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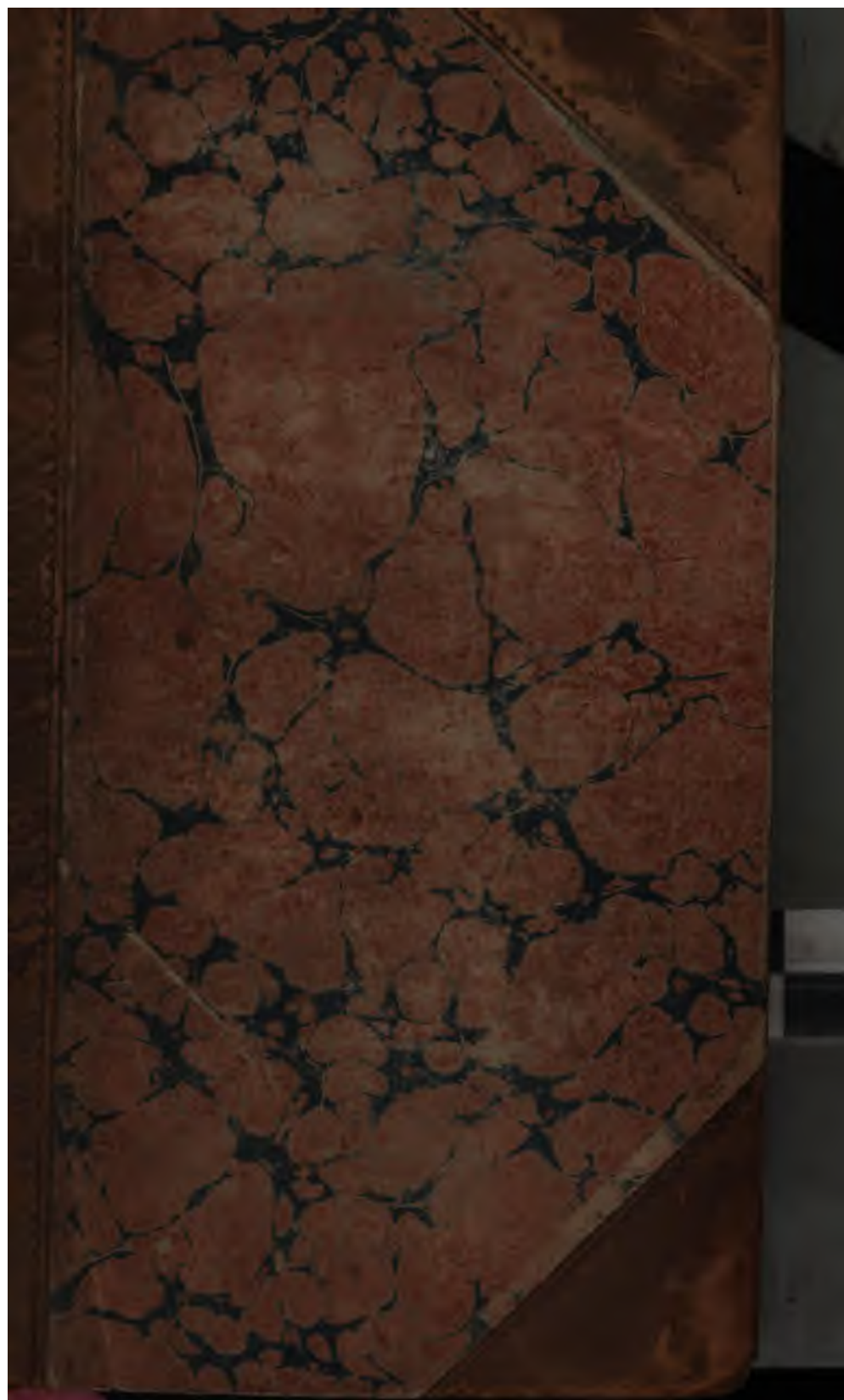
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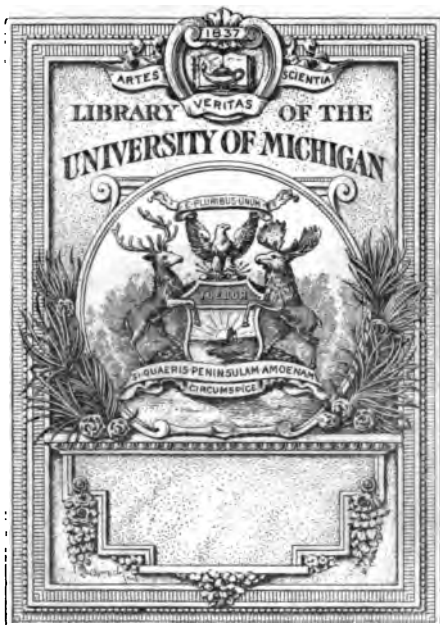
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THE  
**CLASSICAL JOURNAL:**

FOR

SEPTEMBER AND DECEMBER, 1829.

VOL. XL.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν  
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIGR. INCERT.

Τ

London:

PRINTED BY A. J. VALPY,  
RED LION COURT, FLEET STREET.

SOLD BY

LONGMAN, REES, ORME, BROWN, AND GREEN; C. AND  
J. RIVINGTON; PARKER, OXFORD; BARRET, CAM-  
BRIDGE; MACREDIE AND CO., EDINBURGH;  
CUMMING, DUBLIN; AND ALL  
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1829.

*The Numbers are regularly published on the first of April, July, October, and January. Subscribers may, therefore, have them with their Reviews and Magazines, by giving a general order to their Booksellers.*

*The former Numbers may now be had of all the Booksellers, Price 6s. each ; or in complete sets.*

*Articles are requested to be sent one month at least before the day of publication, directed to the Printer, Red Lion Court.*

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THE  
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N<sup>o</sup>. LXXIX.

SEPTEMBER, 1829.

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PROFESSOR LEE'S HEBREW GRAMMAR.

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MR. EDITOR.—A Series of Articles written by the Baron Silvestre de Sacy, and published in the “Journal des Sçavans” for December, January, and February last, containing, as it has appeared to me, much questionable, if not palpably erroneous, matter, you will oblige me by giving the following observations a place in your Journal, as early as may be convenient.

I am your humble servant,

Cambridge, June, 1829.

SAMUEL LEE.

THE first paragraph which I shall notice, occurs in p. 721 in the article for December, 1828, where, speaking of the vowels, M. de Sacy says,

Presque tous grammariens ont désigné ces trois ordres de voyelles par les dénominations de *longues*, *brèves*, et *très-brèves*; mais ces dénominations répondant mal à leur véritable valeur, M. Lee a préféré les nommer, 1<sup>o</sup>. *voyelles parfaites*; 2<sup>o</sup>. *voyelles imparfaites*; 3<sup>o</sup>. *schéva et ses substitués*. M. Sarchi s'est servi des dénominations de *longues*, *brèves*, et *très-brèves*: il nous semble, (adds he) que ce dernier nom présente une fausseté, et qu'il eût mieux valu se servir de celui de *semi-voyelles*.

There is here to more things than one: 1st. no reason is given for departing from the usual nomenclature; whereas a reason is given in my work: a reason with ought to have been made acquainted.

NO. LXXIX. A



## 2 Professor Lee's *Hebrew Grammar*.

It is this : any one of the vowels denominated by me *perfect*, will, when following any consonant, constitute a syllable in Hebrew orthography ;<sup>1</sup> while, on the contrary, every imperfect vowel (as denominated by me) following a consonant, will require the addition either of an accent or of another consonant to constitute such syllable.<sup>2</sup> I will not here detain the reader with a recital of the advantages derived in accounting for the changes of the vowels by these considerations, but must refer him to the work itself. I will affirm, however, that these ought not to have been passed over by a reviewer, unless he was willing to impress on his reader that this novelty was unnecessary.

In the next place, M. de Sacy objects to the latter term used by M. Sarchi ; because, as he truly says, “ ce dernier nom présente une idée fautive : ” and then he proposes that *semi-voyelles* be substituted for it. My remark is : the terms *long* and *short* very imperfectly express the nature of these vowels ; and what is worse, they lead the reader to suppose that something like the *quantity* of the Greeks and Latins is to be found in the Hebrew, which, however, does not exist ; but as to the term *semi-vowel*, recommended by M. de Sacy, I cannot help considering it as a *perfect absurdity*. A letter in our own alphabet may with propriety be termed a *semi-vowel* ; but how that which is not a letter, but a mark representing a vowel sound only, can be called *half a vowel*, I know not. If a vowel exists at all, I think it cannot be called *half a vowel* ; there being no point of connexion between its *vocality*, as far as I can see, and the duration required for its utterance. M. de Sacy's amendment of M. Sarchi, therefore, is in this place not only unfounded in the nature of the case, but is unphilosophical and absurd.

But this is not the worst part of this paragraph. A little lower down, we are told, in contradiction to Mr. Ewald, that sheva had better be called the sign of a vowel, to be pronounced as rapidly as possible :

Il aurait été plus conforme à la vérité de présenter le *schéva* comme étant dans tous les cas, soit qu'il termine ou qu'il commence une syllabe composée, le signe de cette voyelle prononcée aussi rapidement que possible.

I am very sure if either Mr. Ewald or myself had said that the Arabic *gezma*, which is perfectly equivalent to the sheva of the Hebrews at the end of a syllable, ought to be considered as a vowel, and pronounced as a very short *e*, nothing would have exceeded the contempt with which M. de Sacy would have treated

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<sup>1</sup> Mr. Ewald, I see, has made the same remark, although he has not adopted my nomenclature.—*Kritische Grammatik der Hebräischen Sprache*, p. 47.

<sup>2</sup> So Mr. Ewald, p. 48.

the assertion. Not to insist on the novelty of this doctrine, I will affirm, that the consequence of adopting it would be to make the orthography of the Hebrew, which is at present as regular and simple as could be wished, a worse chaos than that of our own, or even the French. Let the reader figure to himself a learner repeating the preterite tense only of the Pihel conjugation of פקד thus: פָּקַד (for פִּקְקַד) *Pikëkedè*, פִּקְקְדָה *Pikëkëda*, פִּקְקְדְתָה *Pikëkadëta*, פִּקְקְדְתֶּה *Pikëkadëtè*, and so on; and I think he will immediately come to the conclusion, that nothing further need be added to show the absurdity of such doctrine. With regard to the sheva when initial, M. de Sacy himself exemplifies it in this very paragraph, by the words *sputum*, *tmema*, *psittacus*; and in his Arabic Grammar, tome i. p. 39. by representing the words *que dites-vous, se trainer, k'dit'vous, s'trainer*, not by marking the *e* as being short, but by taking it out altogether! And in p. 42. of the same work, he informs us from Mr. Vassali, that the Maltese do actually thus commence many of their words without sounding the vowel, although in these cases the written Arabic preserves a vowel. The practice is, therefore, that no vowel is heard, even at the commencement of a word; which M. de Sacy also exemplifies, by the words *Cleon, Ctésias, Priam, Ptolémée*. Why, then, it may be asked, should that, which manifestly is not a vowel, be termed a very rapid one? Why should we give names to things which really do not exist in any case; and above all, introduce the sound of a short vowel at the *end* of syllables, where neither necessity nor example can be pleaded for doing so? I have no hesitation, therefore, in affirming, that Mr. Ewald is perfectly right in this instance, and his reviewer, M. de Sacy, obviously wrong; and this not only in the article before us, but also in his *Grammaire Arabe*, where this doctrine is first broached. The truth is, the sheva in Hebrew, as well as the *gezma* in Arabic, is a mark intended to show that in such place no vowel ought to appear, and to assure the reader that it has not been omitted by mistake. M. de Sacy asserts, in the same paragraph, (p. 722.) that Mr. Lee has made no mention whatever of the application of the *substitutes of sheva* to others besides the guttural letters. But in this M. de Sacy is mistaken. It is probable, indeed, that he has not read my Grammar throughout, and, therefore, that he has not met with the passage. If, however, the reader will turn to p. 102. art. 160. § 3. he will find that a *substitute of sheva* is regularly used in forming the absolute plural of one class of the segolate nouns; viz. פִּקְדִים. And again, at p. 223. § 14. he will find a brief notice of their irregular usage. The reason of their having been thus formally mentioned in the one instance, and only briefly touched on in the other, originated in a belief which cannot be better expressed than in M. de Sacy's own words:

#### 4 Professor Lee's *Hebrew Grammar*.

Il est possible . . . que, dans certains cas, elles se soient introduites *systématiquement* ; mais je conjecture que le plus souvent elles ne sont que des erreurs de copistes.

This will suffice on this subject.

Again, in p. 727. it is affirmed that I have omitted to make any mention of the *euphonic dagesh*. This is also a mistake. The subject is formally mentioned at p. 49. art. 118. under its proper head. I hope M. de Sacy has not been willing to pass over certain particulars, and then to report them as wanting.

There is one circumstance constantly adverted to in the whole of the three articles under consideration ; and in none is this more roundly put than in p. 725. of the first. Here we are told, precisely à la Père Simon,

Ce système toutefois n'est pas aussi uniforme qu'on pourroit le croire si l'on ne consultoit que les Bibles imprimées. Il est plus compliqué dans plusieurs manuscrits que dans d'autres, et il présente assez souvent des anomalies qui peut-être ne sont dues qu'à des erreurs ou à des négligences des copistes, ou bien aux systèmes particuliers de quelques grammariens. Il n'a pas non plus atteint parfaitement son but ; car tout le monde sait que plusieurs Juifs de divers pays, faisant usage de la même Bible, prononce cependant avec une telle diversité, qu'ils ne s'entendent pas réciproquement. Il y a d'ailleurs dans ce système *des difficultés* assez graves, &c.

Again, at p. 727. speaking of the rejection of the  $\text{׀׀׀}$  letters, it is said :

Ces anomalies sont en si grand nombre, et sujettes à tant d'exceptions, qu'il est bien difficile d'imprimer dans sa mémoire, d'une manière presque abstraite, les règles qui servent à la réduire en système ; 2<sup>o</sup>. que le grand nombre d'exceptions auxquelles ces règles sont sujettes, donnent lieu de croire que les auteurs du système de ponctuation ou de vocalisation du texte Hébreu de la Bible, ne s'étoient pas fait à eux-mêmes des principes bien fixes, &c.

Passages similar to these may be cited from M. de Sacy's other articles of January and February, all tending to impress on the mind of the reader, that a considerable portion of the Hebrew Scriptures must be treated as perfectly beyond the reach of rule or principle, and be left as such.

For my own part, however, I must think differently. Difficulties there are, I know ; but these, I believe, are no greater than those which are to be found in any other language: nor will it avail any thing to talk of the differences to be found in the Mss. and printed editions of the Bible. Every one knows, since the labors of Kenicott, De Rossi, Masch, Van der Hooght, and others, that these differences are slight ; that they very seldom affect either the sense or the grammar of any passage ; and further, that an extended knowledge of the analogy of the language has enabled us to pronounce at once, whether many of them are errors of the copyists, or to be ascribed to the original writers. As to the

systems of the different grammarians having affected the text in any instance, I more than doubt; because I know as a fact, that Jewish grammars very rarely, if ever, attempt to set up any system. The Michlol of Kimchi, as every one knows who has seen it, is a mere collection of facts: nor does the *מִקְנֵה אֲבָרָהִם* of De

Balmes, which has been thought to be one of the boldest works that has appeared, venture much farther. The elder grammarians I have not seen, but it is likely they were still more simple; and this seems to be placed beyond all doubt, by the artless matter and arrangement of the Masora. It may be allowed, too, that the pronunciation of the Jews in different parts has differed, and does so still, without making the inference, that this must have introduced either variety or confusion into the text or grammar of the Hebrew language. A Yorkshireman, for example, will pronounce the text of his Bible very differently from a native of Middlesex; but it will not hence follow, that he understands it differently; or that if he had to make out a written copy, he would not make it out correctly in every respect. M. de Sacy's reasoning on this subject, therefore, seems to me to be groundless and out of place. If, indeed, Mr. Ewald or myself can discover principles generally prevailing in the Hebrew and its sister dialects, which tend to reduce the anomalies found in former grammarians, I cannot be brought to think with M. de Sacy that this is a work of supererogation. The facts collected by Kimchi, Buxtorf, and others, are truly valuable, both to the student and the grammarian; but it must be extremely unphilosophical to argue, as M. de Sacy has done, that these facts ought barely to be stated, but never reduced to general principles. This would be to swell grammars with rules adapted to particular examples only, and then to confront these with hosts of exceptions; which would indeed establish the difficulties recounted by M. de Sacy, but never remove one of them. M. de Sacy has himself, however, generally taken this course in his *Grammaire Arabe*, although he has occasionally indulged in explaining his rules; and perhaps it is more on this ground, than any other, that he has been induced so frequently to reprobate the philosophy of Mr. Ewald and myself. I do not mean to insinuate, however, by this, that either Mr. Ewald or myself is always right in the philosophy offered, or M. de Sacy always wrong: all I contend for is, that the endeavor to combine in general principles the rules found to prevail in any language, is the proper business of the grammarian. And I will affirm, that if M. de Sacy had been endued by nature with powers for generalization equal to those of Mr. Ewald, his *Grammaire Arabe*, which presents scarcely any thing more than an elaborate collection of examples arranged under particular rules, would have presented a work infinitely more valuable to the learner, and more creditable to the compiler than it now does. But I object to

M. de Sacy's statements *in toto*. I deny that any such anomalies of punctuation, grammar, &c. exist, as he so roundly asserts; and I will maintain, that the Hebrew Grammar is more simple and regular, than that of the Arabic, the Greek, the Latin, or even the French; and that the text of the Hebrew Bible itself has come down to us in a state much nearer to its original one, than any ancient book which M. de Sacy can name. I object, therefore, both to the facts and the philosophy of M. de Sacy in this instance; and until arguments more cogent than any to be found in these articles are produced, and facts less questionable advanced, I shall continue to do so.

Having dwelt thus far on the first article of M. de Sacy, let us now proceed to the second, i. e. to the Journal of January, 1829. The first subject I shall now notice is, M. de Sacy's objection to my method of treating the nouns termed segolate; at which I am the more surprised, because it will perhaps be impossible to choose one more conformable with that recommended by himself. The reader will be aware that these nouns occasionally present themselves in the forms of מְלֶכֶּה, מְלִכִּי, מְלִכּוּ, &c. סִפְרֵי, סִפְרֵי, סִפְרֵי, &c.

הֶחֱלָה, הֶחֱלָה, הֶחֱלָה, &c. קִדְּשׁוּ, קִדְּשׁוּ, קִדְּשׁוּ, &c.: these are the facts.

M. de Sacy, after objecting to my arrangement, proceeds:

Il vaudroit beaucoup mieux se borner à exposer les faits, en réunissant les cas individuels par groupes, autant que faire se peut.

Now, in my grammar, these several forms are classed together, and the several accidents stated, in order to show the learner how they are found in the plural numbers masculine and feminine, in and out of the state of construction, and with the several pronouns; and when found in the feminine gender, or in the state of construction; but not in the dual number, as M. de Sacy says; for this reason, because they are never found in it. It cannot be to the arrangement, therefore, that M. de Sacy objects: no, it is to the supposition offered by me after Schroeder and others, that the segol, introduced between the second and third radical letter, has been introduced for the sake of euphony. M. de Sacy's words are,

Je ne sais si je me fais illusion, mais il me semble que tout cet échafaudage, dont M. Lee n'est pas l'inventeur, n'est fait que pour ramener autant que possible les mots primitives à l'état de monosyllabe, et peut-être aussi pour rendre plus facilement raison des changemens de voyelles qui ont lieu quand on veut former de ces noms. . . . Il est certain que l'euphonie, à laquelle on a recours pour justifier ces transmutations de *malc* en *malec*, puis en *mélec*, de *sifr* en *sifer*, puis en *séfer*, n'est alléguée que faute d'une meilleure raison; car il n'est pas plus difficile de prononcer מְלֶכֶּה *malc* que נִרְדַּי *nard*, et קִשְׁטֵי *koscht*, &c.

