were dispirited by their Dependency. This, with the general Spreading of Learning at that Time, which is no Friend to religious Impositions, brought the Reputation of the Oracles very low. It is Application from the Rich, and Countenance from the Great, that give Life and Name to any sacred Institution, where *Entbusiasm* is not intermixed; in that case, a little Persecution does rather better.

\* \* \*

ΕΛΘΕ ΜΑΚΑΡ ΠΑΙΑΝ, ΤΙΤΤΟ-  
ΚΤΟΝΕ, ΦΟΙΒΕ, ΛΥΚΟΡΕΥ,  
ΜΕΜΦΙΤ' ΑΓΛΑΟΤΙΜΕ, ΙΗΙΕ, ΟΛ-  
ΒΙΟΔΟΤΑ!

P. 200. (i) IT would not be easy to translate these two

209. (b) Verses from *Orpheus' Hymns*, so as to make them intelligible to an *English* Reader, without such Circumlocutions as would swell them to six or eight. The most learned *Joseph Scaliger*, though he had *Roman* INDIGITAMENTA, to answer to the greater Part of the *Greek*, has yet left out some of the Epithets of these in his Translation, and substituted others not exactly adapted to the Original. The nearest Sense of the

the Words is—“ COME, happy PÆAN, the SECT.  
 “ God who killed Tityus; thou who observest X.  
 “ the Seasons like the Wolves; a Native of  
 “ MEMPHIS; glorious in Honour; God of the  
 “ Bow; Giver of good things!—”

THE same sacred Author, in his Hymn to *Latona*, has thus expressed *Apollo's* second mythological Birth;

‘ Thou brought'st forth Phœbus, and the Dart-<sup>P.201.(l)</sup>  
 ‘ loving Diana;—the God among the Delian <sup>209.(d)</sup>  
 ‘ Rocks, and the Goddess in Ortygia.’

\* \* \*

THE great *End* which the earliest Philosophers proposed to themselves, was to regulate the Manners of Mankind: and the Method they took to attain it, was by swaying the *Passions*, and modelling those *Habits* that principally form them. This they attempted some of them by *Music*, some by *Poesy*, some by the *Gymnastic Exercises*, and others by *Religion*.

‘ THE oldest Philosophy in *Greece*, and most  
 ‘ generally professed, was in the Island *Crete*, and  
 ‘ the City *Lacedemon*; and the greatest Num-<sup>203.(n)</sup>  
 ‘ ber of wise Men the World can shew, are to <sup>211.(g)</sup>  
 ‘ be found there.’

PLATO.

As a Specimen of the Influence of the last named Method of civilizing Men, (by Religion) the same Philosopher, when he is forming a

\* E 2

Scheme



68 PROOFS of the Enquiry into

SECT. Scheme for the Improvement of his Countrymen  
 X. in real Wisdom, besides the many other Helps,  
 from Music, Poetry, public Discipline, &c. 'Ta-  
 king always in, says he, the Instruction from  
 P. 204 (o) ' the Oracles, and Prophecies they may receive  
 212. (h) ' from *Delphi*.'

\* \* \*

ONE of the most celebrated of the *Pythagoreans* was *Timæus* of *Locris*: His Philosophy is contained in a short Treatise, happily preserved, and entitled

211. (a) *The Book of TIMÆUS the Locrian,*  
 219. (k) *Concerning the SOUL of the WORLD,*  
*and of NATURE.*

UPON this Treatise, which *Plato* is said to have purchased at an immense Price, these Verses of *Timon* the Satyrist are preserved:

*A little Book with a vast Sum he bought;  
 Whence catching, sly, the Hint, he undertook,  
 To write his fam'd Timæus; and explain  
 How this wide World was made.—*

SECTION

## SECTION XI.

THE supposing a Deity subject to any SECT. of the human Passions, has always been XI. reckoned one of the greatest Absurdities and Impieties in the Heathen System. They seem not to have been wholly insensible of it themselves. Thus *Simonides* :

*Tb' Immortals 'mong themselves no Envy know ; P. 226. (a)*  
*The Moon ne'er envies Phcebus' brighter Ray,*  
*Nor Earth Heaven's Height, tho' plac'd so far*  
*below ;*  
*Nor e'er repine the Rivers at the Sea :*  
*All stedfast Concord keep.—*

THE learned and ingenious Mr. *Leibnitz* seems to have thought the *Jews* not only free from such gross Mistakes—but likewise rich in *real Knowledge*.—‘ One is surprized, says he, 220. (b)  
‘ to find the Inhabitants of a small Corner of 229. (c)  
‘ the Earth, such as *Judea*, more enlightened  
‘ than all the rest of the human Race.’

*Preface, THEODICE'E.*

AND one of their most distinguished Doctors, *Rabbi Yeuda*, carries it still further : —

‘ IN OUR Law is comprehended all the *Subtil* B'd (c)  
‘ and *Profound* of the Sciences ; which is not so 229. (d)  
‘ in the Books of other Religions.’—And a little

\* E 3 after-

SECT. afterwards—‘ The *Foundations* of all the Scien-  
 XI. ces, and all the CONCLUSIONS made from  
 } them, were transferred from US (*Jews*) first  
 } to the *Chaldeans*, then to the *Persians* and  
 } *Medes*, and afterwards to the *Greeks*.

CUZARY.

\* \* \*

THE first *Origin* of the human Race, and in what Country it was first produced, were Matters much disputed among the Ancients. The highest Contest run betwixt the *Scythians* and *Egyptians*, Inhabitants of the Northern and Southern Climates ; though other Nations, *Phenicians* and *Assyrians*, were not without their Pretensions to this remote Honour of Birth-Right. *Justin* the Historian, and *Diodorus* the *Sicilian* have stated their several Claims, and recorded the Reasons they brought to support them.

P. 221. (c) “ The *Egyptians*, says the latter, affirm, that  
 230. (f) “ in the *Beginning*, when the World was cre-  
 “ ated, the *first Man* was produced in *Egypt*.”

—The truth is, most Nations, who knew little of their own Origin, and grew afterwards great and powerful, first *pretended* to this Precedency, and afterwards *invented* Reasons, and perhaps contrived a chimerical *Genealogy* to support them.

222. (f) —The Origin of the *Phenicians* is very doubt-  
 230. (g) ful.—‘ Some Authors say that the *Phenicians*  
 ‘ and

‘ and *Sidonians*, known to us, are a Colony of SECT.  
 ‘ those who live upon the *Ocean*; adding like- XI.  
 ‘ wise, as a Confirmation, the Reason why they  
 ‘ are called *Phenicians*; because the Sea from  
 ‘ whence they came, is the *Red Sea*, (and *Phenician* signifies a *Red Man*.) Others again say  
 ‘ that these latter *Phenicians*, upon the *Red Sea*,  
 ‘ are a Colony from *ours*.’ STRABO.

THE *last* is the more probable Opinion, as they spoke a Dialect of the wide-spread *Aramean Tongue*, and in their Institutions both civil and religious, symboliz'd with the Eastern Nations. *Diodorus* bears witness ‘ That they had  
 ‘ instituted their Order of Priests almost in the  
 ‘ same Manner as they are settled in *Egypt*; making them free from Taxes, giving them Immunity from all public Services, and putting them  
 ‘ on the same Footing with those the People of  
 ‘ *Babylon* call *Chaldeans*.’—But it was their *Seafaring* Character that made them famous:—  
 ‘ The Navigation of the *Phenicians* is very  
 ‘ much talked of: They passed the Pillars of  
 ‘ *Hercules* (the Streights of *Gibraltar*) and there  
 ‘ they founded Cities; others they likewise  
 ‘ founded about the Middle of the Coast of *Afric*, (*Cartbage*, *Utica*, *Hippo*, &c.) a little  
 ‘ after the *Trojan War*.’ STRABO.

*Ibid.* (g)  
 231. (h)

223. (i)  
 232. (k)

IT was long before the *Western* Boundary of *Europe*, and the *Eastern* Boundary of *Asia* were generally known. The Geographers spoke of them with great Uncertainty, and for the most part by meer Conjecture. Yet it is thought that *Homer* must have heard that these two vast Continents were bounded on the East and West by the *Ocean*, by his making the *Sun* begin and finish his diurnal Course in the wat'ry Element : and that he must have received this Knowledge from the sea-faring *Phenicians* ; at the same time that he was unacquainted with the *in-land* Parts of both Continents. Thus says he, in the poetical Style :

*P. 228. (c)* *The Sun a-new wide-gilded all the Fields,*  
*237. (p)* *From the deep-flowing OCEAN rising bright.*

And again,

*Ibid. (d)* *Down in the OCEAN dipt the blazing Sun,*  
*237. (q)* *Involving all in Night.—*

*Ibid. (e)* ‘ *HOMER*, says *Strabo*, had no Know-  
*238. (r)* ‘ ledge of the *Syrian*, nor of the *Median* Em-  
‘ pire. For he who names the *Egyptian Thebes*,  
‘ and celebrates the Wealth of it and of *Pheni-*  
‘ *cia*, would never have passed over in silence  
‘ the Grandeur of *Babylon*, nor of *Ninus* and  
‘ *Ecbatana*, had he known any thing of these  
‘ Kingdoms.’ NAY

NAY so late as the Reign of *Darius*, the SECT.  
*Lacedemonians* did not know the Distance of XI.  
 either *Susa* or *Babylon* from the Sea. }

' *CLEOMENES*, King of *Sparta*, asked *Ari-* P. 299.(f)  
*stogoras* the *Milesian*, how many Days Jour- 238.(g)  
 ney it might be from the *Ionian* Sea, before  
 one could reach the King? to wit, of *Perfia*.

HERODOTUS.

\* \* \*

THE *North-East* end of the *Mediterranean*  
 Sea, and particularly the great Bay made by the  
*Egean* or *Archipelago*, which washes the Coast  
 of *Thrace*, the Foot of *Atbos*, and *Thessaly*, &c.  
 is the Part of all *Greece* with which *Homer*  
 seems to be best acquainted. And of it *Pliny*  
 very justly remarks— ' Out of this Bay all the 230. (\*)  
 ' *fabulous* Part of the *Grecian* Story, and all 239. (u)  
 ' the *Lustre of Learning* first shone forth:  
 ' Wherefore we shall dwell on it a little longer  
 ' than usual.' NAT. HIST.

\* \* \*

PEOPLE living in *Towns*, surrounded with  
 all the Conveniencies and Superfluities of Life,  
 have little Perception of the Variety of Manners  
 and Character, which another way of living pro-  
 duces. No two Characters can be more differ-  
 ent than a *sober Citizen* of *London*, who pays  
 his

SECT. his Debts, and sits down punctually to *three*

XI. Meals a Day ; and a *wild Arab*, who lives upon  
 his Purchase, eats when he *can*, and fasts when  
 he cannot *eat*. In other Setts of Manners there is  
 the same Variety : As between the thoughtful,  
 effeminate, sedentary *Chinese*, and the roving,  
 careless, hardy *Tartar*. It is some of the wan-  
 dering Tribes of the Nation last named that  
*Homer* characterizes, when he says, ‘ that almight-  
 ‘ ty *Jove*, after viewing the Field of Battle of  
 ‘ the *Greeks* and *Trojans*, looked toward the  
 ‘ *North* :

P. 231. (h)

240. (x)

————— *His radiant Eyes he turn'd*

*Afide from Troy, and high o'erlook'd the Land  
 Of Warriors wont to combat hand to hand,  
 Mysians, and Thracian Horse—*

*A stately Race, — Mare's Milk their Care and  
 Food ;*

*Strangers to Wealth ; superlatively good.*

The same Country is thus described by the other  
 Parent of Poetry :

232. (i)

242. (z)

*Milk-Eaters Land, whose Waggon is their House.*

HESIOD.

And thus by *Eschylus*, in the Person of *Pro-  
 metheus Chained*, giving Directions to the un-  
 fortunate *Iö*

*Id.*

*Hear then—From hence to yonder rising Sun  
 Direct thy Course ; and tread the untill'd Lands  
 Of*

HOMER'S *Life and Writings.*

75

Of Scythian Shepherds, arm'd with trusty Bows, SECT.  
Who dwell in airy Houses, wove with Twigs, XI.  
That roll on Carriages from Place to Place. }

The wife *Eschine* therefore, *Socrates's* loved Scholar, and strict Imitator of his Master's Manner in his Writings, had reason to say, "That P. 235.  
"they have no use for a House among the 242.  
"Scythians; neither would any Man in *Scythia*, if he was to have his Choice, prefer the  
"finest Palace in the World to a *Leather Coat.*"

BUT it must have been a shocking View of the enormous Vice of a great City, that made *Horace* prefer the wandering Life of these vagrant Tribes to the Wealth and Pleasures of *Rome* :

*The wandering Scythian better far,*  
*And rugged Getes their Life contrive :*  
*Whose moving Houses on a Car,*  
*Follow where'er their Masters drive :*  
*Whose open Fields no Landmarks know ;*  
*But freely yield unrented Grain ;*  
*Who twice the same Ground never plow,*  
*But shift at will from Plain to Plain.*

*Ibid.*

*ib. a.*

LIB. III. Ode 24.