I will only remark, that I think this exceedingly unworthy of the

learning of M. de Sacy. A vowel, apparently euphonic, has certainly been introduced, as I had said : yet he affirms that it can be said on grounds no better than conjecture!—"Enfin, qu'au lieu de marcher ainsi de supposition en supposition!" But, might it not be answered, that on this mode of proceeding, his own *Grammaire Arabe*, no less than the three tomes of his *Chrestomathie*, is, the one half at least, nothing but a tissue of conjecture; and that the learned author of both ought to have confined himself solely to the exhibition of facts, and not to have had recourse to supposition after supposition? But I will not dwell on matter so childish as this : I will allow, too, that מֶלֶךְ *malc* might have been pronounced without the euphonic vowel, had the Hebrews thought proper to do so, just as well as נָרֵךְ *nard*, or קֹשֶׁט׃ *koscht*; and that the same euphonic vowel might also have been added to נִיָּא, חֲמִיא, &c.; but the fact is, it is not found so. I will add, however, that this is nevertheless contrary to the general usage of both the Hebrew and Arabic languages, which avoid the concurrence of two quiescent letters after a vowel, as M. de Sacy very well knows. But when he says that this system has been adopted in order to reduce the primitive noun to a monosyllable, I must again object; because the fact of the case is, the noun appeared as a monosyllable in the forms מֶלְכִי, מֶלְכוֹ, &c. before the system had been recurred to by me. That the arrangement has been adopted to assist the memory, there can be no doubt; but this is just what M. de Sacy has recommended. I cannot help treating his objection, therefore, in this place as quite beneath himself, and perfectly childish; and because the arrangement given exhibits the pure facts of the case, and not so much as one supposition, to which the learned Baron can withhold his assent, unless he will be hardy enough to maintain that two quiescents may regularly follow one vowel in Hebrew.

The next subject I shall notice is M. de Sacy's doctrine respecting some of the species of the Hebrew conjugation. This is given at p. 17. in his remarks on the Grammar of M. Sarchi:

Si l' on admettoit cette nomenclature, (says M. de Sacy,) il y auroit en Hébreu une forme verbale primitive פָּעַל, trois formes verbales dérivées, פָּעַל, הִפְעִיל et הִתְפַּעֵל, et la forme primitive, ainsi que les deux premières formes dérivées, seroient susceptibles de la distinction en voix active et voix passive; les voix passives de פָּעַל, פָּעַל et הִפְעִיל, seroient נִפְעַל, פָּעַל et הִפְעַל. *La troisième forme dérivée ayant essentiellement le sens réfléchi, il étoit naturel qu'elle ne fût point susceptible de*

## 8 Professor Lee's *Hebrew Grammar*.

donner naissance à une voix passive . . . Je sais que, d'après l'analogie de la langue Arabe, on peut contester à la forme נִפְעַל le caractère primitif de voix passive ; mais cela est peu important, et puisque les formes פֻּעַל (פִּעַל) et הִתְפַּעֵל ont incontestablement leur voix passive, il me semble très-naturel de considérer נִפְעַל comme passif de פֻּעַל, ce qui n'empêche point que cette forme ne puisse être détournée quelquefois de cet usage, comme dans נִהְיָה. M. Ewald ne regarde la signification passive de נִפְעַל que comme une déviation de sa destination primitive, et peut-être a-t-il raison.

The only questions I shall moot here, will be respecting the forms or species termed נִפְעַל niphbal and הִתְפַּעֵל hithpâbel. M. de Sacy seems here to have no doubt that the נִפְעַל species is the passive form for פֻּעַל, though he thinks with Mr. Ewald that it might be true that this is a deviation from its primitive destination. What this primitive destination might have been, however, neither he nor Mr. Ewald has told us.<sup>1</sup> It is very extraordinary, I think, that M. de Sacy should have passed over the remarks made on this

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<sup>1</sup> Mr. Ewald, indeed, says, p. 191. "Ein dem einfachen Stamm vorgesetztes נ hat reflexive Bedeutung," &c. ; and at p. 202. he says much the same of the hithpâbel form : and in both cases he afterwards affirms, the passive signification, to which these forms are subject, must have grown out of this reflective power. There are cases, however, in which both have complements in the sense of the objective case, which should seem to take the place of the word *self* (sich) which he supplies in these cases ; but here he supplies a preposition, as in הִתְנַחַל, Lev. xxv. 46. which he translates, *für sich etwas erben*. But here we have הִתְנַחֵלְהֶם אֲתֶם לְבָנֵיכֶם where the *für sich* must surely be displaced by לְבָנֵיכֶם *for your children*, unless this verb has three complementary adjuncts, which I should think improbable. On my system it might be translated : *and ye shall become possessing them for your children*. This is the force which the equivalent Arabic forms have ; and as the Arabians see no such purely reflective power in these cases, nor any thing like a departure from the true one in forming a passive voice ; and further, as no difficulty is in any case experienced by viewing these forms as they do, I cannot help believing that their view is the true one. The German *werden*, the English *to become*, and the Persian شدن or گردیدن, when construed with other verbs, seem to me to give the precise force of these Hebrew forms. But we have nothing reflective in these combinations.

subject in my Hebrew Grammar; and the more so, as some great mistakes made in his *Grammaire Arabe* have there been pointed out by me: I mean in pp. 122. 125-6. The truth, however, appears to be, that M. de Sacy has no adequate notion whatever of the real force of these forms. According to the Arabian grammarians, these forms involve what is termed a *مطوعة*, (see my Hebrew Grammar, p. 121-2.) and intimate the *accidental*, not any *habitual* impression made on the agent of the verb; as, in the examples, *كسرت الزجاج فانكسر* I broke the glass, and it BECAME BROKEN. *كسرت الالاء فتكسر* I broke the vessel, and it BECAME broken. So that this *مطوعة*, or participially

*مطواع* (not *مطواع*, as M. de Sacy erroneously writes it), cannot

in any way correspond to the term *passive*, as used in European grammars, or as M. de Sacy has erroneously interpreted it in the passages alluded to. The truth is, a change of circumstance in the agent, and a *subjection* to the action of the verb, is solely and purely the force of these forms in the Arabic; and to this the *شدن* to go, or become, which is used in forming what have been called *passive verbs* in the Persian, and the *جانا* to go, used in a similar way in the Hindustani, are perfectly equivalent. That the same is not the case with both the *נפעל* and *התפעל* of the

Hebrew, no one will, I am sure, doubt for one moment, who will take the trouble carefully to examine a few passages in which those forms occur. From these considerations, will appear, as I have shown in my Grammar,<sup>1</sup> the real difference between the participial passive form of *פעל* or *kal*, and the past participial form of *נפעל*: the one will imply *habit* generally, the other an accidental change in the character of the person or thing subject to the influence of the verb. The instances I have given in exemplification of this are, *עץ שתל* a tree planted, i. e. remaining in that state; and, in niphhal *עץ נשתל* a tree (which has become) planted, i. e. which has been subjected to this action accidentally: so, *למען שכר הוא סנבלט שכרו*: Sanballat had hired him, because he was an hireling, Neh. vi. 12, 13: and *שבעים בלחם נשכרו*

<sup>1</sup> Page 125, &c.



## 10 Professor Lee's Hebrew Grammar.

*those who are* (habitually) *full*, are (occasionally) *hired for bread*, 1 Sam. ii. 5. The  $\text{הִתְפַּעֵל}$  form, signifies, as I have stated, (p. 121.) first, *to be*, or *become*, that which the primitive word signifies: as,  $\text{הִתְנַמַּל}$ , *he became polluted*;  $\text{הִתְחַזַּק}$ , *he became strong*;  $\text{הִתְאָדַם}$ , *he became red*; or, if the context require it, *he made himself so*, reflectively; or, *was made so*, passively. So in Arabic,  $\text{أدبته فتأدب}$  *I corrected him, and he became corrected*. The hitpâhel form is not, therefore, "essentiellement réfléchi," nor any thing like it; nor is the niphhal, in its real character, a *passive* either of kal, or of any other species of the Hebrew conjugation; but both may, as the context shall require, be translated by us, either as being *passive* or *reflective*; because the real force of these forms will signify either the one or the other of these, just as the respective nominatives and subsequent context shall require. In this sense, therefore, niphhal and hitpâhel will have either the same, or very nearly the same force; and this will be found on an extended inquiry to be the fact: and it is worth while to remark, that in the Syriac and Chaldaic, in which we have no form corresponding with niphhal, we have a form with  $\text{ܐܢܢ}$  prefixed, which particle is identical with the  $\text{הָהוּ}$  of the Hebrew hitpâhel. To these the forms  $\text{تَفَعَّل}$  and  $\text{اِفْتَعَلَ}$  of the Arabs are very nearly allied, both in sense and form; and are described by the native grammarians as involving a  $\text{مطوعة}$  or *subjection*, as already noticed.

To conclude, on this subject. Nothing can exceed my surprise, that a person so learned in Arabic, as M. de Sacy certainly is, should neither in these articles, nor yet in his *Grammaire Arabe*, ever have attempted to develope the real character of these forms. That M. Sarchi, or Mr. Ewald, should have omitted to do this, is what might have been expected; because it is probable that neither of them has access to original works on Arabic grammar; but that M. de Sacy should not only have made this omission in every case, but also have neglected to notice it when made both by Mr. Lumsden and myself, is truly marvellous! My argument is: it is highly probable that the Hebrew forms correspond in sense with those similar to them in the Syriac, Chaldaic, Ethiopic, and Arabic. The Arabians tell us how they understand theirs; and, on comparison, we find that the Syrians, Chaldeans, Ethiopians, and Hebrews, have certainly ascribed the same powers to theirs. Now, I ask, can any thing short of either perverseness or a determination never to depart from the paths of custom and of ignorance, induce any writer to close his eyes against circumstances such as these?

The next subject I shall notice is, M. de Sacy's method of dis-

oussing my theory of the Hebrew verb. I have affirmed, and I do so still, that the ground form of the verb is nothing more than a noun of one form or other; and that the Hebrew grammarians, David Kimchi, and De Balmes, have said the same thing. M. de Sacy remarks,

Il (Mr. Lee) appuie ce paradoxe sur l'autorité de Kimchi, qui *ne dit rien de semblable*; car autre chose est de dire, comme ce grammairien Hébreu, que les verbes viennent des noms, et que le nom est comme le corps, et le verbe comme l'accident, ou de dire comme M. Lee, que le verbe n'est rien qu' un nom, que la troisième personne du singulier du prétérit du verbe simple nommé קל *kal*, est toujours un nom primitif de l'une des formes פִּקֵּד, פִּקְדָּה, ou פִּקְדָּה, et que pour le présent (ou aoriste), le fond de ce temps est un nom du nombre des noms primitifs qui ont pour signe caractéristique le ségol, et de l'une des formes פִּקְדָּה, פִּקְדָּה, ou פִּקְדָּה. Dans ce système, l'impératif aussi est un nom . . . et il ne faut pas oublier que ces prétendus noms primitifs פִּקְדָּה, פִּקְדָּה, פִּקְדָּה, ne sont que les créations d'un esprit systématique, desquelles on peut dire, *quod gratis asseritur, gratis negatur*. D'ailleurs, si les temps personnels du verbe n'étoient dans la réalité que des noms joints à des pronoms, pourquoi tous les temps, tous les modes n'auroient-ils pas pris pour base le même nom? Pourquoi le nom qui, dans le prétérit, forme la troisième personne du singulier, n'auroit-il pas conservé sa forme dans toutes les personnes du même temps, et de חִפְצָה, par exemple, auroit-on fait חִפְצָה? C'en est assez sur cette doctrine."

This is making short work of it, truly. But let us see how all this is founded: and first let us review the sentiment of Kimchi on this subject. In the *Michlol*, fol. 3rd verso, we have, וּמֵאֲחֵרֵי שְׁעָרַיִם בְּתוֹכָהֶם וְאֵף כִּי שִׁחֲשַׁם קֹדֶם לַפְעֵל כִּי הַפְעֵל יֵצֵא מֵהֶשֶׁם וְאָמְרוּ כִּי הֵשֶׁם כְּמוֹ הַגּוֹף נוֹשֵׂא הַמְקָרִים וְהַפְעֵל כְּמוֹ מִקְרָה וְגו' I first proceed to write the chapter on the grammar of verbs, although a noun precedes the verb: for the verb proceeds from the noun. And they say that the "noun is as the body, the subject of accident; but that the verb is the accident." (*Gramm.* p. 189.) I repeat the whole passage, in order that no mistake may arise as to the sentiment of this grammarian, and, as it should seem, of others also, who had preceded him. Now, M. de Sacy thinks that it is one thing to say all this, and another that the verb is nothing more than a noun with a pronoun attached to it. I answer, if M. de Sacy means that Kimchi has not delivered his sentiment in exactly the words which I have used, he is perfectly right; and I certainly do not intend to argue such a question with him or any other man: but I will contend that I have correctly advanced the sentiment of Kimchi, and that he did intend to inculcate the doctrine, viz. that nouns present the body, or ground form on which the verb is constructed; that the noun receives the accidents whereby the verb is framed;

and that the verb itself, when so framed, may be termed the accident, and the noun the body or root : and, I will further maintain, that if Kimchi did not mean this, there is no meaning whatever discoverable in what he has said. Again : fol. קצא verso, דע ישכילך האלהים כי השמות שנים חלקים יש מהם שם שהוא נגזר מהפעל או הפועל ממנו כמו ראובן שמעון וכולן שהוא שם נגזר מן הפועל חכם רשע צדיק הרב שלג וחוזמים להם נגזר הפועל מן השם. *Know, may God give thee intelligence, that nouns are of two sorts : of some the noun is deduced from the verb, or the verb from it ; as Reuben, Simeon, Zebulun, where the noun is deduced from the verb.* In חכם, רשע, צדיק, הרב, שלג, and the like, the verb is deduced from the noun. He adds, שם שמו שדוא, רש שם דבר ואינו נגזר מן הפועל ולא יהיה פועל. נגזר ממנו כמו איש אשה אבן נפח סוס פרד חמור גמל שור עץ ברזל וחוזמים להם. *There are nouns, however, which are names of things, which are neither deduced from verbs, nor are verbs deduced from them ; as, איש, אשה, &c.* And again, fol. ה under the form of the preterite פעל, he says, ובא שם התאר על משקל זה כי לא יאל, הפיץ רשע אתה לא תאכל עליו חמץ : *There is a verbal noun*

*of this form :* as, Ps. v. 5. and Deut. xvi. 3. And in the same page, speaking of the preterite of the form פעל, he says, ושם הפועל על משקל זה גדול קטן רחוק קרוב. *And the verbal nouns of this form are, קמן, גדול, &c.* Extracts from what he has said under the form פעל, in the same page, will be found in my

*Grammar*, p. 198, in the note. Now, I say, if Kimchi did not mean to affirm that the *noun is the root of the verb* in the first extract, and to show in the others that no form of verb occurs to which a noun of a similar form is not to be found (I mean in kal), and hence to inculcate that in *every case* the noun is the body or root, and the verb the accident ; it is quite out of my power, and I think of that of M. de Sacy himself to say, why Kimchi has thus expressed himself. It will not be necessary to cite De Balmes on this subject, because no objection has been made relating to him ; and perhaps I may now say, *that is enough on this subject.* "C'en est assez," &c.

The next objection is to the form of the present, or what M. de Sacy terms the aorist. I had stated that one or other of the forms פקד, פקד, or פקד will be found to be the ground form of this tense, and that these are forms of the segolate noun. The objection is : in this system, the imperative also is a noun ; and

that it ought not to be forgotten, that these *pretended* primitive nouns פָּקַד, פָּקֵד, פָּקֵד, are nothing more than creatures of a theorizing imagination. To the first I answer, I see no reason why the imperative of a verb might not be a noun, especially as we occasionally find the verbal noun or infinitive of the form of פָּקֵד used imperatively; as, הֲלֹךְ *go*, Jer. ii. 2; שְׁמוֹר, *observe*,

Deut. v. 12 : for if the verbal noun was pronounced with energy, as Schröderus has judiciously remarked, it could not be understood in any other sense, than that of giving a command. M. de Sacy, therefore, need not have been surprised at this. In the next place, the forms פָּקַד, פָּקֵד, and פָּקֵד are not creatures of the imagina-

tion, but are found both as nouns, and as the imperatives, as well as *infinitive* or verbal nouns used in the state of construction. It would be a work of supererogation to exemplify a thing, of which every tyro in Hebrew is well acquainted; but I doubt whether any sort of proof would suffice to convince my learned reviewer.

The last question on this subject is, why is not the form of this noun, if it be such, preserved through its proper tense, i. e. why does חָפַץ in the third person masc. of the preterite become

חָפַצְתָּ, and not חָפַצְתָּ of the second? I reply, if M. de Sacy

had condescended to turn over one leaf more of my Grammar, he would have seen, (p. 200.) “Hence in the second form, exemplified by חָפַץ *willing*, the (··), when made imperfect, becomes (-)

instead of (·), by what has been termed an oblique correspondence, (art. 102. 2.): as in חָפַצְתָּ חָפַצְתָּ,” &c. I will now add, when

the terminating consonant happens to be א, this vowel (··) is always retained; as, יִרְאֵה, יִרְאֵה, &c.; and, in the Arabic univer-

sally, عَلِمَ, عَلِمْتَ, عَلِمْتَ, &c. I am a good deal surprised,

therefore, that M. de Sacy should have made a remark so silly and unfounded.

One remark more on this subject. Is it not an extraordinary thing, that in the Chaldaic we have confessedly a participial noun conjugated with the pronouns, and used as a preterite? as, פָּקֵדְתָּ, פָּקֵדְתָּ, פָּקֵדְתָּ, &c. See De Dieu's Grammar, Hebrew,

Chaldaic, and Syriac, p. 212. Jahn's *Elementa Aramaicæ Linguae* p. 104. And in the Syriac, the participial noun of the present

is also conjugated, חָפַצְתָּ for חָפַצְתָּ, חָפַצְתָּ for חָפַצְתָּ;

&c. Now, I might ask, if the Syrians and Chaldeans have acted so unphilosophically, according to M. de Sacy's views of this subject, as to have conjugated a participial noun, and thus made it into a verb; why might not their equally unrefined neighbors, the Hebrews, have done the same thing, and supposed with Kimchi and myself, that the noun is really the body on which this verbal character has been grafted? I certainly see nothing impossible in this; and from what has been advanced by some very able writers on this subject, such as Court de Gebelin,<sup>1</sup> and others, as well as the nature of the case, I must confess I am inclined to believe that the things called *verbs* are mere creatures of the imagination; that they have no existence in nature; while, like many other technicalities which might be named, they are useful enough in detailing the elements of technical grammar. I am disposed, therefore, to dismiss the cool remark, "C'en est assez sur cette doctrine," with which this paragraph closes, as being rather more remarkable for the *self-complacency* with which it has been made, than for either its philosophy or its candor.

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## ON THE EPIC POETRY OF THE ROMANS.

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No. II. [*Concluded from No. LXXVIII.*]

**B**UT another series of years ensued, and brought with it a fatal change. In the republican times poetry had indeed lost some of its importance; and in consequence of the division of intellectual labor enlisted fewer men of genius in its service: still it was awake and active and vigorous, being fostered in part by the stimulus of public applause, but above all by the mysteries and manifold ways in which liberty of action promotes liberty of thought and imagination. But the evil days of Greece were come; the various causes, which had been for ages preparing the decay of Greece, at length fulfilled their work; the Greeks ceased to be a nation, and the Athenians a people. Longinus has observed, in a passage of melancholy beauty, (and his own apparent, and only apparent, disapprobation of the opinion takes nothing from its truth.)—*Οἱ νῦν εἰκόμαμεν παιδομαθεῖς εἶναι δουλείας δικαίας, τοῖς αὐτῆς ἔθεσι καὶ ἐπιτηδεύμασιν ἐξ ἀπαλῶν ἐπιφρονημάτων μόνον οὐκ ἐνεσπαργανωμένοι, καὶ ἀγευστοὶ καλλίστου καὶ γοιμωτάτου λόγωννάματος, τὴν ἐλευθε-*

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<sup>1</sup> As cited in my Hebrew Grammar, p. 80.