\* \* \*

IT WAS a very coarse, but expressive Fancy of the Painters, who represented *Homer* in a Posture



SECT. Posture of Vomiting, and all the *succeeding Poets*

XI. on their Knees around him, lapping up the Stream from his Mouth. There is not indeed any Part of his Works that has not been *borrowed*, in one Shape or other, by his Successors: His Descriptions, Metaphors, Epithets and Characters have all been copied, and perpetual Allusions are made to them throughout the most celebrated Compositions of Antiquity: This has been particularly the Fate of his *Wonders*; those miraculous Tales he tells in the *Odysssey*, which, by some sort of poetical Magic, attract every Poet's Pen, and make him do Homage to their Author. Which of the inspired Train has not payed his Respects to *Circe* and the *Syrens*? and what Reader has not been amused with *Ulysses's Voyage to Hell*? *Scylla* and *Charybdis* have passed into a common Proverb, and the *Lestrygons* and *Cimmerians* are settled Similies of Darkness and Cruelty. To search into the Rise of these miraculous Relations must be curious and entertaining; and Success in that Search must either be expected from considering the *Names* of the Places and Persons described; or from the *Circumstances* of the Story it self. By tracing them in this manner, they appear to be wholly *PHENICIAN*; so that *Homer* must have received them from that hardy advent'rous People, the greatest Navigators then in the World. Thus the Name of the *Cimmerians*, a People  
said

said by the Poet to be covered with perpetual Darknesh, comes from the *Phenician* Word,—  
 CIMMIR, *to grow dark or black*; CIMRIR, *the Gloom of Darknesh*; CIMRIR JOM, *the Hor-*  
*rours,—Blacknesses of Day.* BOCHART.

SECT.  
 XI.  
 P. 236. (k)  
 246. (a)

THE Description of *Scylla's* Abode is as follows:

*Two Rocks there are, one rearing to the Sky  
 It's taper Head, and round it constant bangs  
 An azure Cloud.*————

239. (m)  
 248. (c)

This Monster's Name (*Scylla*) and the Whirlpools on the other side (*Charybdis*) are likewise both of *Phenician* Extract, and shew that they have certainly been imposed by that trading People, from the dismal Misfortunes they have frequently undergone in passing betwixt them.

*SCYLLA* is from *SCOL*, *Destruction—a deadly Disaster*; and *Charybdis* from *CHOR-OB-*  
*DAN*, *the Gulph of Perdition.*

*Ibid.* (n)  
*Ibid.* (d)  
*Ibid.* (o)  
 249. (c)

BUT the *Circumstances* of the Story itself, and its Agreement with the *Nature* and *Situation* of the SCENE of Action, are Proofs better adjusted to most Capacities. No Seaman, who has coasted from *Naples* to *Sicily* by the *Syren-Rocks*, or failed round the West-end of the Island through the *Lipareans*, will doubt of *Circe's* Knowledge of those Seas, when she directs *Ulysses* how to steer, after he had escaped the *Syrens*.

*When*

SECT  
XI.

*When once their Rocks by dint of Oars you pass,  
I will not thence particularly shew  
P. 24c. (p) What Course you are to steer, but in your Mind  
250. (f) Consider which, while I describe them both.*

And then points first out the Passage through the *Planctæ*; two shelving Rocks lying off the *Liparean* Islands, subject to frequent Convulsions with Earthquakes, and Eruptions of subterraneous Fire. This Quality of these Islands is touched upon by *Petrarcha*, who speaking of a Lover's Heart describes it feelingly thus:

*241. (q) Within it reigns Confusion, and a Train  
251. (g) Of doubtful Pleasures and of certain Pain:  
Never Volcano in such fury flam'd,  
Lipari, Ischia, Stromboli, nor fam'd  
Etna it self:—But ill-advis'd are they,  
Who stake their Happiness at such a Play.*

## TRIUMPH of LOVE.

*Circe* continues her Description of the Danger of sailing between the *Planctæ*:

*243. (r) That dreadful Pass no flying Fowl dares wing,  
252. (h) Nor Turtles who to Jove Ambrosia bring:  
The gliding Rock still catches the last Dove,  
But straight another comes from Father Jove.*

After this she describes the *other* Passage between *Scylla* and *Charybdis*; and seems rather to advise

wife him to run the Risque of having six of his SECT. Men devoured by the Monster *Scylla*, than to XI. venture through the *Planctæ*, which no Ship ever passed but ARGO.

\* \* \*

THAT Knot of Islands lying to the North of *Sicily*, called now the *Lipareans*, were anciently named the *Eolian Islands*, from *Eolus*, who inhabited them. The largest of them is surrounded with a high rocky Coast, and a great Quantity of *Allum-stone* is found in it. ' *Allum*, says P. 245. (a) ' *Diodorus* the *Sicilian*, being produced in no 254. (k) ' Place of the World, but only here, and in ' the Island *Melos* in a very small Quantity, and ' not at all sufficient to serve many Cities.' These Circumstances seem to agree with the Account given of the situation of *Eolus* by *Homer* :

— Here was th' Abode *Ibid.* (b)  
 Of powerful *Eolus*, Fav'rite of the Gods ; 254. (k)  
 A floating Island ; and around it all  
 Of solid Brass there run a matchless Wall,  
 Tipt with a slippery Rock.— ODYSSEY. K.

BETWEEN this Island (*Lipari*) and *Sicily*, *Ibid.* (c)  
 lies what they now call the *Holy Island*, as be- 255 (n)  
 ing consecrated to *Vulcan*. ' It is all over Rock,  
 ' quite deserted, and full of Fire. STRABO.

THE

SECT. THE Eruptions of this Fire, (frequently attended with Earthquakes) broke forth at three  
 XI. Vents or *Craters*; and, by observing the various Degrees and Appearances of the Flame and Smoke, *Eolus* is said to have become a great Master in the Branch of *natural Divination* that respects the Weather.

P. 248. (c)  
 257 (P) ' The Art of *natural Divination*, says the great Lord *Verulam*, is sometimes pretty *sure*, and at other times is more *slippery*, according to the Nature of the things it treats of. If the Subject be in it self *constant* and regular, it affords a certain Prediction: if wholly *changeable*, or even *mixed* (as depending partly upon Nature, and partly upon Chance) in that Case the Prediction may be delusive. But even in a *mixed* Subject, if carefully canvassed and reduced to Rules, the Prediction may hold for the most part. It may not perhaps be so exact as to answer to a Minute or an Hour; but it will not be far wide of the thing itself.'

#### HISTORY of the Winds.

IN this Case of foretelling the Weather, no Chance intermixed its Influence with the natural Effect, that a Change of Air must have upon such vast subterraneous Fires as lurk under the *Neapolitan Shore*.

249. (R)  
 258. (r) ' ALL this Stretch of Coast, says *Strabo*, beginning at *Cumæ* till you come to *Sicily*, is undetermined with Fires, and has many *Cavities*,  
 3 ' that

' that communicate below, and run under Sea SECT.  
 ' between the Islands and the Continent. By XI.  
 ' this means the burning Mountain *Ætna* is of  
 ' such a Nature, as we all know it to be; and  
 ' likewise the *Liparean* Islands, the Country a-  
 ' bout *Dicæarchia*, *Naples* and *Baiæ*, and the  
 ' Islands *Pithecusæ*.—And *Diodorus* relates of *Ibid.* (h)  
 the *Lipareans*, "That some Authors affirm that 258. (s)  
 " there are subterraneous Passages from these  
 " Islands reaching all the way to *Ætna* in *Si-*  
 " *cily*, which *communicate* with one another by  
 " Openings at both Ends; and that, for this  
 " Reason, the *Vulcano's* or Craters in these  
 " Islands burn for the most part *by turns* with  
 " those of *Ætna*." Book V.

\* \* \*

*TORQUATO TASSO*, in the Begin- P. 250. (i)  
 ning of his *Gierusalemme Liberata*, instead of a 259. (h)  
*Nymph* from *Helicon*, invokes a *heavenly Muse*,  
 and prays,

*Illustrate Thou my Song, and mild forgive,*  
*If Ornaments I interweave with Truth.*

He has been copied in this Invocation by our  
 admired Country-man *Milton* in the Beginning  
 of his *Paradise Lost*.

• F

THE

THE Story of the *Syrens* contains a beautiful Allegory. Their charming Aspect at first Sight, their fair Faces and bewitching Voice, perfectly represent the gay *Appearance* of an Object of Pleasure : and their false destructive Nature, their hidden Deformities, and the way to shun and destroy them, nicely agree with the Methods prescribed by the Moralists for avoiding a *gilded Snare*, that first allures, and then ruins the unwary. One of the most genuine Pieces of Morals handed down to us from Antiquity, is known by the Name of *CEBES'S PICTURE*. *Cebes* was a *Theban*, and a Scholar long and strictly attached to the divine *Socrates*. He has given a lively Representation of the various Turns and *Stages* of human Life in the Description of an imaginary *Picture* ; and of the terrible Consequences of indulging the *criminal Passions* in each of them. ‘ This Picture, says he,

P. 251. (k) ‘ like the *Sphinx's Riddle*, represents what is  
260. (u) ‘ good and what evil, and what is neither good  
‘ nor evil in Life. Now these are things which  
‘ if any Person does not understand, he is un-  
‘ done and ruined by *Folly*. But if he does un-  
‘ derstand them, on the contrary, *Folly* is de-  
‘ stroyed, and *he* is safe, not only for the pre-  
‘ sent, but he continues happy and prosperous  
‘ through the whole Course of his Life.’ *CEBES*.

THE

THE Name of these Enchantresses comes from the *Punic* or *Phenician* Word—SIR, a SECT. XI.  
*Song* :—thence SIREN, *any thing vocal, that sings.*— ‘Their Abode was upon a long Promontory near to *Naples*, with a Temple of the *Sirens*, upon one side towards the Sea, and three little Islands lying opposite to the other ; uninhabited Rocks which they call the *Sirensæ.*’ P. 252. (1)  
261. (x)

STRABO.

THEY likewise shew in *Naples* the Tomb of *Partbenope*, one of the *Sirens*.—Their first Seat was about the Promontory *Pelorus*, and afterwards they came and inhabited the Island *Caprea.*

SERVIUS, *Æneid.* V.

IN the same Class with these singing Ladies, *Horace*, speaking of *Ulysses*, has placed the other Enchantress, the powerful *Circé.*

*The Sirens' Songs, and Circé's Cups you know,  
Which had he drunk, as did his greedy Crew,  
A vile Dog he had liv'd, or wallowing Sow.* Ibid. (n)  
261. (x)

LETTER TO *Lollius.*

NOR are they joined without Reason, either from the *Moral*, or from the real *Characters.* *Circé* was herself a *Siren* : When *Ulysses'* Messengers approached her Palace,

—————*Within they heard*  
*The powerful Circé sing, with Voice divine :* 253. (o)  
262. (a)  
 \* F 2 She



84 PROOFS of the Enquiry into

SECT. *She sung delightful, and the Hall thro' out*  
 XI. *Re-echoed to her Song.*—— Odyss. K.

Her Palace has been remarkable on that barbarous Coast :

*mid. (p)* *Amidst the By-ways Circé's House they found*  
*262 (b)* *Of polish'd Stone compact; and all around*  
*The Place inclos'd.*——

This might be so rare a thing in that Country, as to give a Name to its Owner from KIR, a Wall—if she have not rather obtained it from her Actions, as KIRKAR signifies *to overturn, —to ruin,—to destroy.*

\* \* \*

IT MUST give one an high Idea of the Value of *Laws* and a *Constitution*, when we take a View of the dismal Condition in which most Countries were, before they were blessed with a civil Policy. It is certain that Men were upon the same Footing with the Fish of the Sea, or the wild Beasts of the Field; the greater devouring the less, and feeding upon the Carcasses of their Fellow-Creatures. Even *Egypt* itself, the Mother of Arts civil and religious, was once infamous for Inhospitality and Murder:—

*255. (r)* —— *Who has not heard*  
*264. (d)* *Of fierce Eurystheus? Or th' all-bated Name*  
 of

*Of dire Buphris, and his Altars stained  
With Strangers Blood?—*

VIRGIL.

SECT.  
XI.

*Human Sacrifices*, an impious inhuman Rite, were not entirely abolished in Greece at the Time of the Trojan War; as appears from the well known Story of *Iphigenia* sacrificed by her own Father, and the Fiction of *Sinon's* being destined by the Greeks as a Propitiation to the Gods, to procure a favourable Return. *Horace* will not allow that *Agamemnon* was in his Wits, when he committed that religious Crime :

*You, when your darling Daughter for a Calf  
You to the Altar brought, and her fair Head  
Besprinkled, Victim-like, with the Salt Cake;  
Then were you in your Wits?—*

*Ibid.* (s)  
264. (f)

Yet a *Shadow* of this horrid Rite remained still in Rome. It was upon the Ides of *May*, a little after the Vernal Equinox, that those who are called *Pontifices*, the most eminent among the Priests, and with them the *Virgin-Guardians* of the eternal Fire, accompanied with the *Pre-tors* and greatest Citizens, made a Bridge over the *Tiber* (from which *Bridge* the *Pontifices* have their Name) and in a solemn manner cast thirty human Effigies into the Stream, calling them by ancient Tradition *ARGIVES*.

*Ibid.* (t)  
264. (g)

DIONYS. Book I.