σαν, ἔφη, λέγω· διόπερ οὐδὲν ὄτι μὴ κόλακες ἐμβαίνομεν μεγαλοφρεῖς. Let no man, to whom the sacred gift of genius has been confided, for the sake of his own interest, or his use, or any other motive, place himself in a situation where he shall not be at liberty to employ that genius according to the dictates of his reason and his conscience; neither let any man be instrumental in placing others in such a situation: whether temporal retribution follow the offence or not, his own mind will be his avenger; and the more he retains of his original uprightness, the bitterer will be his repentance. The Roman sway over Greece was not more oppressive than that of conquerors has usually been; at times it was even remarkably liberal; and the Greeks were still held in regard, not by Rome only, but by the world in general, as the founders of learning and civilisation. But freedom of action was extinguished; and with it its companion, freedom of speech (in their own favorite and expressive word, *παρρησία*) disappeared also. The busy and restless spirit of the Greek, excluded from public affairs, wasted itself in petty intrigues—*δεκασμοὶ, καὶ ἀλλοτριῶν θῆραι θανάτων, καὶ ἔνεδραι διαθηκῶν*: and his intellectual activity was confined, at the best, to “shadowy searches and unfruitful cares;” happy, if it could thus escape from more slavish and more uninspiring employments. The poet, of course, shared in the common degeneracy. He felt himself degraded, and he felt that he was addressing a degraded audience; and the haunting consciousness weighed on his spirit, and damped his energies. He was no longer the counsellor of his fellow-citizens, the reprover of their errors, their comforter under national misfortunes, the mouthpiece of the national feeling; the sympathy of the Muse with the living and acting world was destroyed. Meanwhile the debasement of the public character, in the natural course of things, produced a correspondent corruption of taste, and an insensibility to true poetry. In this and other ways, various indeed, but springing from the same cause and tending to the same effect, the revolution was accomplished. Genius indeed existed; but adverse influences were every where at work to prevent its growth. No new kinds of poetry arose; of the old ones, some, from their very nature, ceased to exist, and others retained but a stunted and shrivelled existence. Still, however, the ancient models remained; less truly appreciated, indeed, than of old, but worshipped with a blind idolatry, on the strength of tradition and custom, and under awe of criticism: in like manner as many among ourselves habitually worship Shakspeare and Milton, although ignorant of the truest and highest excellences of the one, and almost unacquainted with the other. Their faults were justified, the errors and ignorances contained in them explained away, and the mere accidental moulds in which they were cast regarded as inherently excellent, and made matter of superstitious reverence. Hence, one cause

co-operating with another, when the vital principle of true poetry was withheld from developing itself; and when, at the same time, the ineradicable love of distinction, in some shape or other, still continued to actuate men of literary talent; though it might not, perhaps, be quite easy, even under such circumstances, for men to persuade themselves that excellence was really to be attained by clever copying, the temptation was easy and obvious, to impose, by such methods, on an audience of vitiated taste and feeble sensibility—an audience already prepared to take appearances for realities. And thus poetry became a lifeless piece of mechanism, an ingenious juggle played off by a scholar in his closet.

This change, however, even before it took place in Greece itself, had been anticipated and prepared by the erection of the Alexandrian school of literature. In that colony, Grecian indeed in its origin, but governed by a series of liberal despots, the process above described had in a great measure taken place, and the result was the production of the first *artificial* race of writers—the prototype of those which, at different periods, have arisen in the various literary countries of Europe. Among the earliest and most distinguished writers of this epoch was the poet Apollonius Rhodius; who, as the oldest remaining example of the application of this species of writing to the forms of heroic song, and as constituting the intermediate step between the Homeric and the Roman epic, demands from us a brief notice. To deny considerable merit, both natural and acquired, to Apollonius, would be idle. That he possessed extensive learning, and much acquaintance with the rules of criticism, is evident from his work itself. He has much pathos, though not of the highest order; his powers of description are far from contemptible, and his pictures of scenery, more especially, have a reality and a freshness at times, such as make us wish that his powers had found a better soil to expand themselves in. But this is all: as in other such cases, a few minor faculties alone are seen in operation, while the grand energies of poetry are nowhere exerted. Where are the fire, the freedom, the overflowing exuberance of Homer? Where his manners, his passions, his dramatic and life-breathing characters, his magnificent imaginations? Where, in fine, that air of ease and confidence which mark the great poet; fearless of doing wrong, because guided, not by a set of rules which lie on his desk beside him, but by his own inward sense of truth and beauty?—Apollonius's language is a modification of that of Homer, whom he follows almost as closely as Silius does Virgil; but it is too evidently that of a grammarian. If some of our readers should think that we have been unjust to Apollonius, we must request their favorable interpretation. There is another and a much later writer of this school, whom some rank among the epic poets, but whose extreme irregularity of plan must exclude him from the class—we mean Nonnus of Panopolis, the

author of the *Dionysiaca*, a poem bearing some resemblance to the *Metamorphoses* of Ovid, though inferior in merit; containing much romantic beauty, and much brilliant though diffuse description, and reminding us, in the luscious smoothness and balanced stateliness of its versification, of the author's countryman and contemporary, Claudian,—the last refiner of the Roman, as the later Alexandrians were of the Greek hexameter. But we must hasten to our more immediate subject.

Whether the Romans ever possessed an epic poem, in what we conceive to be the true sense of the term, is a question which, we believe, has been of late much agitated among the erudite and speculative critics of Germany: the first impulse having been given by the historian Niebuhr, who, as is well known, maintains the existence of several such in the early ages of Rome; and more especially of a poem, or rather cyclus of poems, comprehending the whole Tarquinian story, from the arrival of the first Tarquin at Rome to the battle of the Regillus; and which, as he thinks, (and most justly, as regards the incidents, which still remain, and of which alone he can be understood as speaking,) "in depth and brilliance of imagination, leaves every thing produced by Romans in later times far behind it." On a subject on which so much thought and research have been expended by such men, it would argue levity and presumption to form a conclusion with such insufficient means as we are capable of commanding: nor is it necessary; since the only epic poetry of which we are now treating is that which the Romans borrowed from the Greeks, and of which specimens remain. It is sufficient for us that, if the first-mentioned species ever existed, it was effectually supplanted by the latter. What is more generally acknowledged, as capable of proof from ancient testimony, is the existence of certain historical songs, whether epic or otherwise, as late and even later than the time of Ennius, who employed them in part as materials for his national poem.

Of this remarkable man, the first<sup>1</sup> who introduced Greek models into Rome, and the founder of a line of poets which, stretching through the times of the republic and of the empire, loses itself at last in the darkness of the middle ages, nothing now remains but a collection of fragments, numerous indeed, but without exception very short, the longest not exceeding twenty lines. From these remains, however, from the general testimony of antiquity, and from the influence exercised by his writings on later men of

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<sup>1</sup> We do not forget the prior attempts of Livius Andronicus; but the great genius of the Calabrian poet, and the wider field which his labors embraced, entitle him to the honor of completing and establishing the work which the other had only imperfectly begun.



genius, we are led to conclude that the sentence of Quintilian, (lib. x. c. 1.) “*Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora jam non tantam habent speciem, quantam religionem,*” is a little too much in the spirit of a rhetorician of the days of Domitian; and that Ennius was, not indeed a Homer or a Chaucer, but a man of commanding talent, fitted for great enterprises, and not unworthy of the place he held in the calendar of Roman genius. The most remarkable peculiarity in his literary character is, that being qualified by nature as well as incited by ambition to become the founder of a new literature, he should have endeavored to effect this, not by developing the hidden riches of his own language, not by refining the rude forms already in use, or creating others in harmony with the genius of the language and the spirit of the people; but by engrafting the young plant on a foreign stock, and attempting to produce a second age of Grecian literature, thinly disguised in a Roman exterior. This appears, as far as we can judge, to have been a signal error. It was certainly fatal, not indeed altogether, but in a very great degree, to Roman originality. The language of conversation, — the language which comes fresh from the heart and the mind, — was no longer allied to that of composition; they were no longer two modes of the same thing, differing only in refinement, correctness, and some other accidental attributes, but they were things of different kinds. Hence the Roman poet could scarcely be said to meditate and imagine in Latin, in the same sense as the Greek poet did in Greek; and thus his conceptions were paralysed, and the flow of his fancy impeded. Habit, indeed, might do much: great powers would sometimes surmount these barriers; and where, as in the instance of satire (we believe in that instance alone), the field of Italy was left unvisited by the Grecian scythe, the native growth shot up vigorously and luxuriantly: but the general effect was such as we have described it. In justice to Ennius, however, we must observe that it is not easy for a modern critic to estimate the difficulties under which he labored, or to determine how far the roughness and scantiness of his materials might justify him in adopting that course, which many great men have been betrayed into under circumstances of less excuse. And it must be admitted that, having chosen his part, he performed it well and effectually. He hollowed out the channel in which the current of Roman imagination was thenceforward to flow. He refined the language; he gave to the Latin hexameter that character which, though with considerable alterations, continued substantially to the last. He invented a new poetical instrument, and consecrated it to the glory of Italy, and the celebration of the great and good deeds of her ancient heroes; in the words of his own simple and appropriate epitaph:—

Aspicite, o ceiveis, senis Eonii imaginis formam :  
Heic vostrum panxit maxuma facta patrum.

The structure of his poem, however, like its language and rhythm, was still in a great measure rude and imperfect. Instead of a single action, like that of the *Æneid*, or even a system of actions, as in Niebuhr's supposed Lay of the Tarquins, it embraces the entire history of the Roman people; resembling in this respect the *Shah-Nameh* of Ferdousi, rather than any of the canonical epics of the West. It is remarkable, however, that in the *Life of Virgil*, published under the name of Donatus, that poet is said in his youth to have entertained a similar design.

After the impulse given by Ennius and his immediate followers, the poetry of Rome advanced with a rapidity resembling that of the spring, when winter is fairly broken through. A want of sensibility, and a poorness and narrowness of imagination, appear to have been besetting defects of the Romans: yet in spite of these hindrances, and of the unfortunate turn which had been early given to it, the literary talent of the nation was awakened, and exerted itself with the spirit and vigor of youth. Much was done in appearance, but much also was done in reality. Indeed it is remarkable, that the very best of the Roman poets all flourished before the Augustan age. To say nothing of Plautus and Terence, Lucretius and Catullus were succeeded by no equals. Epic poetry, for a long period, appears to have been cultivated, not indeed with less assiduity, but with less success. Yet, as the canons of Greek criticism became more generally known, it was natural that more widely subjects should be chosen, (as in the once celebrated *Argonautics* of Varro,<sup>1</sup>) greater skill employed in the construction of the fable, and a more ornate and solemn manner in the diction and the versification. At length however, as if to make amends for the unusual delay, the orb of Virgil arose; and never, out of the legitimate planetary system of high and pure poetry, did any luminary arise with so splendid and imposing a brilliancy.

In the late controversies on the literary character of Pope, it was somewhat hastily assumed by the partisans of that writer, that in rejecting the claim set up on his behalf to the title of a great poet, their opponents virtually denied him to be a man of genius or of talent. We wish to guard against a similar preconception with regard to ourselves, when we refuse to the poet of Mantua the high place which custom has assigned him. To couple contempt with the name of Virgil, we readily agree would argue

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<sup>1</sup> Varronem primamque ratem quæ nesciat ætas,  
Aureaque Esonio terga petita duci?  
*Ov. Amor. lib. i. el. xv. 27.*

nothing more than mere insensibility, or the wildest prejudice, on the part of the contemner. Such contempt, like Southey's curses, would return to roost. And even in expressing our present qualified opinion of his merits, we feel a kind of compunction—a misgiving that we are doing something not *quite* right—as if we were denouncing the errors of an early friend. For we can well remember the days when the worship of Virgil was with us an idolatry; when his pathos, his delicacy, the exquisite harmony and variety of his numbers, and the stately march of his language, appeared to us the perfection of human genius and art. His name, too, is associated with the recollection of those school distinctions for which we once so earnestly, and not altogether unsuccessfully, labored, and which were our secret pride and our consolation amidst a world of youthful troubles: for it was, as we remember, on an assiduous imitation of the style and versification of the *Æneid* that our boyish hopes of renown were especially founded. And though these things are long gone by, and this idolatry, like so many other of the idolatries of our youth, is past away, the spell has not wholly lost its power; and in recollecting what once charmed us, we cannot suppress a wish that our old habits of delight and admiration could be reconciled with our subsequently acquired judgment. Virgil was, in truth, the most gifted of his own peculiar class. His talents were great, and versatile, and improved to the utmost. He could combine, vary, embellish; he could reflect what others had created; but he could not create himself. He gave a new character to several species of composition, by imparting to them an ornamental and an elaborate symmetry unknown before; and had he pleased, he might have been equally successful in as many others. But he could not have infused a principle of real poetical life into these specious and many-colored forms. We will not say that he attempted to reproduce an *Iliad*: we have, in truth, too good an opinion of his judgment to believe that he could have contemplated this as possible; but he attempted, less probably from ill-directed ambition than in compliance with the judgment of those whom he was not allowed to refuse, to construct a work which should be regarded by his fellow-countrymen as rivalling Homer. And what has been the result? What, of all that really delights us in the *Iliad* and the *Odyssey*, is found in the *Æneid*? There are, it is true, battles and sieges and wanderings, gods and goddesses, prophecies and descents into Hades; speeches and episodes and epithets and similes. But what is the effect on the reader? Does he believe in these things, even with a poetical belief? Can he regard Jupiter as Zeus, or *Æneas* as Achilles? Does he recognise any of the characteristics of the old bard—that hearty belief in tradition, that spirit of rude religious faith, those living reflections of external

nature, those manifold and admirable touches of character and passion, that picture of the manners of an age, that image of the "heart of a nation?" Alas! these are things not susceptible of being transferred elsewhere. They may be born again, but the lifeless bodies which once contained them cannot be re-animated.

What then has Virgil done? He has built up a monument of art and labor, which even they who are most sensible of its deficiencies cannot but regard with admiration, almost with wonder, for the powers and acquirements expended on it. It is a magnificent delusion, and might well excuse the exaggerated praises of the author's contemporaries. The march of the narrative is stately and imposing; the story, though decidedly inferior to that of Tasso, is woven together with no small skill; the versification harmonious and varied to an almost unequalled degree. In delicacy, in majesty, in mild pathos, he has few rivals; and there is often a picturesque power in his words, of which the Latin language might have seemed to be scarcely susceptible. Of the multiplicity of his acquirements we need not speak; his industry, in this respect, appears to have been truly Miltonian.

We might, and would willingly, say much more on the various topics connected with Virgil; although we are not without fears that what we have already said will be thought neither very clear nor very satisfactory. But our limits are short, and we will therefore conclude this part of our subject with a striking passage from a writer to whom we have already referred;—the German historian of Rome:—

"Perhaps it is a problem that cannot be solved, to form an epic poem out of an argument which has not lived for centuries in popular songs and tales as common national property, so that the cycle of stories which comprises it, and all the persons who act a part in it, are familiar to every one. Assuredly the problem was not to be solved by Virgil, whose genius was barren for creating, great as was his talent for embellishing. That he felt this himself, and did not disdain to be great in the way adapted to his endowments, is proved by his very practice of imitating and borrowing, by the touches he introduces of an exquisite and extensive erudition, so much admired by the Romans, now so little appreciated. He who puts together elaborately and by piecemeal, is aware of the chinks and crevices which varnishing and polishing conceal only from the unpractised eye, and from which the work of the master, issuing at once from the mould, is free. Accordingly Virgil, we may be sure, felt a misgiving, that all the foreign ornament with which he was decking his work, though it might enrich the poem, was not his own wealth, and that this would at last be perceived by posterity: that notwithstanding this fretting con-

sciousness, he strove, in the way which lay open to him, to give to a poem, which he did not write of his own free choice, the highest degree of beauty it could receive from his hands; that he did not, like Lucan, vainly and blindly affect an inspiration which nature had denied to him; that he did not allow himself to be infatuated, when he was idolized by all around him; and when Propertius sang—

Yield, Roman poets, bards of Greece, give way;  
The Iliad soon shall own a greater lay;

that, when death was releasing him from the fetters of civil observances, he wished to destroy what in those solemn moments he could not but view with melancholy, as the groundwork of a false reputation;—this is what renders him estimable, and makes us indulgent to all the weaknesses of his poem."

It has been often maintained, that a tranquil and liberal despotism is more favorable to the growth of the fine arts than a free constitution; and the Augustan age of literature has been appealed to as an evidence. It would not be difficult to assemble a host of instances tending the contrary way; but with regard to the particular example adduced in proof of the maxim, we cannot help thinking it more than a doubtful one. Let it be observed, that the mind of Rome had been awakened, and had grown to maturity, in a state of liberty, or amidst civil struggles; that the ground had long been prepared, and had already produced some of its choicest fruits; and that the brilliant career of letters in general, and of poetry in particular, was but the continuation of their former progress,—a progress which the new and incomplete servitude under Augustus could not wholly or even visibly retard. Thus it was in France in the first part of the reign of Louis XIV., during the peace which succeeded the conflicts of the league; thus it was in Spain, after the liberties of Castile had been finally crushed by Charles V. And what appears to establish our position is, that in all these three cases, when the first bright constellation of writers had gone out, no others arose in their stead; the mental energies of the nation were gradually weakened, and an inferior race succeeded. Rome never produced a second Livy; still less a second Virgil. Of the many men of various talent who attempted to tread in the path of the Mantuan, no one can be considered as even approaching him; those, indeed, who followed most closely in his track, remained the farthest below him. Several of these performances are still extant; but they will not, in general, detain us long. The most remarkable of the later epic poets of Rome, and by far the first in intellectual power, was Lucan. His work never received its final correction; a fate which, by some perverse coincidence, befel almost all the epic attempts of the Romans now

extant—the *Æneid*, the *Argonautics*, the *Achilleid* of Statius, and the *Raptus Proserpinæ* of Claudian. In Lucan's case, this was owing to that premature death which, combined with his character, reminds us of our own Shelley—to whom, in other respects, he bears very little resemblance. The marks of youthful exuberance and immature judgment in the *Pharsalia* are so palpable, the inequalities so abrupt, that we could almost engage to point out which passages he would have expunged, and which retained, had he been spared ten years longer. What the poem would have been, in its ripened state, is hard to say: yet we cannot help thinking that something great would have been produced. As it is, we can only regard it as a brilliant promise. In the plan and conduct of his poem, as well as in his manner of writing, Lucan is far more original than any of his brethren. In his descriptions, his coloring is sometimes bold, but much oftener tawdry and bombastic; and it is seldom that he rises into the regions of pure poetry; the most remarkable instance is in the enchantments of Erichtho. But the great and redeeming excellence of the poem is its passion. Let not our readers be startled by this paradox; we speak not of what is ordinarily meant by the word, but of a philosophical passion, a stoical enthusiasm, a delight in the inculcation of noble and heart-stirring truths. This pervades the whole poem, and imparts to it a moral dignity which none of its fellows possess; and for a parallel to which we must refer to Milton, whose deep and lofty religious belief produces a somewhat analogous effect on his poem; and who, by the way, seems to have borrowed from Lucan his habit of intermixing his narrative with frequent and long-continued reflection. It is remarkable, indeed, how the Roman poet sinks and rises, as he vibrates between story and moral declamation.

The age of Domitian and Trajan produced three epic poets, who may be classed together, not merely as contemporaries, but as having adopted Virgil, with more or less closeness, for their model. These were Statius, Valerius Flaccus, and Silius Italicus. Of these, the last is, in our opinion at least, the most readable; on account of the exceeding interest of his subject (the second Punic war), the moonlike reflection of Virgilian grace and harmony which characterises his poem, and the fine Roman feeling which inspirits it. He has no express hero: Hannibal on the one side, and *the Roman people* collectively on the other, are the leading ideas of the poem. Like Livy, whom he follows, he hates the great Carthaginian, yet is evidently overawed by his genius. His great fault is a certain coldness of manner; and his most remarkable merit, an eye for natural beauty, and a power of picturesque description. In this respect scarcely any of the Latin poets surpassed him. Statius is more original than either of his associates; but his sins of taste, his bombast, and his false passion, far more

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than counteract the effects of his frequent vivid conceptions, his sustained stateliness, and the occasional touches of exquisite tenderness which are scattered here and there in the sultry desert of the Thebaid. From his *Sylvæ*, the most valuable part of his works, he appears to have been of a soft and affectionate temperament, fond of quiet, and exemplary in the duties of private life. It seems at first sight passing strange, that such a man should have found delight (which yet he evidently did) in filling twelve long books with the exploits of heroes, who may be described as wild beasts in human form, always breathing hatred and fury, and scarcely exhibiting, from the beginning to the end of the poem, a single trait of generosity or magnanimity. It is true that the Thebaid was a youthful performance; and we are inclined to think that maturer years would have taught Statius where his real strength lay, and induced him to choose a subject of a less revolting nature, as well as to mix up more of true humanity in his representations. That this would probably have been the case, may be gathered from the fragment of the *Achilleid*; a poem unfortunate in its design, but of which the two unfinished cantos, though not free from the author's besetting sins of diction and imagery, contain more beauty and interest than the whole of the Thebaid. The beautiful sentence in the description of the young Achilles, (i. 167.)

Fors et lætus adest: o quantum gaudia formæ  
Adjiciunt!

is alone worth a canto of bluster and massacre. We may observe that Statius is singularly happy in his pictures of infancy and boyhood.