IT is an old Observation, that Men talk of a future State for the most part with some Analogy or Resemblance to the present Constitution of things: and is founded, I suppose, upon the *Pictures* left us of Heaven and Hell by the greater part of the ancient Writers; which have been looked upon as sufficient Proofs of its Truth. Thus the *Heaven* of the *Greeks* is a Place, where none of the Inconveniencies which attend the *Climate* and *Soil* of the lower World, are to be found; its Inhabitants enjoying a sort of *negative* Felicity; not being obnoxious to the Troubles of Rain and Wind, of Snow and Hail, things pretty hard to bear on the Mountains of *Thrace*, where *Orpheus*, the Author of that Description, used to wander; and who therefore assured his rude Votaries that

—————*Tb' immortal Gods possess  
A blissful Seat, exempt from all Excess;  
Where from above no chilling Cold is sent;  
Nor scorching Ardour fires the Element;  
Where Phœbus' Axle rolls the middle Road,  
And temp'rate Mildness dwells beneath the God.*

Nor is the neighbouring Climate in the *North* of *Greece* much less inclement; so that *Homer* might well copy *his* Heaven to be likewise,

—*The*

— *The blest Abodes,*  
*And Seat unshaken of th' immortal Gods:*  
*The happy Land where Tempests never blow,*  
*Nor chilling Showers descend, nor fleecy Snow;*  
*Th' unclouded Sky smiles with perpetual Day,*  
*And Light eternal darts a gladd'ning Ray.*

In the same manner *Mohammed's Paradise* is free from all the Inconveniencies of a *dry, barren Country* and *scorching Sun*; and abounds with *cooling Streams, crystalline Fountains, shady Groves* and delicious *Fruits*; besides the *Paradiscal Ladies* and beautiful *Boys* blooming in immortal *Youth*: while his *HELL* is terrible for *sultry suffocating Winds* (dreaded like *Death* by the *Arabs*) for burning *Garments of Fire*, and the *Shade of a thick Smoak*. ' There the  
 ' wicked are to eat of the false *Fruit of the*  
 ' *Tree Zakkum*, which is fair to the *Eye*, but  
 ' fills the *Mouth* with bitter *Ashes*; while their  
 ' *Tormenters* make them drink *scalding Water*  
 ' that shall dissolve their *Bowels*, and say to  
 ' them, *Taste ye the Pain of Burning.*'

*HOMER's PARADISE* (*the Elyfian Plain*) is at the *Ends of the Earth*, ' where yel-  
 ' low *Rhadamanthus*, the *Lord of the Shades*,  
 ' bears sway, and where an easy affluent *Life* is  
 ' enjoyed by *Men*; where *Snow* is never seen,  
 ' nor *Rain*, and *Winter* shews not his hoary  
 ' *Face*; but soft *Gales* ever blowing from the  
 ' *Western*

SECT. ' Western Ocean, serve to cool the Air, and fan

XI. ' the Inhabitants of the happy Shore.' This De-

scription of *Elyfium* makes it just such a Place  
as the Fields in the Neighbourhood of *Cadix*, or

P. 266. (a) the adjacent *Andaluzian* Plain.—' *Pofidonius* the

275. (r) ' Philosopher and Historian, in describing this

' rich Country, seems all in Raptures with his

' Hyperboles.'—He says, ' that every Mountain

' and every Hill *teems* with Materials of Coin :

' That it seems to be the ever-flowing Treasure of

' Nature, and the inexhausted Magazine of Go-

' vernment: That the whole Coast is not only

' rich, but *underlaid* with Wealth; and that it

' is not *Pluto* or *Dis* who lives under it, but

' *Plutus*, or the God of Riches in his greatest

' Glory.'

INDEED *Strabo* himself asserts, " That it

" yields to no Spot in the Earth for the Rich-

" ness of the Soil, and the Excellency of the

" Productions both of Sea and Land; that for

" Plenty and Goodness of Grain, Wine, Oil,

" Wax, Honey, Saffron, Pitch, Salt, Wood, Wool,

" &c. no Land can compare with it: Nor for

" the Number and Fatness of their Flocks, and

" Plenty of Game in their Fields. That only

" the *Sea*, in the Multitude and Variety of

" Fishes of the highest Taste and Delicacy,

" can contend with the adjoining *Coast*." And

*Pliny* adds, ' That *Betica*, the old *TARTES-*

' *SUS*, outstript all the Provinces in Affluence

' and

‘ and high Living ; was remarkable for its Fer- S E C T.  
 ‘ tility, and distinguished (*quodam fertili ac pecu- XI.*  
 ‘ *liari Nitore*) by a peculiar Air of Plenty and  
 ‘ *Splendour.*’ This it possessed long before it  
 was known by the *Romans* ; insomuch that the  
 Ease and Affluence of the Princes of *Tarshish*  
 or *Tartessus* had passed into a Proverb in the  
 Time of *Anacreon* :—

*My Wish, were Wishes to be got,*  
*Is not for Cornucopia's Store ;*  
*Nor o'er Tartessus be my Lot,*  
*To reign a hundred Years or more.*

*Ibid.* (b)  
 276. (s)

Where the Poet probably alludes to *Argantbo-  
 nius*, King of *Tartessus*, who entertained the  
*Phocean* Merchants, and is said to have lived  
 CXX, or CL, or, as others say, CLXXX,  
 and the Poets, CCC Years.

THE Author of the *Life of Obregon* gives,  
 from his own Experience, a lively Picture of the  
 Affluence and Beauty of this delicious Land.

‘ The fruitful Plains of *Andaluzia*, says he, so 267 (d)  
 ‘ celebrated by the Ancients as the ELYSIAN 276. (w)  
 ‘ FIELDS, and the Place of Rest of happy  
 ‘ Souls departed—I viewed this Spot of Earth,  
 ‘ than which, either for Fertility of Soil, or  
 ‘ Benignity of the Climate, or Beauty of Land  
 ‘ and Water, I never saw finer in *Europe* : So  
 ‘ great was the Pleasure which the Sight of it  
 ‘ gave me, and such was the Fragrancy which  
 ‘ im-

SECT. XI. { impregnated the Gales that play among these wonderful Gardens, full of *Orange* and *Lemon* Trees, flowering all the Year round, that I began to fancy my self in some Part of *Paradise* : For, as far as your Eye can reach around, you see nothing but what delights every Sense. The *Sight* is entertained with the noble Prospect of the Sea, and of a Country full of the most beautiful Trees : The *Ears* are charmed with the infinite Variety of little singing Birds, who night nor day cease not their chearing Song : *Provisions* are here in Plenty, and exquisite both for Health and Taste : and the *Manners* of the People are mild, affable and courteous ; so that to describe every thing, one might compose a great Book of the Excellencies of the Place.'

## SECTION XII.

IT is said to be a *Blemish* in the greater Part of poetical Compositions, particularly of the *Epic* and *Dramatic* kinds, that while you are reading, you perceive them to be *Fictions*. One great Reason of this Miscarriage is, that the Persons introduced speak not *naturally*, but talk as *poetically* as the Poet himself : This the most ingenious and mild of all the modern Critics, Mr. *De la Motte*, condemns in the *ENEID*.

ENEID.—*J'avouë qu' Enée me paroît exces-* S E C T.

*sivement Poete; Et c'est un Defaut que j'ai* XII.

*senti dans tout le second & tout le troisieme*

*Livre de l'Enéide; où Enée n'est ni moins fleuri*

*ni moins audacieux que Virgile.* But it is not

only florid Description in too pompous a Style that betrays a Speaker to be the Poet, or rather the Poet to be the Speaker;—but any Description not absolutely necessary for carrying on the *grand*

*Defign.* Most Writers, before they recount an

*Action* that happened in any Place, first de-

*scribe* that Place, be it a Grove, or Rock, or

*River*, or the Declivity of a Mountain. These

*they feign* according to the Strength of their

*Fancy*, and then they apply them. Thus *Vir-*

*gil* in his second Book makes *Eneas* himself

*tell Dido*, that he said to his Servants in the

*Hurry* of their Flight from *Troy*,

*A rising Ground there is without the Gate;*

*And lonely Temple of the Goddess Ceres:*

*Hard by an ancient Cypress stands, preserv'd*

*For many Years, beld sacred by our Fathers.*

P. 283. (p)

294. (.)

Which Temple and Tree his Servants must probably have known as well or better than himself. Whereas the *Grecian Bard*, according to *Horace*,—

—*Hurries his Reader*

*Into the Scene of Action; just as if*

*He spoke of things well known*—

284. (h)

294. (.)

THE



THE Admirers of *Homer*, and Lovers of *Historic Poetry* are deprived of a good deal of Instruction and Pleasure by the Loss of the Writings of *Demetrius of Scepsis*. This little Village, the Place of the Writer's Birth, was situated upon a Skirt of *Mount Ida*, not many Miles from *Troy*. As he knew every Mead and Brook in the Country, and that there was neither Hill nor Vale, nor hardly a By-way that had escaped his Notice, he wrote a Commentary of thirty Books upon few more than sixty Verses of *Homer's Catalogue of the Trojans*. There he ascertained the *real Places* of *Homer's* Descriptions, and pointed out the Scenes of the remarkable Actions. He shewed where the *Greeks* had drawn up their *Ships*; where *Achilles* encamped with his *Myrmidons*; where *Hector* drew up the *Trojans*; and from what *Countries* the Auxiliaries of the several Nations had come to *Priam*. In short, he fixed the Geography of the *Trojan* Affairs, and actually performed what *Virgil* feigns, when he introduces *Eneas* relating the Curiosity of the *Trojans* to view the Encampments of the *Greeks* after their feigned Departure :

P. 285.

295.

—Our Pleasure was to view

*The late-left Grecian Camp, and desert Shore ;**Here*

HOMER'S *Life and Writings.*

93

*Here the Dolopian Band, Achilles there  
Display'd his Tent; the Place this of the Fleet;  
And this the Plain where oft the Battle join'd.*

SECT.  
XII.

Or as it is fancied by a softer Poet,

*Here flow'd Simois, down this flow'ry Mead;  
There fair Sigeum's Promontory run;  
Here Priam's Palace rear'd its lofty Head;  
And there encamp'd the mighty Peleus' Son:  
Here stood Ulysses' Tent; and there the Corse  
Of mangled Hector scar'd the flying Horse.*

*ibid.*

*ibid.*

OVID.

This Writing fully proved, that *Homer's* Accounts of the Field of Battle, and of the various Actions between the *Greeks* and *Trojans* were not *fiſtitious*; but that they really corresponded with the true State of Land and Water round about *Troy*: So that in this respect the Poem may be considered as an *exact History*; and indeed the great Mixture of Truth throughout the whole Narration, the accurate Descriptions both of Places and Persons had such an Effect upon Mankind, that no historic Facts were more firmly believed than those sung by the Writer of the *Trojan War*. The Belief of them was so rooted in Mens Minds, that they are pitched upon by the *Philosophic Poet*, as the most likely to seduce us into an Opinion, that an *Action is a real Being*, existing by itself, distinct

SECT. distinct from *Matter* and *empty Space*; which are  
 XII. the only two *Realities* he will allow to exist:

P. 301. *But while the Sons of Fame their Songs employ  
 On Helen's Rape, or mourn the Fall of Troy;  
 Take heed, nor ever from such Tales as these,  
 That Actions by themselves subsist, confess.*

CREECH.

\* \* \*

IT IS observed in *Families* that live much by themselves, and converse only with one Sett of People, that any *strange Custom* which they have not seen, or any new *Term* or *Phrase* which they never heard in the narrow Circle of their Conversation, proves Matter of great Speculation, and of a pert sort of childish Raillery. But this Observation is not confined to *Families*, or such small Societies; it extends to whole *Countries* and *Nations*, to whose Vulgar the Customs, Language and Habit of their Neighbours appear harsh and ridiculous. The *French* are a polite hospitable People, remarkable for their *Civility* to Strangers, and procuring them all the Pleasures which their Country affords in the genteelst Manner: An ingenious Stranger, the Author of the excellent and instructive Letters concerning the *English* and *French*, thinks they are civil to Foreigners upon the same footing as People come to Years *indulge Children*, and, with

with the same Sentiments of their own Superiority, amuse them with *Toys and Sweet-Meats*; of which he gives some diverting Instances. Whether this be true or not, as they are excessively attached to what they call *Manieres*, and think them the most *important* Part of a Character, no People are more struck with any *Aukwardness* either in Speech or Behaviour. The very *Court* is infected with this false Delicacy—and the Court-Poet, the celebrated *Satyrist*, who should have had a just Knowledge of Men and Manners, could found a Compliment to a *great King* upon the low Ridicule of the *barsh Names* of the Cities and Captains of his Majesty's Enemies:

*Des villes que tu prens les noms durs & barbares,  
N' offrent de toutes parts que syllabes bizarres:  
Et qui peut sans fremir aborder Woërden?  
Quel vers ne tomberoit au seul nom de Hensden?  
Quelle Muse a rimer en tous lieux disposée,  
Oseroit approcher des Bords du Zuiderzée?*

*Wurts l'espoir du País, & l'Appui de ces Murs;  
Wurts—Ab quel nom, Grand Roi, quel Hector  
que ce Wurts?*

*Sans ce terrible nom—  
Bientôt—Mais Worts s'oppose.*

BOILEAU Epitr. 4.

THE

THE *Greek Language* is generally allowed to be the Child of two very ancient Tongues, which were broken into several Dialects ; the old *THRACIAN* (spoke by the *Thracians*, the *Pelasgi* and *first* Inhabitants of *Greece*,) and the extensive *ARAMEAN TONGUE* that prevailed over the greatest Part of the *East*: The four Dialects of it were, the *Egyptian*, the *Hebrew*, the *Arabic* and *Pbenician*.