Of Valerius Flaccus we shall best convey our idea by saying, that although far inferior to Virgil in extent of powers, his mind seems to us to have been cast in a more Virgilian mould than that of any other Latin poet. His subject was the same as that of Apollonius; and making all proper deductions for the superior aptitude of the Greek language for poetry, we think that he has fully equalled him; perhaps, in the conduct of the poem, excelled him. His style is remarkably hard and obscure; perhaps from the work having been left a fragment in an uncorrected state. We recollect one singularly fine incident in this poet. Medea administers a powerful magic draught to the dragon appointed to guard the golden fleece; it takes partial effect; but the instinctive fidelity of the brute guardian still struggles even against the might of sorcery, employed to overpower its faithfulness; and Medea, with pain and unwillingness, is compelled to apply a stronger spell, which at length effects its purpose. This is a conception which one might expect to find in a great modern poet.

The last in the catalogue of Roman epic poets is Claudian. On the merits and defects of this writer we have treated so largely in a former article, that little need be added here. His political poems, though tinged with the epic character, cannot be classed under the head of regular epopees. The unfinished Rape of Proserpine is distinguished from other works of the same denomination by its subject being, not in parts, but in its very groundwork, superhuman. This was a daring attempt; and it is executed with very considerable success. We are not inclined to agree with the critics in their excessive condemnation of Claudian's extravagance and overflow of fancy; we think, on the contrary, that his manner, though ill-suited to more regularly heroic subjects, harmonizes well with this. Among the flowers of Enna, we are not sure that we should not prefer Claudian as a companion, even to Virgil. In pathos Claudian is far from deficient; the return of Ceres to the deserted dwelling of her daughter, more especially, is very beautifully described. Were we not apprehensive that the comparison might appear somewhat far-fetched, we should say, that in this interlacing of gorgeous descriptions and supernatural wonder with scenes of domestic tenderness, the Proserpine reminds us, distantly it is true, of our own Kehama. Of Claudian's language and versification we have spoken elsewhere.

The length to which our observations have extended must preclude us from adding any thing further on this copious subject. We shall therefore take our leave of the reader in the words of the Spanish play, never uttered more earnestly than on the present occasion: "Thus finishes the comedy: excuse the faults of the author."

R. M.

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*ANNALS and ANTIQUITIES of RAJASTHAN, or the CENTRAL and WESTERN RAJPOOT STATES of INDIA. By LIEUT.-COL. J. TOD, late Political Agent to the Western Rajpoot States. Smith, Elder, Calkin, and Budd. 4to. 806 pages, with plates.*

IN anticipating from the splendid work before us an ample fund of entertainment and multifarious instruction, we were fully justified by the perusal of many highly interesting articles on various



subjects communicated by our accomplished author to the Royal Asiatic Society, and published in the Transactions of that learned body. The report of several friends lately returned from India, gives us reason to know that it was not merely the commanding situation held by Colonel Tod in the Rajpoot country, which procured him access to the best sources of information: his private character acquired for him such a degree of respect and esteem among the natives, that his researches, whatever might be their object, were facilitated by them with good-will and promptitude; and the accuracy of this report is sufficiently proved by the mass of curious, extraordinary, and valuable materials collected in the volume here announced, which very properly begins with a geographical account of Rajast'han, or *Rajpootana*, illustrated by a large and handsome map. Then follows a history of the Rajpoot tribes, with genealogical tables, catalogues of their thirty-six royal races, and their solar and lunar dynasties; every page being replete with interesting notes, on one of which we must pause for a moment: it occurs in p. 80, and relates to the religious feelings of the Rajpoots so often outraged by our impolitic and inconsiderate countrymen in Asia, who amuse themselves and express their contempt for the prejudices of the natives, by destroying certain trees and animals which they regard as sacred. This conduct, says Colonel Tod, is an abuse of our strength, and an ungenerous advantage over the weakness of those brave men who

fill the ranks of our army, and are attentive though silent observers of all our actions; the most attached, the most faithful, and the most obedient of mankind! Let us maintain them in duty, obedience, and attachment, by respecting their prejudices and conciliating their pride. On the fulfilment of this depends the maintenance of our sovereignty in India; but the last fifteen years have assuredly not increased their devotion to us. Let the question be put to the unprejudiced, whether their welfare has advanced in proportion to the dominion they have conquered for us; or if it has not been in the inverse ratio of this prosperity? Have not their allowances and comforts decreased? Does the same relative standard between the currency and conveniences of life exist as twenty years ago? Has not the first depreciated twenty-five per cent, as half-*batta* stations and duties have increased? For the good of ruler and servant, let these be rectified. With the utmost solemnity I aver, I have but the welfare of all at heart in these observations. I loved the service—I loved the native-soldier: I have proved what he will do where devoted; when, in 1817, thirty-two firelocks of my guard attacked, defeated, and dispersed a camp of fifteen hundred men, slaying thrice their numbers. Having quitted the scene for ever, I submit my opinion dispassionately for the welfare of the one, and with it the stability or reverse of the other. What says the Thermopylæ of India, Corygaum? Five hundred firelocks against twenty thousand men! Do the annals of Napoleon record a more brilliant exploit? Has a column been reared to the manes of the brave, European and native, of this memorable day, to excite to future achievement? What order decks the breast of the gallant Fitz-

gerald, for the exploit on the field of Nagpore? At another time and place his words—"At my peril be it! *Charge!*"—would have crowned his crest: these things call for remedy.

Among the royal tribes enumerated by our ingenious author in this portion of his work, we must indicate to the classical historian and geographer, a race denominated *Catti*, whose religion, manners, and looks, are indisputably Scythic. In the time of Alexander they occupied a nook of the Punjab, near the five confluent streams. Against them the Macedonian hero marched in person, and left a signal memorial of his vengeance, where in his combat with them he nearly lost his life. (p. 111.)

Of the feudal system in Rājast'han a masterly sketch is given; and that Col. Tod's opinion is not founded merely on seeming resemblances between ancient European and Asiatic customs, will appear from grants, deeds, charters, and traditions, copied and quoted in the appendix; the author deducing his examples chiefly from Mewar. (p. 132.) The poorest Rajpoot retains all the pride of ancestry at this day; it is, indeed, often his sole inheritance: he scorns to hold the plough, or to wield his lance but on horseback. The respect which is paid to him by inferiors, and his reception among superiors, support him in his aristocratic notions; and a highly artificial and refined state of society is exhibited in the honors, privileges, and gradations among the vassals of the Rana's house; those of a certain rank being entitled to banners, kettle-drums, heralds, and silver maces, with peculiar gifts and personal distinctions, in commemoration of some exploit performed by their ancestors. The martial Rajpoots are not strangers to armorial bearings. The great banner of Mewar displays a golden sun on a crimson field: a dagger is the device exhibited on a chief's banner. *Ambér* unfolds a *panchranga*, or five-colored flag. The lion rampant on an argent field is extinct with the state of *Chanderi*. (p. 138.)

We cannot abstain from transcribing a note (which occurs in p. 153.) on the marriage of a Mogul sovereign, Ferokhsér, with a Hindu princess:

To this very marriage we owe the origin of our power. When the nuptials were preparing, the emperor fell ill. A mission was at that time at Delhi from Surat, where we traded, of which Mr. Hamilton was the surgeon. He cured the king, and the marriage was completed. In the Oriental style he desired the doctor to name his reward; but instead of asking any thing for himself, he demanded a grant of land for a factory on the Hoogly for his employers. It was accorded; and this was the origin of the greatness of the British empire in the East. Such an act deserved at least a column; but neither 'storied urn or monumental bust' marks the spot where his remains are laid.

For the curious particulars of some general obligations of vassals,

known in Europe under the term of "feudal incidents," such as reliefs, fines of alienation, escheats, aids, wardship, and marriage, we must refer to the volume itself. But we must indulge ourselves, and we trust gratify the reader, by extracting the following passage from p. 193. After some judicious reflections, our author proceeds:—

We have nothing to apprehend from the Rajpoot states, if raised to their ancient prosperity. The closest attention to their history proves beyond contradiction, that they were never capable of uniting even for their own preservation: a breath, or scurrilous stanza of a bard, has severed their closest confederacies. No national head exists amongst them as amongst the Mahrattas; and each chief being master of his own house and followers, they are individually too weak to cause us any alarm. No feudal government can be dangerous as a neighbor: for defence, it has in all countries been found defective; and for aggression, totally inefficient. Let there exist between us the most perfect understanding and identity of interests; the foundation step to which is, to lessen or remit the galling and to us contemptible tribute now exacted; enfranchise them from our espionage and agency; and either unlock them altogether from our dangerous embrace, or let the ties between us be such only as would ensure grand results; such as general commercial freedom and protection, with treaties of friendly alliance. Then, if a Tartar or Russian invasion threatened our Eastern empire, fifty thousand Rajpoots would be no despicable allies. Let us call to mind what they did when they fought for Aurungzéb: they are still unchanged; if we give them the proper stimulus. Gratitude, honor, and fidelity, are terms which at one time were the foundation of all the virtues of a Rajpoot: of the theory of these sentiments he is still enamored; but unfortunately for his happiness, the times have left him but little scope for the practice of them.

Of the celestial and demi-celestial princes who flourish in the *Annals* of Mewar, our limits forbid any particular notice. We are, however, glad to find that there is still one spot, although but one, in India that enjoys a state of natural freedom: this spot is *Oguna Panora*; not attached to any other state; without any foreign communication; its own patriarchal chief, under the title of Rana, possesses a thousand hamlets scattered over forest-crowned valleys, and can appear, if requisite, "at the head of five thousand bows." (p. 224.)

Of widows burning themselves with the bodies of their husbands, many instances are recorded; and, however, on some occasions, the practice may seem voluntary, one shudders at the idea of beauty, youth, and innocence, being sacrificed in such a manner. Thus when Samarsi, a gallant prince, was slain with his most renowned chieftains and thirteen thousand household troops, "his beloved Pirtha, on hearing the fatal issue,—her husband slain, her brother captive, the heroes of Delhi and Chectore 'asleep on the banks of the Caggar in the wave of the steel,'—*joined her lord*

through the flame." (p. 260.) But from another anecdote it appears that widows have not always been the only victims. A Rana, or prince, having resolved to die, superstitiously imagining that he might thereby save the city of Chectore from a ferocious enemy;—

another awful sacrifice (says Colonel Tod) was to precede this act of self-devotion, in that horrible rite, the *Johur*, where the females are immolated to preserve them from pollution or captivity. The funeral pyre was lighted within the great subterranean retreat, in chambers impervious to the light of day; and the defenders of Chectore beheld in procession the queens, their own wives and daughters, to the number of several thousands. The fair Pudmani closed the throng, which was augmented by whatever of female beauty or youth could be tainted by Tartar lust. They were conveyed to the cavern, and the opening closed on them, leaving them to find security from dishonor in the devouring element. (p. 266.)

Omitting a variety of interesting anecdotes we must refer to page 312, for the notice of a custom which our accomplished author describes as analogous to the taste of the chivalrous age of Europe. This is an intercourse of the most delicate gallantry established between the fair sex and the cavaliers of Rajast'han, and called the "festival of the bracelet" (*Rakhi*). The bracelet may be sent by a maiden, only on occasions of urgent necessity or danger. The Rajpoot dame invests with the title of adopted brother the man whom she honors with the bracelet, thus securing to herself all the protection of a *cavaliere servente* without the slightest risk of incurring scandal: for, although he is her constituted protector, and often hazards his life in her cause, he may never receive a smile in reward, or never even see the fair one who has adopted him as a brother. We agree with our author, that there is a charm in such mysterious connexion never endangered by close observation; and the loyal admirers of the fair may well attach a value to the public recognition of being *Rakhi-bund-Bhaé*, the "bracelet-bound brother" of a princess. The intrinsic value of such a pledge is never considered: and in token of its acceptance, a *katchli* or corset is returned, which may be of simple silk or satin, or of gold brocade and pearls. The *katchli* has often been accompanied by a whole province: and the courteous delicacy of this custom so pleased the Indian monarch, on receiving a bracelet from the Princess Kurnavati, which invested him with the title of her brother, and uncle and protector of her infant, that he pledged himself to her service, "even if the demand were the castle of Rinthumbor." The great Hemayoon proved himself a loyal knight; and even abandoned his career of conquest in Bengal, when called to redeem his pledge by succoring Chectore, and the widows and minor sons of Sanga-Rana.

Many romantic tales (adds Col. T.) are founded on the gift of the *Rakhi*. The author, who was placed in the enviable situation of being able to do good, and on the most extensive scale, was the means of restoring many of the ancient families from degradation to affluence. The greatest reward he could, and the only one he would receive, was the courteous civility displayed in many of these interesting customs. He was the *Rakhi-burd-Bhaé* of, and received "the bracelet" from three queens of Oodipoor, Boondi, and Kotah, besides Chund-Bae, the maiden sister of the Rana, as well as many ladies of the chieftains of rank with whom he interchanged letters. The sole articles of "barbaric pearl and gold" which he conveyed from a country where he was six years supreme, are these testimonies of friendly regard. Intrinsicly of no great value, they were presented and accepted in the ancient spirit; and he retains them with a sentiment the more powerful, because he can no longer render any service. (p. 313.)

With the purity and refinement of this ancient custom, we are grieved to contrast the *Khooshrooz*, or "day of pleasure," instituted by the Emperor Akber, and celebrated on the ninth day following the chief festival of each month: then the queen held her court, and the wives of Rajpoot vassal princes, nobles, and merchants assembled; and a fair was established within the palace, attended only by females, unless when the monarch contrived to be present in disguise. These *ninth day fairs* are the markets in which Rajpoot honor was bartered. The wife of Pirthi Raj, a princess of Mewar, by the exertion of great courage, and with the assistance of a weapon, saved herself from contamination: but a brother of Pirthi Raj was not so fortunate in his wife, who, unable to withstand the regal tempter, returned to her dwelling despoiled of chastity, but loaded with jewels; or, as the native historian says, she returned to her abode tramping to the tinkling sound of the ornaments of gold and gems on her person; but where, my brother, is the moustache on thy lip?

Thus the writer addressed the disgraced husband, who, in sign of mourning, had cut off his moustache. (p. 346.) The extraordinary hero Pertap must interest every reader, as will many other illustrious personages celebrated in this work, but of whom our limits will not allow more particular notice.

To the *Annals of Mewar* succeeds an account of the religious establishments, festivals, and customs of that country. From the beginning of chapter XIX. (p. 507.) we shall copy some remarks which, *mutatis mutandis*, perhaps might not be inapplicable to regions in another part of the world, and where a religion very different from that of Mewar is professed:—

In all ages the ascendancy of the hierarchy is observable: it is a tribute paid to religion through her organs. Could the lavish endowments and extensive immunities of the various religious establishments in Rajast'han be assumed as criteria of the morality of the inhabitants,

we should be authorised to assign them a high station in the scale of excellence. But they most frequently prove the reverse of this position; especially the territorial endowments, often the fruits of a death-bed repentance, which, prompted by superstition or fear, compounds for past crimes by posthumous profusion, although vanity not rarely lends her powerful aid. There is scarcely a state in Rajpootana in which one-fifth of the soil is not assigned for the support of the temples, their ministers, the secular Bramins, bards, and genealogists. Menu commands, "should the king be near his end through some incurable disease," he must bestow on the priests all his riches accumulated from legal fines; and having duly committed the kingdom to his son, let him seek death in battle, or, if there be no war, by abstaining from food. (Chap. ix. p. 337. Haughton's edition.) The annals of all the Rajpoot states afford instances of obedience to this text of their divine legislator. The antiquary who has dipped into the records of the dark period in European church history can have ocular illustration in Rajast'han of traditions which may in Europe appear questionable. (p. 509.)

Our author then adds, that every Hindu would implicitly believe the story mentioned by Montesquieu (in his *Esprit des Loix*) concerning Saint Eucher, bishop of Orleans, who saw Charles Martel tortured in the depths of hell (*tourmenté dans l'enfer inférieur*) by order of the saints, for having stripped the churches of their possessions; having thereby rendered himself culpable for the sins of all those who had endowed them. As in the dark ages the monks of Europe sometimes employed their knowledge of writing in forging of charters for their own advantage, so the Brahmins augment the wealth of their shrines by similar practices; superstition and indolence combining to support the deception. The alienation of property as the means of expiating sins, will remind the reader of Charlemagne, who, according to the French chronicles, bequeathed on his death-bed two-thirds of his domains to the church, deeming one-third sufficient for his four sons. There is no donation too great or too trifling for the divine Crishna: his priests accept a baronial estate, or a patch of meadow land; a gemmed coronet for his image, or a widow's mite. (p. 525.)

We cannot here follow our author through his curious mythological observations, but propose to notice some of them more particularly on another occasion; and we must strongly recommend to the attention of our fair readers the chapter (XXIII.) beginning at p. 607, which abounds with interesting anecdotes illustrating the female character; also chapter XXIV. (p. 633.) respecting the origin of female immolation, and the inquiry whether religion, custom, or affection has most share in such sacrifices. Here we shall refer to an anecdote of the hero Pirthi Raj, already mentioned, who having learned that his sister was barbarously treated by her lord, the Sirohi prince, --

instantly departed, reached Sirohi at midnight, scaled the palace, and interrupted the repose of Pabhoo Rao by placing his poniard at his throat. His wife, notwithstanding his cruelty, complied with his humiliating appeal for mercy, and begged his life, which was granted, on condition of his standing as a suppliant with his wife's shoes on his head, and touching her feet; the lowest mark of degradation. He obeyed, was forgiven, and embraced by Pirthi Raj, who became his guest during five days. Pabhoo Rao was celebrated for a confection, of which he presented some to his brother at parting. He partook of it as he came in sight of Komulmer; but on reaching the shrine of Mama Devi was unable to proceed: here he sent a message to (his wife) the fair *Torra* (or "Star of Bednore") to come and bid him farewell; but so subtle was the poison, that death had overtaken him ere she descended from the citadel. Her resolution was soon formed: the pyre was erected; and with the mortal remains of the chivalrous Pirthi Raj in her embrace, she sought *the regions of the sun.* (p. 676.)

The latter portion of this volume comprises the author's journal, or "Personal Narrative," as it is styled; and furnishes an abundance of entertaining information respecting a country of which we have hitherto possessed so imperfect a knowledge. This, like the preceding portions of Colonel Tod's interesting volume, is richly embellished with plates, admirably executed by Finden, the two Storers, and Haghe, from the beautiful drawings of Captain Waugh, or from curious designs by native artists. Some of Capt. Waugh's views we do not hesitate to say, equal, in beauty of subject and excellence of engraving, any that have been offered to the public for several years. Such is the palace of Oodipoor, p. 211. the interior view in Chectore, p. 328. the view on the Bunas river, p. 370. that scene of enchantment, the delicious island and palace in the lake of Oodipoor, p. 373. the fortress and town of Ajmere, with the spirited procession, p. 783. But we might in this manner indicate every plate as a master-piece: to one, however, before we close this magnificent volume, the reader's attention must be particularly directed—that exquisite specimen of extraordinary architecture, the ancient Jain temple at Ajmere, p. 778.

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CLASSICAL AND PHILOLOGICAL  
EXTRACTS

*From the Works of SAMUEL PARR, LL.D., Prebendary of St. Paul's, Curate of Hatton, &c.; with Memoirs of his Life and Writings, and a Selection from his Correspondence. By JOHN JOHNSTONE, M.D. Fellow of the Royal Society, and of the Royal College of Physicians of London, &c. In 8 vols. 8vo. London: Longman and Co.*

No. II.—[Continued from No. LXXVIII.]

To Sir W. Scott.

Dear Sir,

With sentiments of the greatest and most sincere respect for yourself and Mr. Malone, I have carefully revolved the passage on which we had not the good fortune to come to any final agreement, when I had the honor of conversing with you lately in London. Be assured, Sir, that I am disposed to make very large concessions indeed to your wishes as Dr. Johnson's curators, and to your authority as men of letters. But my mind is filled with uneasy apprehensions, when I reflect on the close and lasting responsibility which I am myself to incur, not merely to those who knew and who loved Dr. Johnson, but to those who from accident knew him not, to those who from prejudice loved him not, and to posterity, who will decide on his moral and literary merits with calmness and impartiality. That the epitaph was written by such or such a man, will, from the publicity of the situation, and the popularity of the subject, be long remembered. That the curators, in opposition to that man, contended for the introduction of such or such a topic, in such or such a form, may be soon forgotten. The approbation you give to that form, and the reasons I allege against it, are circumstances, which not appearing on the monument, can, in our own days, be known only to few; while, for the words which do appear, and are known to all, the writer must be ultimately and almost exclusively responsible. Surely, then, if you admit what is well founded in point of fact, and if you exclude what is improper in style or in sentiment, you fill up the measure of your duty as curators. Far be it from me to enter into any formal contest with you or Mr. Malone, on the degree of Dr. Johnson's excellence as a poet. The difference between us is, I suspect, rather nominal than real; and were I to undertake the office of a biographer to Dr. Johnson, I should probably speak of his verses with no less ardor of commendation than you feel. But on the mention of his poetical character in an epitaph I have serious doubts, because his poetical writings, however excellent, are few. Not choosing, however, to confide in my own opinion on a matter of such delicacy, I have consulted some literary friends whose reluctance seems stronger even than my own is, and whose names, if they were communicated to you and Mr. Malone, would not appear wholly unworthy of attention. Let me specify among others, or rather let me select from them, the venerable President of Magdalen College.

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And where is the critic to whom Johnson can be more dear than he is to Dr. Routh, as a man of learning, a man of genius, a fine writer, a profound moralist, a loyalist in his politics, and a distinguished champion of orthodoxy in his faith?

The President had written to me while I was absent from Hatton with his usual acuteness; and when I called on him at Oxford in returning hither, he, with more than his usual earnestness, entreated me to omit the words in question. The same opinion was given, and the same request was made to me on the day before I saw you, by another person, who in erudition, indeed, is somewhat inferior to yourself and Dr. Routh, but who, in penetration and taste, will recognise no more than an equal in any scholar of the present age.

Again and again I have balanced the weight of the matter contained in the different sentences; and to my ear, disciplined as it is by the perusal of the best ancient inscriptions, I have again and again appealed for the proportion of the rhythm. The result is, that the epigraph must be injured by any mention whatsoever of Dr. Johnson as a poet. And as to the particular manner in which he is now mentioned, I think with you that unlearned readers will mistake my meaning, while several of my learned friends think with me, that it could not have been expressed with greater precision.

On considering and re-considering what passed between us, I must now anxiously beg your permission to have the disputed passage entirely expunged; and if you and Mr. Malone should not be pleased to comply with this request, I must take the liberty of respectfully withdrawing the whole of what I have written; because I am convinced that the effect of the whole will be marred by the continuance of a part which, to Mr. Malone, appears very cold, to you somewhat equivocal, to myself inharmonious, though not inaccurate; and to others, as well as myself, superfluous, though not unjust.

As to the word *μακρόν*, it must stand, I believe, on no other foundation than the circumstance of having been used, and I think consecrated by that use, at the close of the Rambler. Dionysius, though he lived soon after the commencement of the Christian era, cannot be considered as a Christian writer. But who will think of Dionysius at all, or who will not be content with thinking of Dr. Johnson only? It is seldom possible for human art, working on human materials, to be at all points prepared against the scruples of the weak, and the cavils of the captious. But, in my opinion, the general solemnity of the sentence more than expiates the particular form of the phraseology. It cannot, I think, be *inconsistent* with good taste to represent Johnson as saying on the scroll, what, in truth, he has deliberately and emphatically said in the Rambler. It cannot be offensive to good morals for me to place in a Christian church those words which Johnson has placed at the conclusion of a work in which the noblest truths of Christianity are ably defended, and its soundest precepts are powerfully inculcated. Homer, it is true, uses *μάκαρες Θεοί*; and *μάκαρες* without *Θεοί* also is applied by heathen poets to their deities. Yet *μάκαριος Θεός* is used in the Epistle to Timothy; and I find the same word often written by the ancient Fathers when they speak of the Supreme Being. It is also applied by them to good men, and yet who will say that the blessedness of God and of man is the same? *Μάκαρ* is applied by Gregory Nazianzen to Christ, *ἐκ σέθεν εἰς σὲ μάκαρ λέβασσω*. In the verses subjoined to his discourse *τῆ θαντήρας μετὰ τὸ πύλαχα*, and in the next poem, called *παρθενίης ἔπος*, he uses *μάκαρ* of blessed spirits.

ἄνευ βιβλίου βέλτερος  
ἐσθητικῆς μακάρεσσιν.

The objection, if any be made, will be pointed against the plural as polytheistic; and for the plural, I tell you fairly that I find no direct authority in writers professedly Christian. I must therefore have recourse to the circumstance which solely and peculiarly gives propriety to the line. As an epitaph writer I could not, perhaps, in my own person be justified in putting such a line on the inscription itself. But the scroll is a distinct consideration; and on the scroll, Johnson, as I have already observed, may not improperly be described as saying what he had before said in a book. I believe that the Dean and Chapter will not be scrupulous; and if they are, we must have recourse to the line which I intended to use before I heard of Mr. Seward's judicious suggestion. It contains a favorite maxim of Johnson's: it describes very well the moral character of his works; and though written by a heathen, has no marked features of heathenish phraseology. I persist, however, in giving on the whole the preference to the verse from Dionysius.

In regard to Mr. Bacon, we may venture, I think, in retaining the word Sculptor, though I find in Cœlius Rhodiginus, lib. 29. cap. 24. that the art of Statuary is divided into five sorts; among which, that which relates to marble and stones is called *κολακτικῆ*, and that which belongs to metals is styled *γαυρικῆ*. In cap. 4. lib. 36. of Pliny, we read, "Jam fuerat in Chio insula Malas *Sculptor*: dein filius ejus Micciades, &c.;"—again, "Ab oriente caelavit Scopas." We must, by all means, let Mr. Bacon find a corner for his name; for you and I are no strangers to the revenge which artists have taken when this favor has been refused to them. I do not suspect Bacon of intending to imitate Phidias, who, when the Athenians would not let him put his name on the statue of Minerva, made a better statue of Jupiter for the Eleans. But there is something in Bacon's name which sounds to me ominous; and recalls to my memory the trick which Saurus and Batrachus played, when Octavia would not give them leave to set their names on the temples they had built in Rome. In allusion to their respective names, one of them scattered *σαῦραι*, and the other *βατραχοί*, on the bases and capitals of the columns. The curators, then, I think, would be mortified, if Bacon were slyly to put the figure of a hog on Johnson's monument, after not being allowed expressly to perpetuate his name as the artist.

I beg the favor of you to present my best compliments to Mr. Malone; and I have the honor to be, with great respect, dear Sir, your most obedient, faithful servant,

S. PARR.

P. S. As my paper is not full, I will venture to insert two lines, which I long ago read and marked in the *Anecdota Græca*, by Muratorius, and which may be acceptable to our friend Mr. Malone, as descriptive of Johnson's benevolence, of his ready powers in conversation, and of the instruction it conveyed to his hearers.

Ἦ μάκαρ, ὃ ξυὺν πάντες ἄκος, ὃ πτερόδεντες  
Μῦθοι, καὶ πηγὴ πᾶσιν ἀνομιμένη,  
Ἄσθηματι πάντα λίπες πυμάτης.

These lines were written by Gregory Nazianzen on Amphilocheir<sup>s</sup> and however untractable they may be in the hands of an epist<sup>ic</sup> writer, they might be managed with success by such a biograp<sup>h</sup> Johnson deserves, and perhaps has hitherto not had.—[Vol. iv. p.

Dr. Copleston to Dr. Parr.

My dear Sir,

Oriol College, Dec. 20, 1816.

Just before your obliging letter arrived, I had seen Dugald Stewart's Appendix, and was highly gratified by the tribute of respect he pays to you. Will you forgive me, however, if I venture to dissent from your proposed etymology? *Superum limen*, which Festus gives, seems to me more probable. That *limen* and not *limus* is the source, I have little doubt. In rude times most ideas borrow their names from *homely* objects. Thus I find in the oldest writers *sublimis* means *standing erect*, not *soaring*, a sense which came in afterwards. See Cato de Re Rustica, capp. 70, 71. Culmen from *culmus*, the thatch of the house, is another example of the same kind.

I observe all your examples of *sub* in composition, derived from *δύδ*, denote motion, *subjicio*, *subjecta*, *submitto*, &c. Hence I am inclined to think that it means, in these cases, *from beneath*; like the well known *δύδ εκ θανάτου φερονται*. Not that I doubt of the frequent change of *p* into *b*, euphoniæ causa; but the meaning of *these* words seems more obviously deducible from *sub* than from *super*.

Indeed, in my etymology of *sublimis*, such a change is supposed; and since the word grew up in a rude and primitive state of society, when the threshold was a kind of *barrier*, which must be *surmounted* on entering, a person in that act would appear to *rise*, and be *higher* than at other times. Hence *superare limen*, and hence, without having recourse to Festus's *superius limen* (for which I believe there is no authority), the word *sublimis* may still be derived from *super limen*. That it meant *standing* or *rising* on one's legs, before it meant *soaring*, is I think quite clear. Pardon, I beseech you, this impertinence, and believe me, my dear Sir, ever yours with sincere respect,

[Vol. vii. p. 64.]

E. COPLESTON.

Emanuel College, Monday night,  
Oct. 20, 1788.

Doctor of Learning,

Having finished my English, I rise, in due climax, to my Greek. It is in the 25th dissertation of the third vol. of the Archæologia, in a letter from Mr. Tyrwhitt to Matthew Duane. The stone (of which an engraving is given) is one of three that were brought from Smyrna, and are now in the British Museum. Montfaucon has published the inscription; it is on a tombstone, but the lines are 8, not 4.

Τον πινυτον κατα παντα και εξοχον εν πολιηταις  
 Ανερα γηραληου τερματ' εχοντα βιου  
 Αιδω νυχιαιο μελας υπεδεξατο κολπος  
 Ευσεβων θ' οσην ευνασεν ες βλισταην.  
 Μνημα δ' αποθβιμενοιο παρα τρηχειαν<sup>1</sup> αταρπον  
 Τουτο καις κεδνη τευξε συν ευνετιδι  
 Ξειρε συ δ' αισις Δημοκλεος νικα χαιρειν  
 Δημοκλεα στειχοις αβλαβες ιχνος εχων.

On *αισις* Tyrwhitt observes very sensibly, that the expression literally translated means "cum cecineris salvete," and is hardly to be illustrated by any similar one, but may be accounted for by supposing this salutation of the deceased to be usually performed in a kind of chant.

<sup>1</sup> Τρηχειαν in original.

By a like abuse of the same word poets and prophets are said *canere*, not because their poems or oracles were actually sung, but because they were generally pronounced with greater varieties of time and tone than can be admitted within the compass of what Aristotle, Poet. c. 4, calls “την λεκτικην ἄρμονιαν, the modulation of discourse.” He refers also to Apollonius's *Lexicon Homericum* (no page) under *αειδε*: thus *αει, ἄρνει, τινες δε εις το λεγειν μεταβαλον την λεξιν*, who quotes an unknown author, Tyrwhitt thinks Babrius, thus:

Ταυτα δ' Αισωπος  
Ο Σαρδιηνος ειπεν, ὄντιν' οἱ Δελφοι  
Αδορτα μυθον ου καλως εδεξαντο.  
Αντι του λεγοντα: ὁ γαρ Αισωπος λογοποιος.

See also Strabo, edit. Casaub. lib. i. p. 18.

W. BENNET.

What is the proper meaning of the sun, in *Electra*, being called *λυκοκτονος*? Knight, in his strange treatise on the *Priapeia*, thinks it may be “light-extending.” I suppose, from Bryant's *Ammonian word luc*, light, and *τενω*. But could the κ come that way? Would it not be *λυκοκτονος*, or some such word? It appears to me very whimsical; yet what is wolf-killing?

[Vol. vii. p. 86.]

Lord Holland to Dr. Parr.

Dear Sir,

*Holland House, May 25.*

Menage, under the article *Bouquin* an old book, derives it from the German word *Buch*, the original no doubt of our word *book*. But he adds, that it means an old book, like those *which come from Germany, and are good for nothing but squibs* (à faire des fusées), and to prevent

Ne toga cardyllis, ne pænula desit olivis.

Now I am ashamed to say that I do not know what is the English of *Cardyllis*, nor indeed what is the sense of the whole line. Is *Cardyllus* a diminutive of *carduus*? and is toga the down of the thistle? and if it is, how can it supply the place of waste paper? and what covering, cloak or surtout (*pænula*) has an olive, which serves the same purpose as paper? Neither Facciolati, Stephanus, nor Du Cange, is of any assistance to me on this occasion. Ever yours,

VASSAL HOLLAND.

*Sunning Hill, May 30.*

“Ne toga cordylis, ne pænula desit olivis,” is the first line of the first epigram in the 13th or 14th book of Martial; and *Cordyla*, or, as sometimes written, *Cordulla*, is (the dictionaries inform me) a small fish, which was wrapped up in oiled paper like our red mullets. The whole difficulty arose from the carelessness or affectation, I know not which, of Menage, who chose to write it “*cardyllis*.”

[Vol. vii. p. 129.]

VASSAL HOLLAND.

R. P. Knight, Esq. M.P. to Dr. Parr.

Dear Sir,

*Whitehall, Jan. 22.*

Fox and I have been lately reading Lycophron, and having been both startled with the distinctness of some predictions of events which happened long after the age when he is supposed to have flourished, we have had some correspondence on the subject, but without any other effect than increasing our perplexity. The “*Testimomium Veterum*,” published with Potter's edition, are strong in support of the authenti-

city of this poem, and of its being written by one of the Pleiades, as they are called; yet in v. 1226, et seq. there is a distinct prediction of the universality of the Roman empire; and in v. 1446, as distinct a one of the fall of the Macedonian monarchy μετ' ἄκταν γενεάν from Alexander, who is clearly described. Perseus, indeed, was not the sixth king of Macedonia from Alexander; but, nevertheless, he was the sixth in the line of descent of his own family from that conqueror, which is more in point. Cannot you prove that Lycophron was a Jew or Atheist, who conversed with some inspired persons of that nation? What a triumph would it be for Revelation! for, except the prophecies of Isaiah concerning Cyrus, there are none in the sacred volume half so unequivocal; and the merely human testimony (the only one which infidels will admit) in support of the authenticity of the prophecies of Isaiah, is weak indeed when compared with that in support of Lycophron.

R. P. KNIGHT.

[Ůol. vii. p. 304.]

Dr. Parr to the Rev. Dr. Charles Parr Burney.

My dear Friend and Godson,

Nov. 9, 1804.

It is my anxious wish for you not only to read but to write, to read extensively that you may write clearly, copiously, correctly, and at last elegantly; to reflect before you read, and, while you read, to mingle youthful knowledge with curious erudition, and to incorporate the best results of all your attainments with your general habits of thought and action. Philology, though it may exercise the strongest understanding, is within the reach of a very ordinary one; and such is my sense of your merits, such my opinion of your powers, and such my solicitude for your welfare, that my advice will always be directed to the joint purposes of making you not only a verbal critic, but a wise, firm, and honest man. All learning is not contained in the dramatic writers of Greece, nor even in the Greek language; and, if my counsel be followed, you will experience the soundness of it in the diversity and consistency, in the fulness and the accuracy, of your knowledge. Your father is indisputably right in desiring you to read all the plays of Euripides in continuity; and I add, that you will do well to proceed immediately to Sophocles, to Æschylus, to Aristophanes, to Menander, to Philemon, and the fragments, such as they are, both of the tragic and comic writers. This you must do diligently, and without aberration in the first year, and you will do it again in the fourth, with some additions, which I shall mention in due order; but I must state to you, generally and seriously, that I wish your morning to be invariably employed on Greek.

In the second year read Isocrates, Lysias, Isæus, the twelve Orationes of Demosthenes published by Allen, his Speeches and those of Æschines de falsa Legatione and de Corona twice, the Memorabilia, Cyropædia, and Anabasis of Xenophon. Do not read any more of the orators, nor of Xenophon, except one book, till you have taken your degree, and remember that I am writing to you as an Academic, that I am laying foundations only, but that I mean to make them broad, deep, and solid. In the third year, and not till then, read Herodotus, Thucydides, and the Hellenics of Xenophon, go on again with the Anabasis, Cyropædia, and Memorabilia; then take up the Dialogues

of Plato by Etwall, Forster, and Routh. Then, my boy, when you are so robust, grapple with Aristotle, and read his *Ethics*, his *Poetics*, and his *Rhetoric*. I say, read them in this order, and observe that this is your morning course of reading, for I have provided another place in which both the *Poetics* and the *Rhetoric* are to be read, and you will be improved by the double and distinct reading. Charles, close your third year by a second and most attentive perusal of Herodotus and Thucydides; and when you have finished Thucydides the second time, read the *Speeches*, and the *Speeches* only, a third time, and read them as they are collected by Bauer, separately from the history. Begin the fourth year with the *Iliad* and *Odyssey*, don't despise the common Homeric clavis, and indeed on all occasions beware of despising the received practice of scholars, for by doing well what they are accustomed to do, you will be eventually enabled to do more with immediate and permanent effect. When you are engaged in Homer you will certainly be a strong scholar; and therefore holding Clarke in your hand, and reading his notes, you will avail yourself of Heyne and Wolfius. Read Wolfius twice, and fail not to read every line that has been written by Heyne. Charles, from Homer go to Pindar, and take the aid of Heyne and Jacobs, and read Pindar twice; and then go a second time through Euripides, Sophocles, Æschylus, Aristophanes, Menander, and Philemon. Charles, beware of impatience, for that which is not done to-day may be done to-morrow, and if you observe the order which I have prescribed, it will be done well; and be assured that I shall give you enough to do, but not more than enough for the godson of Samuel Parr and the son of Charles Burney. Charles, I wish your evenings laid out in the following manner. We must have Latin sometimes by itself, and sometimes intermixed with Greek, but with different Greek from that which I have mentioned, with two exceptions at which I have already hinted. Read first the common Delphin edition of Cicero's *Orations*, and be content with these for the present; for you are not to die when you cease to be an under-graduate, and living you are not to cease to read. Well, after this you may in the first year go on to Tacitus and to Sallust, and to Cornelius Nepos, and to the select *Orations* from Livy, for you have not time to read his *History* through, but you must get some vague general notion of his style; but I must again and again urge you to read Cæsar. After this you may read Terence through, and four plays of Plautus, but no more; and unwilling as I am to let your mind be seduced into philology for the present, I must advise you to read not only the *Prolegomena* to Terence in the common edition, not a word of which you must miss, but the prefaces of Bentley and Hare, every word of which must be impressed deeply on your memory. Get books which you may mark with your pencil, and insert in your commonplace book all peculiarities of diction in all Latin writers, and some elegancies, as they are called, but not all. In your second year we must look to ancient rhetoric; and here, Charles, begin with Cicero de *Inventione*, go on to the work de *Oratore*, the *Brutus* and *Orator*, then go to Quintilian. Charles, I love Quintilian; read him in Rollin's *Abridgment*, but have Caperonnier open before you; then proceed to Aristotle's *Rhetoric*, and then to the critical parts of Dionysius Halicarnassus, published by Holwell, to his work de *Structura*, and to Demetrius Phalereus. This is the right order, and you will find it so. Consider, that your mornings are all this time employed on the

Greek orators, and excuse me for having forgotten to except **Dionysius** and **Demetrius**; they are for your evenings, and for those evenings, **Charles**, when you are setting about **Plato**, give them to the philosophical writings of **Cicero**, and read them as edited by **Davis**, whose notes are inestimable for the matter. Read the **Tusculan Questions**, the work **De Finibus**, **De Natura Deorum**, **De Legibus**, **De Officiis**—I pause a little about the **Academics**; perhaps this book, with the work **De Divinatione**, may be deferred till you have taken your degree. I say the same of **Hermogenes de Ideis** in your rhetorical reading, but at some distant time you must work at **Hermogenes**. Now, **Charles**, in your third year you may choose for yourself among the rhetorical writers whom you have read before, always, however, remembering that **Quintilian**, **Cicero de Oratore**, his **Brutus**, his **Orator**, and **Aristotle's Rhetoric** must be perused, and even studied, a second time. In the fourth year begin your evenings with **Aristotle's Poetics**; and after a first perusal of **Twining** proceed to a second perusal of a yet more critical sort, and work hard with **Winstanley**, **Tyrwhitt**, and **Twining** again. Make yourself master of this book as well as the **Rhetoric**; and let me just say of the **Rhetoric**, that I wish you to get the **Cambridge** edition, and also an **Oxford** edition, without translation or accent, but with very good notes. While you are reading **Homer** in the morning, take up **Virgil** in the evening; and depend on it that your time will be well employed in reading **Virgil** twice or thrice. People talk about Greek and Latin history, but do you for the present be content with knowing both from English writers. First map both in your mind by common school-boy books; then proceed as follows: read the **Roman History** in **Goldsmith**, then in **Hooke**, and then in an **Abridgment** of **Gibbon**. Read the Greek first in **Stanyan**, then in **Goldsmith**, but finally and twice in **Mitford**, and after **Mitford** take **Gast**. **Charles**, let not this sort of reading disturb the regular order of your morning and evening studies, for in every day there will be chasms of time which you must fill up with history; and pray don't mingle Greek and Roman. Before you sit down to **Demosthenes**, read the **Life of Philip** and the **History of the Amphictyonic Council** by **Leland**, and do not disdain to read his translations. There is little show but much sense in this advice.