P. 295. (d) CONCERNING the *Peloponnesus*, *Hecatæus*  
305. (P) the *Milesian* says, ‘ That before the *Greeks* came  
‘ there, it was wholly inhabited by barbarous  
‘ Nations (*Egyptians*, *Asiatics* and *Thracians*)  
‘ and in a word, that almost all *Greece* was  
‘ anciently a *Settlement of Barbarians*.’

YET I know not with what Justice these first Inhabitants of *Greece* are called *Barbarians* by their Successors ; since to *them* they owed their Instruction in many of the Arts of Life, particularly in *Music* ; and to say the Truth, in *Religion* and *Humanity*.

*Ibid.* (e)  
306. (Q) ‘ THE greatest Proficients in the ancient Mu-  
‘ sic, says *Eustathius*, were *Thracians* ; *Orpheus*,  
‘ *Musæus* and *Thamyris*. This *Thracian Tha-*  
‘ *myris* reigned in the Country about Mount  
‘ *Athos*, a Man of the same Manners and De-  
‘ signs with his Neighbour, the *Ciconian Or-*  
‘ *pheus*.’

THE Antiquity of the PELASGI is at- S E C T.  
 tested by *Euripides*, in his Account of the XII.  
 Change of the Name of the *Greeks* from *Pe-*  
*lasgi* to *Danaï*.

— Great Danaus

P. 296. fh

*Fam'd for his fifty Daughters, came to Argos,*

306. §

*And built anew old Inachus's Town :*

*Then made a Law, that the Inhabitants*

*Call'd first Pelasgi, should from thenceforth*

*take*

*From him the Name of DANAÏ. —*

And the Difference between the *Pbrygian* and  
*Trojan* Tongues is plainly evinced by the fol-  
 lowing Story. —

THE Goddess of *Love* having subjected all  
 things to her Sway, Gods and Men, the Fowls  
 of the Air and Fish of the Sea, could yet  
 never prevail upon three female Deities, *Pallas*;  
*Diana* and *Vesta*: But as she had conquered  
 all the other Gods, and particularly made *Fa-*  
*ther Jove* do her frequent Homage, he resolv'd  
 to make her feel the Power of mortal Charms  
 in her Turn; and therefore struck her with  
 the Love of *Anchises*, of the Royal Blood  
 of *Troy*, like a God in his Person, and then  
 tending Flocks upon *Mount Ida*. VENUS  
 felt the melting Flame, hastened to *Cyprus*,  
 entered the *Paphian* Temple, where the *Graces*

\* G

bathed

SECT. bathed and anointed her with ambrosial Ef-  
 XII. fence, arrayed her in a shining fragrant Robe,  
 and accompanied her invifible to where *An-*  
*chifes* had pitched his Tent. She found him  
 alone at the Door, playing on a Lute (the reft  
 having followed the wandering Flocks) and  
 appeared to him like a spotlefs Virgin, in Shape  
 and Stature. He took her for one of the In-  
 habitants of Heaven; but ſhe told him he  
 was miſtaken, That ſhe was but a Woman,  
 born of mortal Race;

P. 309. (w) *Fam'd Otreus was my Father, if by chance*  
*You ever heard his Name; whoſe powerful*  
*Sway*  
*Fair Phrygia owns, with all her ſtately Towns,*  
*Your Language and our own I fully know;*  
*For in a Trojan-Houſe my Fondling Nurſe*  
*Fed me a little Child, kept long from Home;*  
*So that I ſpeak your Language and our own.*

Thoſe who are curious to know what hap-  
 pened afterward, will find the Sequel of the  
 Adventure in *Homer's Hymn to Venus*; and  
 if they cannot conſult the Original, in the  
 excellent Tranſlation of it by Mr. *Congreve*.

AGAMEMNON

\* \* \*

*AGAMEMNON* was the richest, and had the largest Dominion of all the *Grecian* Princes. The *Scepter* of his Kingdom, formed by the Labour of *Vulcan*, first belonged to Father *Jove*. *Jupiter* made a Present of it to his Messenger *Mercury*; *Mercury* gave it to *Pelops*; *Pelops* to his Son *Atreus*; and *Atreus* dying transmitted it to *Thyestes*.

————— *Thyestes next* *P. 305. (a)*  
*316. (z)*

*This Scepter left to Agamemnon's Sway,*  
*To rule o'er many Islands of the Sea,*  
*And all the Realm of Argos.*

ILIAD B.

THE richest Man in *Greece* next to *Agamemnon*, was *Achilles*, as he was Lord of the fertile *Thessalian* Plains.

“ IT is certain, *Meno*, my Friend! says *Ibid. (b)*  
“ *Plato*, that the *Thessalians* were the first *Ibid. (c)*  
“ who obtained a Name among the other *Greeks*,  
“ and were admired both for their *Wealth* and  
“ *Horsemanship*.”

*Plato's MENO;*

\*G 2

AMONG

885728 A



AMONG the other Reasons which *Horace* gives why *Homer* is so much read and admired, this is one, That he goes not too far back for a tedious Introduction to his Subject; but is still hastening to a Conclusion:

*P. 306. (e)* To sing the safe Return of Tydeus' Son,  
*317. (b)* He sets not out with Meleager's Death;  
 Nor from the Egg, whence the twin Brothers  
 sprung,  
 Deduces he far fetch'd the War of Troy.

Whereas the LITTLE ILIAD, a Poem so called (made up of all the traditional Stories that could be scraped together concerning the Trojan War, not related in the *Iliad* and *Odyssey*) being composed of so many detached Pieces, without a Plan, or single Action to connect them, afforded Subjects for eight or ten different Poems of the dramatic kind. 'Such  
*308. (d)* as *The Judgment of the ARMS, PHILOC-*  
*319. (c)* TETES, NEOPTOLEMUS, EURYPYLUS,  
 'the BEGGARS, the Lacedemonian LADIES,  
 'the Destruction of TROY, the Departure of  
 'the SHIPS, SINON, and the TROJAN-CAP-  
 'TIVES.'

ARISTOTLE.