**Godson**, you have some authority in **Sam Johnson's** practice and my own for filling up the little nooks of time. History will do much, but not all. I wish you to be well, and very well acquainted with the forms of logic; for I never lost sight of your academical duties, relations, and prospects. Be a critic by and by; but first make yourself a scholar and a writer, and an enlightened academic, and the rest will follow properly, usefully, honorably, and certainly, my dear **Charles**, I say certainly. Well, then, in logic first read **Duncan**, then go on to **Watts**, for it is a precious hook, and don't be frightened when I recommend the **Port-Royal Logic**. Tell your father that I advise you to read these three books every year; and that after reading them I wish you even to study some admirable observations on the forms of Logic written by **Dr. Reid**, and inserted in the second volume of **Kaimes's History of Man**. **Charles**, the first three books will teach you the forms and principles, and the last will instruct you in the value and use of them. **Charles**, I do beseech you to acquire and to preserve this sort of knowledge according to this very degree. Now in the fourth year you may in the evening read **Theocritus** and the **Bucolics**,

Hesiod and the *Georgics*, and read them as a relief from the morning toil of the dramatic writers. So much I have to say about your classical learning and your logical; but remember that in your nooks, and especially when you are reading the rhetorical works of Cicero, &c. you must reserve a nook for Heineccius de fundamentis styli Latini, and for Scheller's præcepta styli bene Latini. My friend, great will be the use to your taste of these two books, and let me add, even to your learning and to your compositions. If any nooks be open, fill them up with Gesner's *Isagoge*: it is a most useful book to readers of every age, and scholars of every size. As to Corinthus, Phrynichus, Moeris, Thomas Magister, and Apollonius de Syntaxi, meddle not with them, except in the way of occasional consultation. The study of them must be reserved to a more distant period, when your mind will be stored with materials from original authors, and when you will bring with you taste, knowledge, and habits of reflection to facilitate your philological inquiries, to supply subjects for them, and to make you a competent and impartial judge of their real value. Hereafter you may go on to Plutarch, Lucian, the remaining Greek historians and orators, and indeed what not, for you will go to them as a scholar and a man of sense; but don't be in a hurry, do not begin where you should end, and depend on it, Charles, with a long reach in my mind I have employed for you the spur and the rein; the spur to knowledge, the rein from philology for the present. But I wish you, Charles, in good time, to be a complete philologist. Your own good sense will tell you the occasional use you are to make of Potter's *Greek Antiquities* and Adam's *Roman ditto*, and perhaps I shall applaud you for bestowing an hour or two on each while you are reading the Greek and Roman orators, but not more than an hour at that time, nor even five minutes at any other time. My godson, believe me, that method is every thing, and till method is observed you never can wander with impunity. Charles, there is one book which hardly for one day ought to be out of your hands while you are busy with the prose writers of Greece. It is almost the only indulgence I grant to philology, but it is a necessary one, and I even impose it on you as a duty. Whensoever you have a spare half-hour read Vigerus, with the notes of Hoogeveen, Zeunius, and Hermann. First read him through in regular series, do so a second time in some of the nooks, and consult him again and again, and read him a third time while you are in statu pupillari. Have the book almost by heart. I almost say the same of Maittaire de *Dialectis*, especially when you are busy with Pindar or Homer. Perhaps, Charles, after one perusal of the book, you may thus divide it. Take the Attic dialect for your *Orators* and *Tragedians*, &c. the Ionic, Doric, and their dependencies, for *Homer*; the Doric and Æolic for *Theocritus* and *Pindar*. Consult your good sense about this; but be sure to make yourself master of the principles, and much of the spirit in Maittaire.

S. PARR.

[Vol. vii. p. 419.]

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 Rev. Dr. Parr to Rev. Dr. Gabell.

Dear Sir,

Hatton, Jan. 12, 1813.

I think I shall not offend you by throwing on paper all the instances which my reading has furnished, of an indicative mood following indefinite words. I am quite confident that no such instances are to be



found in prose writers down to the brassen age. After premising, then, that in the colloquial phraseology of Terence and Plautus the examples are very frequent, I shall enter on my catalogue of examples from other writers.

O Romole, Romole, dió ð  
 Qualem te patriai custodem Di genuerunt.  
 Ennii Fragm. lib. ii. Annal.  
 Esfare quæ cor tuum timiditas territat.  
 Pacuvii Fragm. Peribœa.

In the passage from Ennius we are compelled by the metre to read *genuerunt*: the metre in Pacuvius would admit *territet*, but I should object to the alteration, because Pacuvius is an old dramatic writer; and why should we condemn in him that licence which we know to have been employed by Terence and Plautus?

Quis justius induit arma  
 Scire nefas? Lucan, lib. i. 126.

Now let us hear Burmann: "In Langermanni uno etiam codice vidit librarium, forte ferulam metuentem, dedisse *induat*, sed nunquam potui mihi persuadere, poetâs ita servire ludimagistrorum canonibus, ut non sæpius hoc obsequium librariis, quam ipsis scriptoribus sit adtribuendum." Let Burmann's wit shift for itself. I allow, with him, that the correction was made in order to accommodate the passage to a general rule. But I resist the correction; first, because the passage requires a past tense; and secondly, because in another passage, long known to myself, and properly referred to by Burmann, Lucan's second time neglects the rule; and because, in a third passage, there is a yet more decisive instance of the same neglect. I shall produce both the passages, when I have stated my objections to Burmann in other matters. He quotes from the *Mææna*, "*Nescio quo pacto hoc fit,*" where the construction is, "*Hoc fit nescio quo pacto.*" He also quotes from Claudian,

Nescis quod tarpior hestis  
 Lætitia majore cadit.

But quod in this passage is not indefinite. When he quotes from Ovid,

Quis scit an hæc sævas tigridas insula habet,

he ought to have added, that *haud scio an*, followed by an indicative, is a particular formula sui juris, and is used by prose writers as an indirect sort of affirmation. Again he quotes from Ovid, *Metam. lib. x. 637.*

Quid facit ignorans;

to which I would say,

Nil agit exemplum litem quod lite resolvit;

for the *Mss.* vary. "Quod facit ignorans," is, "Ignorans id quod, facit;" and if *quid* be substituted for *quod*, the uniform practice of Ovid in other places would call for a subjunctive, and Heinsius, seeing this, would read, "quidque agat ignorans;" I retain *quod*. Burmann again quotes from Ovid, *Met.*

Deinde ubi sunt digiti, dum pes ubi quærit;

but here the reading is equivocal; for we may read *sint*, and so we ought. He quotes from the *Fæsti*, lib. ii. 57:

Nunc ubi sint illis, quæris,

where some of the Mss. read *sunt*, but general usage is in favor of *sint*. He allows a variation of reading in Virgil,

Cuncti quæ sunt }  
vel sint } ea moenia quærunt,

and this therefore proves nothing. In the passage quoted from Cicero, De Nat. Deor. ii. 6. "Animum illum spirabilem si quis quærat, unde habemus," Davis proposes *habeamus*. Burmann would retain *habeamus*; but Burmann's assertion is gratuitous, and Davis's conjecture is warranted by the uniform practice of Cicero in other passages. Burmann's quotations from Terence are so far pertinent, as to show what was done by comic writers; but they give us no help in poets of another class, or in prose writers. There is a strong medley of right and wrong through the whole of Burmann's note. Let us return to Lucan.

Nescis, crudelis, ubi ipsa  
Viscera sunt magni. Lib. viii. 644.

Here the Mss. vary between *sunt* and *sint*, and nothing is proved. But if *sunt* be retained, I should defend it by the passage above quoted of *induit*, and by a yet more decisive passage in lib. ix. 563.

Quære quid est virtus, et posce exemplar honesti.

Here the metre requires *est*; and thus from Lucan we have one certain instance, one very probable, and one probable. Now let us go to Claudian, iv. De Cons. Honor. v. 267.

Nec tibi quid liceat, sed quid fecisse decebit,  
Occurrat.

Here in the same sentence we have the subjunctive and the indicative, and of a similar irregularity I shall hereafter produce an instance from Persius. Let us return to Claudian, Epigr. in Æthium, v. 9.

Versiculos, fateor, non cauta voce notavi,  
Heu miser ignorans quam grave crimen erat!

Now let us go to Persius, Sat. v. 27.

Ut, quantum mihi te sinuoso in pectore *fixi*,  
Voce trahem pura.

Here the reading is indisputable. The next passage contains the irregularity of which I spoke, Sat. iii. 66.

Discite, o miseri, et causas cognoscite rerum,  
Quid sumus, et quidnam victuri gignimur: ordo  
Quis datus; aut metæ quam mollis flexus, et undæ;  
Quis modus argento: quid fas optare: quid asper  
Utile nummus habet: patriæ, carisque propinquis  
Quantum elargiri deceat: quem te Deus esse  
Jussit, et humana qua parte locatus es in re.

Here we have *sumus*, *gignimur*, *habet*, *jussit*, *locatus es*, in the indicative, and *deceat* in the subjunctive. I will stop for a moment to communicate a conjecture I made many years ago on one of the foregoing lines. In the common reading, *metæ et undæ*, there is no clear sense: some read *et unde*; this again is obscure. I would read *ut for sicut*. "*Metæ mollis flexus, ut flexus undæ est.*" Two instances will be added.

Here ends my enumeration of instances (with two additional to be

produced presently) from classical authors; and it contains, you see, one certain from Ennius; one very probable from Pacuvius; one certain, one very probable, and one probable, from Lucan; two certain from Claudian; and five in one sentence equally certain from Persius. Now, dear Sir, I will mention some instances of deviation from the general rule in the best Italian writers of Latin verse. Few of them write more correctly than Sannazarius, and yet even Sannazarius sometimes errs: the sentence begins,

His addis cultusque pios, &c.

it goes on thus, depending on addis,

Denique ut ad patrem populo spectante suorum  
*Cesserit*, igniferis *præsidentque* locis:  
 Quantaque nos *maneant* promissæ gaudia vitæ,  
 Quantaque venturæ gloria lucis erit.

This beautiful copy of verses is addressed by Sannazarius "Ad Divum Jacobum Picenum." There is a similar confusion of the indicative and subjunctive in the opening of the 3rd book of Paleareus, *De Animi Immortalitate*:

Nunc animis quæ sit sedes, quæ præmia vitæ,  
 Quemque bonum tandem *maneant*, quas pendere poenas  
*Conveniat* sontes, properante quis undique rege  
*Tolletur* clamor, quæ signa futura, tubæque,  
 Expediam dictis.

The instances in the Syphilis, which I consider as the next poem to the Georgics, are numerous, and little observed by the admiring reader. Fracastorius is right and wrong in the very first sentence:

Qui casus rerum varii, quæ semina morbum  
 Insuetum, nec longa ulli per sæcula visum  
 Attulerint  
 \* \* \* \* \*  
 Necnon et quæ cura, et opis quid comperit usus,  
 \* \* \* \* \*  
 Hinc canere incipiam.

In my book I long ago marked the following additional instances:

Dic, Dea, quæ causa nobis post secula tanta  
 Insolitam *peperere* lûem?

Again,

Nunc vero quonam ille modo contagia *trazit*,  
 Accipe.  
 Quis status illorum *fuert*, quæ signa *dedere*  
 Sidera, quid nostris coelum portenderit annis.

Let us go to book the 3rd, for one more instance:

Quis Deus hos illis populis *monstraverit* usus,  
 Qui demum et nobis casus aut fata *tulere*  
 Hos ipsos, unde et sacræ data copia sylvæ,  
 Nunc referam.

I just stop to say that my pen is drawn under a false quantity: in book 2nd Fracastorius writes,

Talis dulcifluum fluviorum scarus adora.

Now Horace makes the penultima of scarus short:

Aut scarus, aut poterit peregrina juvare lagois.

These great Latin poets of Italy were led by their memory and their ear to employ the subjunctive generally: when it suits their metre, they sometimes use the indicative; but they never would have employed that wrong mood, if by rule they had learnt the principle which requires the subjunctive mood. How far they would have availed themselves of the exceptions which I have quoted from Lucian, Claudian, and Persius, I know not. Now, dear Sir, I will show you an instance of confusion in Gray, whose classical erudition was indisputable and pre-eminent:

Perspiciet vis quanta loci, quid polleat ordo,  
Juncturæ quis honos, ut res accendere rebus  
Lumina *conjurant* inter se, et mutua *fulgent*.

De Principiis Cogitandi, lib. i. 113.

Such instructors as you and Dr. S. Butler will warn your scholars against such errors committed by great poets. I have marked all the metrical blunders in Gray, and at some future time you and I will talk them over. We both of us know that Bishop Lowth was never acquainted with the rule, and yet from ear and memory he is more frequently right than wrong. Let us not be harsh with Lowth, when such verbal critics by profession, as Hare and Bentley, are not exempt from error. I have a marked copy of a very fine Concio ad Clerum, preached by Hare before the Convocation, A.D. 1722. Some of the errors may be fairly ascribed to the editor; others evidently flow from the author himself. I will enumerate those which contain the indicative instead of the subjunctive after an indefinite: "Quam necesse fuit Verbi ministris, ab omni offensionum genere cavere tum temporis, cum ad Titum hæc scriberet Apostolus; quam ipso Tito utile, ut hoc monitum animo semper observaretur, quivis facile intelligat, qui norit quam dura *fuit* illis temporibus Ecclesiæ conditio, vel quam præfracto et perverso ingenio illi, quibus Titus præfuit." Again: "Ut qui in historia ecclesiastica sunt hospites, nec sciunt quales pestes anteacta secula *tulerunt*, putent nullo unquam tempore iniquis fuisse comparatum." Again: "Ut inde ediscamus quæ præcipue vitanda *sunt*, quæ criminationibus præ ceteris obnoxia, qua parte iniquis malevolorum suspicionibus maxime *patemus*." Again: "Ego quidem, cum videam quales quantique viri mihi jam ob oculos versantur, cum videam quo sub præside consessus suos *habitura sunt*, quo nemo literis ornatio, virtutibus instructor, prudentia solertior." Here let me stop to correct a mistake of my memory; for the *idem cum*, of which I spoke to you, was the blunder of Wyttenbach, and not of Hare. Let us turn to Bentley. In his note on line 37, sc. 2, act 1, of the Eunucho, he writes thus: "Sed vide superstitio quid *facit*." Again, Andr. act 1, sc. 2. v. 18, "Sed vide, ut incommode hæc divisa sunt arsi et thesi." Here, my good friend, an objector might tell me that Virgil writes thus,

Nonne vides croceos ut Tmolus odores,  
India mittit ebur?

Georg. lib. i. 5, 6.

Again:

Vidisti quo Turnus equo, quibus ibat in armis  
Aureus.

Æn. lib. ix. 268.

My answer is, that in both passages the interrogation is carried on to the end of the sentence. There are variations in the reading of *vidisti*; for Macrobius and some of the Mss. give *vidistis*. The passage is not

printed interrogatively in any of the editions, but the sense is improved by such an interrogation, and then the solution is the same as in the other passage from the Georgics. Vida's good taste led him to feel the power of this interrogation with the word *video* :

Nonne vides cum carceribus exire reclusis  
Instant ardentem, quanta nituntur opum vi?—Bombyc. lib. ii.

I observe that Vida is always correct in his subjunctive; and if he had not felt, as I do, that the interrogation was to be carried on, he would have written *nitantur*. Did you ever read the noble *Concio ad Clerum* preached by Bishop Atterbury in the year 1709? It is a most decisive proof of his learning, as well as his taste; and in the use of moods he is always correct: yes, he is correct in many instances where very good scholars would have blundered. There are, it is true, some errors. He once uses *demum* for *denique*; he more than once uses *solummodo* for *tantummodo*, and Lowth does so twenty times. He writes *sponte sua* for *sua sponte*, though in prose we ought always to say *mea, tua, sua sponte*; and leave the poets to put the pronoun last, for the sake of the verse. And this my observation led my scribe to remind me of what I had told him about *vice versa*, for the phrase occurs frequently in the Roman law, and always stands *versa vice*, and this you must tell your boys. Atterbury uses *abiuvicem*, which is wrong; and Cooke, the late Dean of Ely, in his *Concio*, to my great surprise, wrote *econtra*. Pray, when you have leisure, read Atterbury's *Concio*; not for the doctrine, which I hate, but for the *latinity* and the spirit.

Now, before I close, let me observe that there is a great laxity among the poets in the use of *si* and *an*. We have in Horace, "*Inspice si possum donata reponere*:" here I should be disposed to read *possim*, if I did not find in Tibullus,

*Illa mihi referat, si nostri mutua cura est.*

And in Terence, "*Visam si domi est*," where *si* has the power of *whether*. Yet the more general and the more proper, or at least the more analogical use is the subjunctive.

*Quæ si sit Danais reddenda, vel Hectora fratrem,  
Vel cum Deiphobo Polydamanta roga.*—Ovid, *Epist.*

Whilst I was dictating this line I stumbled on another little blunder in Atterbury, and I hate myself for observing it: "*Gravius aliquid reip. vulnus inferatur*." Now Lowth knew not the difference between *aliquid* and *aliquod*; and many good editors have overlooked the distinction in many good authors. There is a great danger lest boys be misled by many parts of Tully's works, as they are commonly printed; but you tell your boys, as I should tell mine, that where a substantive in the same case follows, they must say *aliquod* and *quoddam*; but that if no substantive follows, they must write *aliquid* and *quiddam*, to either of which they may subjoin a genitive; as, *aliquid commodi* and *quiddam emolumentum*, &c., *quiddam detrimentum*, but *quoddam detrimentum*. I am afraid this letter will tire you, and so *manum de tabula*.

S. PARR.

The additional instances above referred to will be inserted here:

*Nec refero Solisque vias, et qualis, ubi orbem  
Complevit, versis Luna recurrit equis.*

Tibullus, *lib. ii. Eleg. 4. v. 17.*

There is no variation in the *Mss.* in *recurrat*. But according to the general rule, we may read *recurrat*. This is therefore a doubtful instance. The next from Propertius is not doubtful; and the indicative and subjunctive are confounded in it, and yet the commentators are silent:

Non rursus licet Ætoli referas Acheloi  
*Luxerit* ut magno fractus amore liquor;  
 Atque etiam ut Phrygio fallax Mæandria campo  
*Errat*, et ipsa suas *decipit* unda vias;  
 Qualis et Adrastii fuerit vocalis Arion,  
 Tristia ad Archemori funera victor equus.

Propert. lib. ii. Eleg. 84, v. 88.

Here we have *luxerit*, *fuerit*, *errat*, and *decipit*, depending on *ut*, and *qualis* after *referas*. But the irregularity admits no remedy. We might read *erret* for *errat*, but the metre forbids us to alter *decipit* into *decipiat*.

[Vol. vii. p. 471.]

Dr. Gabell to Dr. Parr.

Dear Sir,

Jan. 20, 1813.

Before I have thanked you for your hospitality, your courtesy, and other higher entertainments which I enjoyed at Hatton, you load me with fresh favors. I thank you gratefully, my dear sir, for a disquisition as acute and judicious, as it is copious and learned. That "interrogatives, when the interrogation is *indirect*, govern a subjunctive mood," is a principle of syntax which I have long since inculcated on boys; but I never ventured to take such high ground as that to which your copious induction leads me. I did not know before, nor do I believe that any scholar in the kingdom, besides yourself and those to whom you have made the communication, could have informed me, that no instances are to be found in prose-writers, down to the brazen age, of the indicative mood following indefinite words. Nor did I know that the number of exceptions among the poets was so limited. I therefore never ventured to assert that the indicative mood, following an indefinite word, was absolutely wrong; but only, that the subjunctive, being more common, was, on that account, more perspicuous, and better, and always to be used. But you, sir, have taught me, that the indicative is absolutely wrong. Nor can the rule be invalidated by the occasional negligence or licentiousness of the poets.

You have accurately explained and copiously illustrated the use of the Latin subjunctive mood, following indefinite words. The task was difficult, on account of the various and important, but obscure significations of that mood, so combined. And it was the more difficult, because, neither in our own nor any other modern European language have we any thing that resembles it, nor much even in the ancient Greek that is analogous to it. There is another circumstance which makes it the more necessary to have the difficulty cleared up,—that it recurs incessantly, and sometimes in every sentence of a page, and sometimes, especially in Livy, for several pages together. It seldom indeed involves the whole passage in darkness, but only spreads over it that degree of mist and confusion which renders our ideas indistinct, and is in one respect worse than even total darkness. For the latter commonly induces an effort on the part of the reader to emerge into light: whereas, in the case of imperfect mental vision, the mind is apt

to rest in a state of languid enjoyment, content and satisfied with these shadowy and entertaining forms of things, which pass in review before the fancy as the eye passes along the lines of the page.

One of the great aims of language is to communicate our thoughts with dispatch; and the instruments used for that purpose are complex words, or the *ἕρα πρὸς ἕρα* of Horne Tooke. The Latin subjunctive mood is one of these; and it performs its important functions with great celerity, by a mere inflexion without loading the sentence with an additional word, or retarding its speed for a single instant: expressing simultaneously two sets of ideas; namely, the set of ideas annexed to the simple form of the verb in the infinitive mood, and the set of ideas annexed to the subjunctive form. So rapidly is thought conveyed by means of the Latin subjunctive mood.

But it has been truly observed that, notwithstanding the usefulness of such words, nothing perplexes the mind of the reader more than complex terms, when their complication is not observed. This has happened with the Latin subjunctive mood combined with indefinite words; and therefore not only to the tyro, but even to the veteran scholar, it has been an everlasting stumbling-block.

You mention a curious case of a great English divine and eloquent writer of Latin, who was commonly led by his ear, *ὄτι παραδεδουμένῳ*, to the proper use of the subjunctive, but erred occasionally from not knowing the theory. Even Terence and Plautus, you observe, were so lax in their use of the subjunctive mood after indefinite words, that they seem frequently to have employed either that or the indicative, just as it happened, without reference to any principle of choice whatever. This I admit to be true. They were extremely lax—but observe—only as writers of comedy. For they no sooner stepped out of their province, as play-wrights, than their laxity ceased. This is important. Now for the proof. I have carefully examined the Prologues of Terence, and will take on me to say that not a single instance there occurs of a wrong mood after an indefinite word.

Now to my purpose. Though the name of Terence is not to be found on your long list of writers, whose authority is the support of your rule regarding the proper use of the subjunctive mood after indefinite words, yet do you not think that the fact we have just established warrants the assertion that we have his authority in favor of the general rule? For though he frequently transgresses it in his comedies, yet that fact is inadmissible as evidence against the truth of our assertion. He transgressed under a dispensation granted by custom to the comic poets, and *exceptio probat regulam*. In his prologues he keeps steadily to the general rule; and I shall have an opportunity of showing presently, that the prologue is not to be confounded with the play. I can see no other reason for questioning the truth of our assertion, that Terence sides with us, than the small number of his prologues, which are only six. In answer to that objection, I would say, take an equal number of lines in succession from any one of his plays, and see if you find them free from incorrectness on the point in question.

With regard to the prologues of Plautus, we must distinguish. Sometimes the poet is *prolocutor*; *poëta proloquitur*. Sometimes the *prolocutor* is one of the *dramatis personæ*. In the latter case, where the prologue is more closely connected with the play, the writer seems to think himself entitled to the privilege of the comic poet, and accordingly in these prologues I meet with violations of the rule in question.

But in the former case, where the poet himself is prolocutor, I find no instance of negligence. I confess, however, that I have looked over the prologues of Plautus more hastily than I looked over those of Terence. Here then we have the authority of Plautus in favor of our rule; since he did not think himself at liberty to avail himself, when he did not write in the character of a comic writer, of that indulgence which the Romans were accustomed to grant to their comic poets.

That the Romans were accustomed to dispense with a settled rule of their language in favor of their comic poets, I assume as a fact, and the fact is sufficient for the argument.

How they came to grant them that indulgence, is another question. When you mentioned in your last letter "such comic characters as we meet with in Terence and Plautus," you seemed to intimate that the incorrectness of their language, on the point under discussion, was not unsuitable to men of their condition, and characteristic of them. The conjecture is more likely, because such language was unsuitable to the conversation of men in a higher condition of life, who did not think themselves at liberty to violate your rule, even in the loose style of conversation. The Crassi, the Hortensii, and others who bear a part in the dialogues of Cicero, were proposed by him for our imitation, as perfect models in the conversational style. Yet those persons, in their practice, made no pretension to exemption from obedience to this, or any other of the general rules of their language. But it is alleged that the correct and polished style of their conversations in Cicero was not their own, but Cicero's—then we have at least the authority of one accustomed to the best society of Rome, and an exquisite judge in all matters of taste, and especially in polite literature, that such men were accustomed so to converse.

The conformity of such illustrious persons to your general rule, in their conversation, is, I think, an addition of authority in support of the use of the subjunctive mood after indefinite words.

Fortunately for you, my dear sir, I was stopped short at this place, and having procured a frank for to-day, am unwilling not to make use of it. It is now past time: *haud scio an* is considered by Ernesti as an adverb, and synonymous with *fortasse*.

I will certainly read Atterbury's *Concio ad Clerum*.

Do you think that *ejusdem* added to *periodi*, in your rule, will make it plainer?

With regard to the natural order of construction, is it quite clear that *quid sit amor, scio*, is more natural than *scio quid sit amor*, or *versâ vice*? Is not that the natural order of construction which exhibits the natural flow of our ideas? If a sentence contains six propositions, is it not possible that any one of these six may have been introduced to the mind first in order, by the great law of association? If my thoughts have been previously turned on Alexander, I say Alexander Darium vicit; if on Darius, Darium vicit Alexander; if on conquest, vicit Darium Alexander. As it is with words, so perhaps it is with clauses.

H. GABELL.

[Vol. vii. p. 479.]

Dr. Gabell to Dr. Parr.

Dear Dr. Parr,

Winchester, Oct. 22, 1813.

Your conjecture on the person alluded to by Horace in the seu vocat institor seems to be well founded. I thank you for it, my dear sir;

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and also for the remark that Mænas is the person meant in the line, *Munera navium Sævos illaqueant duces*; as well as in the 4th Epode. Gesner, in the Epode, offers, you know, this objection to the hypothesis, *quod unicum et proprium crimen hominis, perfida levitas, hic illi non objicitur*. But your answer is ready, and I think satisfactory. Augustus was the corrupter, and the crime of Mænas was his attaching himself to the cause of Augustus; Horace, therefore, as a courtier, could not urge this crime. I thank you that, as you are great, so you are merciful, and do not mean to withhold from me for ever, but only for a stated period, the explanation of the puzzling passage. I long to have it. In the mean time, be so kind as to give me your opinion on a passage in Sophocles, on which I ventured, this very day, to put a new interpretation, or rather the only one which seems to have been offered. In the *Antigone*, C. 638. Edit. Brunck, we read

νόμους παρείρων  
χθονὸς, Θεῶν τ' ἔνορκον δίκαν, &c.

Brunck's note is as follows:

"*Παρείρων*, gl. ὁ φυλάττων τοὺς ἐν γῆ ὄντας νόμους. Verum non video qui significationem hanc verbum *παρείρειν* induere possit. Alias significat *inserere*. Locus vitii suspectus esse possit, tametsi in codd. scripture nulla observatur varietas. Legendum forte νόμους εὐωρῶν." But why disturb *παρείρων*? I translate the words thus: *Connecting the laws (or institutions) of earth, and the justice of heaven, that is, founding civil law on the principles of natural justice; which interpretation agrees extremely well with the word which follows, ὑπίπολις. Παρείρω means, I think, adsero, (not insero) adjungo. Παρασείρος is one of its derivatives; ad latera adjunctus.*

By the way, there is a difficulty in the passage immediately preceding:

σοφόν τι τὸ μηχανόεν  
τέχνας ὑπὲρ ἐλπιδ' ἔχων,  
ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθ-  
λὸν ἔρπει.

The difficulty lies, I think, in the τὸ of the first line, after σοφόν τι. Probably you have recollected at once a similar passage in Theocritus, which may explain it.

Ἄδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, αἰπόλε, τίηνα  
Ἄ ποτὶ ταῖς παγαῖσι, μελίσθεται.

The ἄδύ τι τὸ is an exact resemblance of the σοφόν τι τὸ, &c. The commentators on Theocritus are puzzled. Reiske proposes to read τοὶ for τὸ. Valckenaer admits no change, and explains it, I think, perfectly right, as the Scholiast had done before him: "*Dulcis, sive dulce quid, aut jucundum quid, est lenis susurrus pinus illius,*" &c. This, however, is rather a paraphrase than a translation; it being of greater importance here to preserve the original order of the words and thoughts, than of the ratio grammatica. The latter is given by the Scholiast. Valckenaer and Harles, from whose edition I have taken Valckenaer's interpretation, seem, by their triple interpretation of ἄδύ τι, to think there is some difficulty in those words. If there be any, it is removed by a passage in the *Prometheus* of Æschylus, l. 536, edit. Glasg.

Ἡδύ τι θαρσαλέαις  
Τὸν μακρὸν τείνειν βίον  
Ἐλπίσι.

Now Valckenaer's explanation of Theocritus may be applied, mutatis mutandis, to the σοφόν τι τὸ μηχανόεν of Sophocles. I will not make

the application. *Verbum sapienti.* Am I right, my dear sir, in the interpretation of these two passages? I assure you, I often wish for your powerful assistance. But I am not in the habit of recording my difficulties or my solutions, such as they may be. H. GABELL.  
[Vol. vii. p. 485.]

Dr. Parr to Dr. Gabell.

Dear Dr. Gabell,

*Hatton, Feb. 18, 1814.*

I have caught a straggling passage, which at first sight bears hard on our rule about the indefinite followed by the subjunctive, and my purpose in this letter is to crush its authority.

*Hac re probatur quantum ingenium valet,  
Virtute et semper prævalet sapientia.*

Phædrus, lib. i. fab. 13.

When I was lately at Shrewsbury, I met these lines in the first book of the two *Pentecaidecades* of Kohlius, who rejects them as spurious, for a reason which other critics had given before, and from a right feeling of languor in the thought and inelegance in the diction. To be sure, the second line is hardly intelligible, and both lines carry with them an air of monkish interpolation. Now for the critics: "In *quantum*, *ῥὸ m*, ut sæpe apud Phædrum, non eliditur."—Praschius. "Vel transponenda verba sunt, vel elementum *m* syllabam in sese inclinatam sustineat necesse est. Vide quæ ad Fab. iv. dicta fuerunt."—Faber. "Hic syllaba ultima non eliditur, ut monuit Ritterhusius, et repetiit Faber in suis."—Schefferus. "Hos vero duos versus delendos ut spuriosa notavit ad marginem Heinsius, quia Phædrus quo fabulæ suæ pertineant, sæpe ante ipsam narrationem, raro post narratam prodit fabulam, non vero utroque simul loco."—Burmam. Kohlius assigns the same reason with Heinsius; viz. that Phædrus often begins, but rarely ends his fables with explanations of their import. But monks, like methodists, are wholesale dealers in sentimentality. In order to destroy the force of the line, as an exception to our rule about the indefinite, we must not pass over the metrical parts of the question. The line referred to as a parallel is in the 4th fable of the 1st book, and runs thus,

*Aliamque prædam ab alio ferri putans.*

"Elementum *m*, in fine *ῥὸ prædam*, extritum non est, more veterum. Ita Lucretius, divinus vir atque incomparabilis (Scaligeri Patris testimonium est Comment. in Hist. Anim. Aristotelis,)

*Expressit multa vaporis*

*Semina, seque simul cum eo commiscuit ignis.*

*Adde, si tanti est, Gifanii Indicem, cui addes locum Lucilii, qui apud Isidorum,*

*Multorum magnis titubantium ictibu' tundit.*

*Legendus quoque Paulus Merula ad Annales Ennii, p. 517.*—Faber. "Elementum ultimum hic non eliditur, ut olim recte contra emendationem Meursii notavit Barthius, Adv. 4, 7, 10, et in suis Tanaquillus Faber repetiit."—Schefferus. Heinsius, whom you and I always mention with reverence, clears away all difficulty by conjectural reading:

*Aliamque prædam ab alio se ferri putans*

Now, my friend, you and I know very well that sometimes among the

old writers *m* finita corripuntur. Thus in Ennius, "Millia militum octo." Thus in Lucretius, "Corporum augebat numerum." But I hold that we have no instance of the kind in Phædrus, nor in any writer after the Augustan age, nor have we more than one disputable instance in the writers of that age, and this one shall be discussed a little :

Num vaceris ista,

Quam laudas, pluma? Cocta *num* adest honor idem?

Horat. Serm. l. ii. s. 2. v. 27.

Shall this reading be disturbed? For reasons to be given presently I am compelled *ἀνάγκη*. Let us hear the critics. Lambin, Cruquius, Torrentius, and the old Scholiast, retain the reading. "Sciolus," says Baxter, "fecit *coctone* causa metri. Probat etiam Bentleius, laudatque Lucretium, lib. iii. v. 1096. 'Sed dum abest quod amamus, idem superare videtur.'" Very true: and Bentley also produces three passages from Terence, and I could produce six more, and three times six from Plautus. But Baxter does not notice what you and I value, and that is the principle for which Bentley contends, and to which, so far as it touches the comic writers, but no further, I accede. "Vocula *num* non eliditur hic in scansione, sed pronunciat, ut frequenter apud comicos, etiam vocali sequente." Sic Terent. Adolph. i. 2. 38. 'Dum erit commodum.' And. v. 4. 41. 'Cum ego possim in hac re medicari mihi.' Heaut. iii. 3. 23. 'Quam ego argentum effecero.' Id duntaxat observandum, nunquam hoc fieri in ultima pedis syllaba, cujus rei rationem soli musici intelligent." Now Bentley, I am aware, sometimes talks magisterially, but rather vaguely and obscurely, "de *arcana musicæ ratione*;" and of this there is a striking instance in his celebrated canon on the 221st line of the 1st lib. of Lucan, where I agree with him on the very general practice of the Roman poets, but have observed many exceptions, which some day or other I may communicate to you. As to the passage in Horace, Heinsius would read "*coctone adest, sine vocalis elisione*;" and this Bentley properly rejects, and so do I, not because it is a vowel, but because it is a *short* vowel; and this is unexampled in Horace, and Bentley ought to have made the distinction, as you will see presently. Cunningham reads "*coctone et adest honor idem*," which is most tame and vile. I therefore agree with Bentley in retaining *cum*. How so? Because in these monosyllables I find both Horace and Virgil leaving the long vowel not elided.

"An qui amant," says Virgil, "ipsi sibi somnia fingunt?"

"Si me amas, inquit," says Horace, "paulum hic ades."

Serm. lib. i. sat. 9. v. 38.

Virgil, in the Georgics and the Æneid, does not write so, but in the Eclogues. Horace, in his Lyrics, does not write so, but in the *sermoni propiora*, and finding such a passage as *si me amas*, I am prepared for *cocto num adest*. Well, the passages I have quoted from Lucretius and Ennius, to which I could add more, show Bentley to have been mistaken when he admits *m* not cut off in a monosyllable, but denies every thing similar in the close of words more than hypersyllabic. You see that quantum is more than monosyllabic in the line falsely ascribed to Phædrus. Let us see what Bentley says of that and the following line; for it is well said: "Versus spurii, nec numeris probis, nec oratione Latina, nec sententia quicquam ad fabulam pertinente. Quid enim corvo *virtus* convenit, ut vulpi *sapientia*? An corvus fortior vulpe? Quid quod *ἐπιπέδιον* in principio fabulæ hic veniat, nec unquam gemi-

netur?" Well, for the foregoing reasons given by others, I hold to be spurious the line, which might by uncritical folks be objected to our canon; and the want of conformity to that canon is an additional reason which I should urge, though it has not been urged by preceding critics.

S. PARR.

[Vol. vii. p. 487.]

Dr. Parr to Dr. Gabell.

Dear Sir,

March 7, 1818.

You seemed to be a little fretted at the redundance in *ὅθ' ὀβρεκα*. But what will you say to a very common redundance in Latin?

Nisi si illa forte, quæ olim periiit parvula  
Soror, hanc si intendit esse.—Eun. iii. 3. 18.

————— Nisi si domum  
Forte ad nos rediit.—Ibid. iv. 4. 20.

And so writes Terence in several other places. Well, an objector may say this is merely colloquial language—No, say I, let us hear Ovid. In the *Nux*, v. 5.

Nil ego peccavi: nisi si peccare vocetur  
Annua cultori poma referre suo.

Even in the graver and more elaborate poem of the *Metamorphoses* we meet with *nisi si*.

Quid mihi tunc animi, nisi si timor abstulit omnem  
Sensum animumque, fuit.—Lib. xiv. v. 177.

————— jactati sæpe carinis  
Supposuere manus: nisi si qua vehebat Achivos.  
Ibid. v. 560.

On looking at Nolten I find "*Nisi si*, pleonasmus quo Cicero, ut sæpe Ovidius utitur.—Vid. Heins. ad Ovid. Heroid. lib. iv. 111.

Nisi si manifesta negamus."

Tursellin gives, from the second book of Cicero de *Oratore*, "*Miseros eludi nolunt, nisi si se jactent*." Tursellin says nothing of Ovid, but quotes two passages from Terence.

Now, to my understanding, there is just as much pleonasm in *nisi si* as in *ὅθ' ὀβρεκα*. Well, we say *nisi unless, or if not*; true,—but *nisi* is very different from *si non*, for *nisi* expresses a contingency which may, or may not be; but *si non* speaks of that which is not a contingency, but of that which actually is not; and it implies a condition in which something is positively denied. The condition lies in *si*, and the negative part of the proposition is *si non*. *Nisi* and *si non* are totally different, though not opposite; and if you will look into Herman de *Ellipsi et Pleonasmō*, subjoined to the last edition of Lambert Bos, published at Oxford, you will find the difference clearly made out, when he interprets *μη ὅθ' ὀβρεκα* in p. 204.

Herman's words are these: "*Exempla nunc afferamus particularum μη ὅθ' cum participio sic junctarum ut dubitanter negent. In quo usu nihil difficultatis est, si quis meminerit, μη τοιῶν esse quod quis non facit aliquid, aut si non facit; μη ὅθ' τοιῶν autem, nisi facit. Quæ quomodo differant, non est obscurum. Qui 'nisi fallor' dicit, dubius est, utrum fallatur an non; qui 'si non fallor,' hoc, non falli se, ut certum sumit.*"

.. I know scarcely anybody more likely than yourself to apprehend,

comprehend, and estimate the difference between *nisi* and *si non*, and I trust that you will accurately, copiously, earnestly, and repeatedly instruct the Winchester boys to make a distinction, which certainly is not made by schoolboys any where, and probably is not known to four schoolmasters in England. This is a long postscript to my long letter. My friend, there is much importance, as well as much acuteness in Hermann on  $\mu\eta$  and  $\mu\eta\ \delta\beta$ , and you will do well to correct several passages in Sophocles. If you were with me in my library, we should pull down many books, and have some interesting chat on the subject.

[Vol. vii. p. 495.]

S. PARR.

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Professor Pillans to Dr. Parr.

Dear and much honored Sir, Edinburgh, June 25, 1820.

Two points only occur to me at present as requiring explanation: the one regarding the double *ii* in the genitive of nouns, which you seem to think a licence introduced by Ovid. Yet I think I have met with it more than once in Propertius. One example occurs in iii. 3. 22. "Non est ingenii cymba gravanda tui." The other regards the use of the indicative after indefinites; in treating of which you appear to have overlooked a remarkable passage in the same poet, in which he seems to have used both moods indiscriminately, and to have passed from the one to the other without any feeling of impropriety. The passage is the last thirty lines of lib. iii. 5. beginning

Tum mihi naturæ libeat perdiscere mores:  
Quis Deus hanc mundi temperet arte domum;  
Qua venit exoriens, qua deficit, unde coactis  
Cornibus in pleum menstrua Luna redit, &c.

JAMES PILLANS.

[Vol. vii. p. 522.]

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Dr. Parr to Professor Pillans.