NOTHING

\* \* \*

NOTHING better shews the *Art* of a Poet, than his Reader's *forgetting himself* while he peruses the Poem. 'That Man, says *Horace*, 'seems to me to be more than a Mortal, 'who can torture me without Cause; who 'can enflame and sooth me by turns, fill my 'Soul with false Terrours, and like some powerful Magician hurry me to *Thebes*, set me 'down at *Athens*, and waft me whithersoever he wills.' In HOMER, we are either viewing the *Station* of the *Grecian Ships*, or walking on the Banks of the *Scamander*, or surrounding *Troy*, or mounted on the airy *Summits* of *Ida*, as the Poet pleases to transport us. We *sail* and *sacrifice* with *Ulysses*; we go upon the *scout* with him and *Diomedes*; or traverse the Camp, and visit the Watch with *Agamemnon* and *Nestor*, as if present upon the place:

*Come—to the Guards, let us step down and see, P 320. (f)*  
*Lest spent with Toil, and overpower'd with Sleep, 320. (c)*  
*They snoring ly, and disregard the Watch.*

ILIAD. K.

\*G 3

HOMER

SECT.  
XII.

\* \* \*

P. 315 (m) c  
325. (l)

*HOMER* seems, as in a *Concert* of Music,  
 to have sung all the several *Parts* which  
 can possibly be introduced into Poetry; and  
 to have out-stript all his contemporary Poets  
 in that very thing in which each of them  
 excelled. He is more noble and lofty in his  
 Language than *Orpheus*; his Verse is sweeter  
 than *Hesiod's*, and in other respects he has  
 out-done the rest. The *Subject* he treats of  
 is the *Trojan* Story, into which Fortune had  
 collected, and as it were set forth *all the*  
*Virtues* both of the *Greeks*, and barbarous  
 Nations: There he has represented Wars of  
 all kinds; sometimes of Men against Men,  
 sometimes against *Horses*; sometimes against  
*Walls* and *Rivers*, and sometimes against *Gods*  
 and *Goddeffes*.— He has likewise represented  
 Peace in all it's Effects; has described *Dances*  
 and *Songs*, and *Loves* and *Feasts*; has taught  
 what belongs to *Agriculture*, and has mark-  
 ed the *Seasons* which are fit for the sever-  
 al rural Toils: He has sung of *Navigation*,  
 and of the Art of working *Metals* by Fire;  
 and has painted the different *Figures* and  
*Manners* of Men. All this I think *Homer*  
 has done in a wonderful and almost super-  
 natural Manner; and those who are not in Love  
 with

' with him cannot be in their Wits.' — SECT.  
Says the elegant and learned *Philostratus.* XII.

HEROICS II. 

\* \* \*

*HORACE* being retired to *Preneſte*, a pleaſant little Town, where the *Romans* uſed frequently to ſpend ſome part of the Summer, writes to *M. Lollius*, who was afterwards appointed Governour to *C. Cæſar*, *Auguſtus'* Grandſon by *Julia*, and was then ſtudying Eloquence and declaiming :

*While you, Great Sir, your Tongue in Rome* P. 319. (n)  
*employ,* 325. (m)

*Here I retir'd have read the War of Troy ;*  
*Whoſe wondrous Writer bath more clearly*  
*ſhown*

*What's good or bad, ſhould or ſhould not be*  
*done,*

*Than Crantor or Chryſippus*————

BOOK I. Epist. II.

' As for *HOMER's* Poetry, I am ſo affected  
' with it, as to think it *divine*, and beyond the Ibid. (q)  
' Reach of *Man*: And now I am more aſto- 331. (p)  
' niſhed than ever; not ſo much at the *Art*  
' and *Machinery* of the Poem, or with that  
' peculiar *Sweetneſs* and *Charm* that runs  
' through the whole: but much more with the

\* G 4


' NAMES

SECT. NAMES of the Heroes, with his Accounts of  
 XII. their Families; and principally how it comes  
 to pass, That each of them was *destined* as it  
 were to kill some certain Prince, or to be kil-  
 led by another? For *whence* had he the Per-  
 sons whom he introduces? Such as his *Eu-  
 phorbus, Helenus* and *Deiphobus*? and besides  
*whence* had he his Knowledge of the great  
 Number of Leaders of the *Enemy's* Army,  
 whom he recounts in the Catalogue? For it  
 is plain that *Homer* does *not feign* these  
 Things; but relates real Deeds, which were  
 truly performed and acted, excepting a few  
 which he seems to have purposely contrived,  
 in order to diversify and soften his Poetry.

*Philostratus* HEROICS XVIII.

\* \* \*

AN Author whose Work does Honour to  
 his Country, and who has shewn the true Use  
 to be made of *Learning* and *Travel*, observes,  
 That the Civility paid by the politer Nations  
 of *Europe* to the fair Sex is by the *Arabs*  
 looked upon as an extravagant Infringement  
 of the Law of Nature, which assigns to Man  
 the Pre-eminence: The Matrons of that  
 Country being only Servants of better Fashion,  
 who have yet the greatest Share of the Toil  
 and Business. This must be a Part of what  
 the

the *Enquiry*, &c. calls the *Eastern Establishment* SECT.  
for Women, which can hardly be looked upon KN.  
without pain by one accustomed to *European*,  
and much more to *British* Manners. 

THE ancient Rule of War was, at the taking of a Town, to put all the *Men* to the Sword, and carry off the *Women* and *Children* Captives. If any of the Ladies were extremely beautiful, the Prince or Captain took them to his Bed; and this hard Fate we find they bore with *such Resignation* as soon to contract some sort of Affection for the Destroyers of their Family. The beautiful *Brisëis* was in this melancholy Circumstance. *Achilles* had killed her *Husband* and her *three Brothers* in one Day; had plundered the Town, and brought her with the Booty to the *Grecian* Camp, where she was adjudged to him as his Part of the *Spoil*. Soon after, the Quarrel happened between him and *Agamemnon*, who being obliged through *Achilles'* means to restore *Chryseïs*, his loved Mistress, to her Father, swore in his Wrath to take *Brisëis* from *him*; and accordingly sent the two Heralds, *Talthybius* and *Eurybates* to fetch her. *Achilles* ordered his Friend *Patroclus* to deliver the fair Captive to these sacred Messengers of Gods and Men; and in obedience to this Command,

*Brisëis blooming from the Tent he brought;*  
*Then gave her to the Heralds, to be led.*

*Along*

P. 330.(h)  
[341.(u)]

SECT. *Along the Grecian Ships, to their proud Lord;*  
 XII. *The Dame UNWILLING went. —*



And when the News of the Death of *Patroclus*  
 was brought to *Achilles*,

*ibid.*  
*ibid.* *The Women whom Patroclus, now ab dead!*  
*And great Achilles late had Captives made,*  
*With Anguish pierc'd, run shrieking forth,*  
*and found*  
*Their mournful Master prostrate on the ground;*  
*Beating their tender Breasts. —*

But the Word  $\Delta\mu\omega\alpha\iota$ , here translated *Women*,  
 signifies no more than *Maid-Servants* or *She-*  
*Slaves*—and the other  $\lambda\eta\iota\sigma\sigma\alpha\tau\omicron$ , translated *made*  
*Captives*, means properly, *plundered* or *carried*  
*off by Violence*.

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