Dear Mr. Pillans,

The passage from Propertius, lib. iii. eleg. 5. is one which I have again and again employed as an instance where the indicative and the subjunctive are, in the same sentence, used promiscuously; and my present scribe remembers it well. There is a parallel one in Persius. I cannot, from memory, speak about my letter to you; but I think it scarcely possible for me to have omitted so notorious a passage. Pray look at my letter. Among the early Roman poets, except the comic, there is but one instance: that one occurs in Ennius, which I must suppose myself to have produced. You will remember that I told you, that this use of the indefinite words with the subjunctive was gradually introduced as the Latin language became more and more refined; and you will take notice that, according to my opinion, the Romans, in their ordinary conversation, did not observe the rules which were afterwards established. Plautus and Terence frequently put the indicative; and this shows the colloquial use. In the *Origines* of Cato the structure of the sentences is very inartificial, and in the parts which have reached us there is not one sentence where the subjunctive could be used after an indefinite. But I desired you to observe that in the prose writers the rule is uniformly attended to, and for this position I appeal to Cato de Re Rustica, and to Varro. Let me intreat you to mark what I am now going to say: we are all charmed with the energetic style of Quintilian; he never violates the rule. But the striking circum-

stance is, that in so large a book we have very few instances in which the rule is employed. It is in the poets only that the violation of the rule occurs, and probably one reason is the metrical convenience. Thus, in Propertius, after *temperet* we find *venit, deficit, videt, tremuere, coit*, in the indicative, when the verse did not admit the subjunctive. As to the terminations in *ii*, from nominatives ending in *ium* and *ius*, the principle which is laid down in Bentley's Prolegomena to Manilius is perfectly correct. When I mentioned Ovid, I did not forget Propertius: I consider them as contemporary writers; and poets who lived after them would write *fluvii* for *fluvius*, and *ingenii* for *ingenium*. Thus, in Propertius, we read

Quid tunc Tarquinii fractas juvat esse secures,  
Et spolia opprobrii nostra per ora trahit.

There may be here and there rare instances; but they are very few. Now Propertius is not so correct and polished a writer as Tibullus. From both we are warranted in saying, that this use of the genitive does not occur before the Augustan age, that Lucretius, Virgil, and Horace afford no instance, that even the comic writers afford none, that the practice began with Ovid and his contemporary Propertius, was very convenient for their verse, and is found in all the poets subsequent to the Augustan age. Boys should be informed of this distinction in time; and I would permit them to use this genitive in every sort of verse, except the lyric and the iambic. Make this your rule: Never admit *ii* in sapphics, never in hendecasyllables, never in alcaics, never in iambics, never in trochees. But let your boys use it in heroics and elegiacs. I would further observe, that in Propertius, who, as I told you, is not a very correct writer; there are five instances where he uses a short vowel at the end of a word, when the next word begins with *st*, *sp*, &c. Dawes very acutely remarks, that in Lucretius and the old writers there is the same use. We never find it in Virgil, nor in the lyrics of Horace; but in the *sermoni propiora* there are several instances. Looking at the whole case, I should forbid boys to do so in all lyrics, and in all iambics, and in all stately heroics; but in heroics where the style is not grand, and in all elegiacs, I would leave them at liberty, still recommending it to be done sparingly. I will give you two instances from Propertius, and there are more than two where a short vowel is used before *sp*, &c.

Jam bene spondebant nunc omnia, &c.

Consuluitque striges nostro de sanguine, &c.

S. PARR.

[Vol. vii. p. 524.]

John Symmons, Esq., son of Dr. Symmons, to Dr. Parr.

My dear Doctor,

*Ewhurst, Sept. 12, 1820.*

I am here on a visit to my uncle, and have received, with great pleasure, your letter transmitting seven instances from Propertius of the use of the indicative for the subjunctive moods. I have not here Petronius, or would refer with pleasure to the hendecasyllables you allude to. I have quite forgotten them, if I ever read them. Laurenburgius I never saw, and if I do not meet with him before, shall call on you to show him me at Hatton next year. I recollect something about myself, Professor ———, and *καλλιπυγος*, but don't know, so don't vouch for your version of the story. I don't know whether you have it that a lady committed us on the subject, having represented to

him that I called it *Venus Callipygia*, which the Professor answered by letter, seriously, as a piece of criticism impugning the word *Callipygia*, and maintaining, most stoutly, *Callipygia*, by analogy and examples. One of which was (in this letter to the lady)

Δάριδα τῆν βοδόπυγον διερὲς λεχέων διατείνας,  
 \*Ἄν θέων ἐν χλοεραῖς ἀδάνατος γέγονα.

This was funny, was it not? I met the Professor since, and liked him much. His edition of Hippolytus is very learned and accurate. I don't agree with him, however, and I hope you do not, in his reading of the sixty-seventh line of that play commonly thus :

Naleus' εἰπατέρειαν ἀλλὰν  
 Naleus εἰπατέρει' ἀν' ἀλλὰν.—Monk.

I have no objection to *valeus* from Lascar's ed., but I strongly object to *εἰπατέρει' ἀν' α*. (a conjecture of Gaisford's). It introduces a great awkwardness and inelegance both of metre and construction; besides, I don't know that it is even Greek: *valeus ἀλλὰν*, or *ἐν ἀλλῃ*, is proper, but I doubt as to *valeus ἀν' ἀλλὰν*. Besides, what necessity is there for it?  
 J. SYMMONS.

[Vol. vii. p. 562.]

Rev. Dr. Valpy to Dr. Parr.

Dear and benevolent Sir, Reading, March 12, 1816.

I believe you have seen the advertisement. I had marked some expressions which I thought faulty. The writer was too fond of *quod* after such verbs as *moneo*, and in general of the indicative mood. Almost all these passages are indeed corrected; but I shall not be satisfied without your *δευτέρα φρονιδεις*. In page 1, line 11, should not *non modo* be left out, as nothing corresponding follows? l. 34, et passim, I would write *Maittarius*, as they write *Volitarius*; on the same principle, *Valchenarius*. P. 3, l. 26.—I am not clear that *quod* after *ægre latuerunt esse* is the most correct Latinity. I would prefer the accusative and infinitive. If *quod* is tolerated, should it not be followed by the subjunctive? P. 4, l. 16.—*quàm objectiones, quas ipsi prævident sibi oppositas iri*. Pray, cast your judicious and experienced eye on this sentence; I shall be glad if you like it better than I do. *Objectiones* is not a very pure word. *Opponere objectiones* appears to me very harsh; and I would prefer *oppositum iri* to *oppositas*, as I believe the best writers use that supine with *iri* for any gender or number. *Oppositas fore* would not be so bad. I should prefer *quam quod sibi objectum iri prævident*. Indeed, the whole sentence ought to be restored to the anvil. Is *evitent*, in the same line, the proper word? Would not *elevant* or *infirment* be preferable?  
 R. VALPY.

[Vol. vii. p. 568.]

## ON THE MYSTERIES OF ELEUSIS.

No. II.—[Continued from No. LXXVIII.]

PROSERPINE was the daughter of Ceres, or the Earth: and hence Porphyry, after having informed us that Ceres educated

Proserpine in a cavern, says that a cavern was a symbol of the world and of sensible creation.<sup>1</sup> She had a reference to Protogonus, the first-born amongst mortals. She was no other than Eve, the mother of man. The Protogeneia, the reputed daughter of Deucalion, referred to the same person.<sup>2</sup> And we learn from Pausanias, too, that in a temple in one of the Attic pagi, there was worshipped *Κορη Πρωτογονη*, Proserpina Primigena.<sup>3</sup>

The earthly paradise, the residence of the first fair, was typified in

————— that fair field  
Of Enna, where Proserpine gathering flowers,  
Herself a fairer flower, by gloomy Dis  
Was gathered.

And to be convinced that it was no improper emblem, we have but to read the descriptions that the ancients have given us of those glorious Sicilian meads.

Forma loci superat flores : curvata tumore  
Parvo planities, et mollibus edita clivis  
Creverat in collem. Vivo de pumice fontes  
Roscida mobilibus lambebant gramina rivis.  
Silvaque torrentes ramorum frigore soles  
Temperat, et medio brumam sibi vindicat æstu.  
Apta fretis abies, bellis accommoda cornus,  
Quercus amica Jovi, tumulos tectura cupressus,  
Hex plena favis, venturi præscia laurus.  
Fluctuat hic densa crispata cacumine buxus,  
Hic ederæ serpunt, hic pampinus induit ulmos.  
Haud procul inde lacus (Pergum dixere Sicani)  
Panditur, et nemorum frondoso margine cinctus  
Vicinis pallescit aquis; admittit in altum  
Cernentes oculos, et late pervius humor  
Ducit inoffensos liquido sub gurgite visus,  
Imaque perspicui prodit secreta profundî.<sup>4</sup>

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<sup>1</sup> Ου μόνον δ' ὡς φαίμεν κόσμον συμβολὸν ἦτοί γενητοῦ αισθητοῦ τοῦ ἀντροῦ ἐποι-  
οῦντο· ἀλλ' ἦδε καὶ πασῶν αἰσαρῶν δυνάμεων ἀντρον ἐν συμβολῶν παρελαμβάνον. ὡς  
αὐτὰς καὶ ἡ Δημήτηρ ἀντροῦ τρεφεῖ τὴν Κορὴν μετὰ νυμφῶν.—Ἀφ' ὧν οἶμαι ὀρμημέ-  
νοι καὶ οἱ Πυθαγορείοι, καὶ μετὰ τούτους Πλάτων ἀντρον καὶ σπηλαῖον τοῦ κόσμου  
ἀπεφῆραντο. παρὰ τὰ γὰρ Ἐμπεδοκλεῖ αἱ ψυχομορφοὶ δυνάμεις λεγούσιν·  
Ἡλυθόμεν τοῦ δ' ἀντροῦ ἵκαστε γον.

κ. τ. λ. Porphyr. de Antro Nympharum, p. 254.

<sup>2</sup> Θυγατὴρ δὲ Πρωτογενεία. Apollodorus, lib. i. p. 20.

<sup>3</sup> Νῆος δὲ ἕτερος ἐχει βίμους Δημήτρος Ἀθησίδερας, Δίος Κτησιῶν, καὶ Τιβρωνῆς  
Ἀθηνᾶς, καὶ Κορῆς Πρωτογονῆς. Pausan. Attica, lib. i. c. 31.

<sup>4</sup> Claudian. de Rapt. Proserp. lib. ii. 101. See Diodorus Siculus, lib. v. p. 331 ;  
and Cicero in Verrem.



It was from hence that she was ravished by Pluto, or Dis, the monarch of the shades. But although the fields of Eonæ are the favorite symbols of Roman and Italic writers to represent the earthly paradise, and although Proserpine is denominated by the same authors peculiarly Siciliau,<sup>1</sup> we must not consider her history as anywise connected with that island. On the contrary, the Grecian writers represent other and various places as the scene of her rape. According to Pausanias, it took place near Lernæ.<sup>2</sup> Bacchylides asserts that she was carried away from Crete:<sup>3</sup> and Conon tells us that the Phenææ asserted that it happened at Cyline.<sup>4</sup> After the loss of Proserpine, Ceres is represented as wandering over the earth, miserable and disconsolate, in search of her daughter, till she learns her destiny, and succeeds in recovering her at least in part.

Such is the outline of the fable as given by the poets and mythologists. To apply it to the great event recorded by Moses will be no great difficulty. Proserpine was snatched from the realms of light, from the earthly paradise, to the regions of darkness, and to the embraces of the monarch of the shades, who was in that capacity an emblem of Muth (Μῦθος), or death. And thus Suidas, a Christian writer, when speaking of the fall, without any reference to allegory, says, that Adam was snatched from his proper seat and station by the devil, and that he fell down a precipice to certain depths and dark regions, approaching the comfortless depths of Hades.<sup>5</sup>

The Isis of the Egyptians, as I have before said, was the same as the Demeter of the Greeks and the Roman Ceres. We may therefore expect that their several rites and mysteries would be similar; and for the truth of this we have the most indisputable authorities. In the first place, the Eleusinian mysteries were acknowledged to have been taken from Egypt; and again, we

<sup>1</sup> "Vidisti Siculæ regna Proserpinæ," Seneca, *Hercul. Furens*, act. ii. So Apuleius, "*Siculi trilingues Stygiam Proserpinam*," *Metamorph.* lib. ix. So Statius, "*Nec si tergeminum Sicula de virgine carmen Affluat*," *Sylv.* lib. ii. l. v. 9.

<sup>2</sup> Pausan. *Corinthiaca*, cap. xxxvi.

<sup>3</sup> Bacchylides, ap. Schol. in *Hesiod. Theogon.* v. 911.

<sup>4</sup> Και ὡς Φερεαταις μνησσασι Δημητρι το χωριον, δι' οὗ ἡ καθοδος (ἦν δε τι χασμα ἐν Κυλινῇ), κ. τ. λ. Conon, *Διηγ.* xv.

<sup>5</sup> Ἔως ὁ παλαμναιος, και αποστατης, και πλανος διαβολος, τοντον εξεκυλισεν της οικειας ιδρυσως τε και στασεως, και κατα του πρανους εισεε φερεσθαι, και προς βαρβαρῶδεισ τινας και αλαμπους χορους, και μεχρι των αμειδητων του ἄδου κευθμωνων εγγιζοντο. Suidas in *Αδαμ*.—How beautifully does this accord with the words of Minutius Felix, that Proserpine was carried by Pluto through thick woods, and over a length of sea, and brought into a cavern, the residence of the dead!

have the authority of Diodorus,<sup>1</sup> as well as that of Lactantius,<sup>2</sup> who both assert that the Egyptian mysteries were like those of Eleusis: and indeed Demeter was worshipped in Phocis under her original name of Isis, and esteemed very sacred.<sup>3</sup> But the Egyptian Isis appears to have a double reference—both to the earth as the mother of all, and particularly of Osiris; and also to the first of womankind, Proserpina, as also, in a secondary sense, the mother of mankind. We find Isis mentioned by several authors, whom we shall have occasion by and by to cite, as Proserpine: and we find accordingly, in the Egyptian theology, no other personage to represent the latter, at least in the less arcane rites. But we have another deity—Osiris. He was the son of Isis or Demeter (i. e. of the earth): he may be identified with Protogonus, the first-born of mankind, whom Orpheus addresses—

Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτον,  
Ωλογενη.<sup>4</sup>

“I invoke Protogonus, the first of men; him who was of a twofold state, or nature; who wandered at large under the whole heavens, enclosed in an ovicular machine.” Thus Bryant renders it. But his translation of *Ωλογενη*, egg-born, is one of that sort of applications, which are, I am sorry to say, too often made in researches of this kind. Every one knows that the egg was a symbol of the world (*ovum mundanum*); and all that the term can be made to signify is, that he was born of the earth—terrigenus, that he was the son of Isis or Demeter.

The more particular representative of Osiris in the Grecian theology was Dionusus, or Bacchus, or Iacchos.<sup>5</sup> He was said to be the son of Isis.<sup>6</sup> And as a proof of the connexion of Dionysus with Proserpine, we find him styled

<sup>1</sup> Την μεν γαρ Οσιριδης τελετην τη Διονυσου την αυτην ειναι, την δε της Ισιδος τη της Δημητρος ομοιοτατην υπαρχειν, των ονοματων μονον εηλλαγμαμεν. Dioid. Sic. lib. i. p. 107.

<sup>2</sup> Sacra vero Cereris Eleusiniae non sunt his dissimilia. Nam sicut ibi Osiris puer placentu matris inquiritur; ita hic ad incestum patru matrimonium rapta Proserpina. Lactant. lib. i. p. 96.

<sup>3</sup> Pausanias says that there was in Phocis αυτον ιερον Ισιδος, αγιωτατον, οποσα Έλληνες θεω τη Αιγυπτια πεποινηται. He goes on to describe her worship. Phocica, cap. xxxii.

<sup>4</sup> Orpheus, Hymn. v.

<sup>5</sup> Οσιρις δε εστι Διονυσος κατ' Έλλαδα γλωσσαν. Herod. lib. ii. p. 165. Dioid. Sic. lib. i. supr. cit.—Οθεν Έλλησι δοξαι Διονυσω τον αυτον ειναι. Plutarch. de Isid. et Osir. p. 264.—Οσιρις Αιγυπτιαστι ο Διονυσος. Eustath. in Il. T. p. 391.—Οσιρις τουτον οι μεν λεγουσιν ειναι τον Διονυσον οι δε αλλον, ον υπο Τυφωνος δαιμονος εσπαραχθει. Suidas.

<sup>6</sup> Ιστορειται δε και Ισιδος υιος ων ο Διονυσος υπο Αιγυπτιαων. Plutarchus de Iside et Osiride, p. 270.

pre-eminently *Kopos* as she was *Kopη*: terms which might be justly applied to the primitive pair during their stay in Paradise. This application is also confirmed by their relationship to each other: they were naturally brother and sister; they were also as man and wife.<sup>1</sup> But this point is best illustrated from the Latin writers. The rites of Demeter, Proserpine, and Dionysus, which were indeed the most ancient, most general, and, originally, almost the sole rites of the gentile world, were very early introduced amongst the Italic nations. Amongst these people, Proserpine and Dionysus were worshipped as *Libera* and *Liber*,<sup>2</sup> as the daughter and son of *Ceres*.<sup>3</sup> The former, Cicero tells us, was the same as the Proserpine that was ravished from the fields of Enna.<sup>4</sup> And it is remarkable that the temple that was dedicated by the dictator Posthumius, and which, according to Tacitus, was sacred to *Ceres*, *Libera*, and *Liber*, is called by Dionysius of Halicarnassus a temple dedicated to Demeter, Proserpine, and Dionysus. The three are mentioned in connexion several times by Livy.<sup>5</sup> Hence then we see why the mysteries of Dionysus were connected with those of Demeter; they were an integral part of them, and rested on the same foundations.<sup>6</sup>

<sup>1</sup> Wie steht nun dieser Jacchos-Koros der Persephone-Kore gegenüber? Natürlich zunächst als Bruder; aber auch als Gemahl. Creuzer, *Symbol. und Mythol.* iii. band, p. 380.

<sup>2</sup> *Ceres et Libera, quarum sacra, sicut opiniones hominum ac religiones ferunt, longe maximis atque occultissimis ceremoniis continentur: a quibus initia vitæ atque victus, legum, morum, mansuetudinis, humanitatis, exempla hominibus et civitatibus data ac dispersita esse dicuntur: quarum sacra populus Rom. a Græcis ascita et accepta, tanta religione et publice et privatim tuetur, non ut ab aliis hæc allata, sed ut ceteris hinc tradita esse videantur, &c.* Cicero, *Orat. in Verr. lib. v. (Operum, tom. ii.) p. 302. c.*

<sup>3</sup> Hunc dico Liberum Semele natum, non eum, quem nostri majores auguste sancteque Liberum cum Cerere et Libera consecraverunt; quod quale sit, ex mysteriis intelligi potest: sed quod ex nobis natos liberos appellamus, idcirco Cerere nati, nominati sunt Liber et Libera. Cicero de *Nat. Deor. lib. ii. p. 308 z. tom. iv.*

<sup>4</sup> Et raptam esse Liberam, quam eandem Proserpinam vocant, ex Ennensium nemore. Cicero in *Verrem, ix. p. 248.*

<sup>5</sup> "Familia ad ædem Cereris, Liberi, Liberæque venum iret," Livii *Hist. lib. iii. cap. 55.*—"Ex argento multaticio tria signa ænea, Cereri, Liberoque, et Libera posuerunt," *Id. lib. xxxiii. cap. 26.*—"Et alteram diem supplicatio ad Cereris, Liberi, Liberæque fuit, quod ex Sabinis terræ motus ingens cum multis ædificiorum ruinis nunciatus erat," *lib. xli. cap. 28.*

<sup>6</sup> The Chorus in Sophocles addresses Dionysus,

Πολυννημε, Καθμειας  
 Νυμφας αγαλμα, και Διος  
 βαρυβρεμετα γενοσ,  
 κλυταν οσ αμφεπεισ  
 Ιταλιαν, μεδεις δε παγ-

Dionysus, we are told in the fables, whilst yet in his youth, was snatched away by the Titans, and torn to pieces, and his members first boiled and then roasted. Jupiter hurled his thunder at the Titans; and from their ashes sprang the present race of mankind. But Dionysus, by a new regeneration, again emerged, and was restored to his pristine life and integrity. This history was entirely Egyptian. Osiris, we learn from the Egyptian theology, was surprised by the serpent Typhon, torn to pieces, and his members scattered over the whole earth. His parent Isis commences a search, lamenting after his remains; which she at length collects together, and encloses in an ark; out of which, in due course of time, Osiris is regenerated. But Osiris was the same personage as Apis; and Apis is represented as being the husband of Isis, i. e. Isis Proserpina, and as having suffered from the Titans the same treatment as Dionysus. The rites of these deities consisted accordingly in first mourning their loss, and afterwards rejoicing at their resurrection.

Osiris was known amongst the Phœnicians, in Syria and Cyprus, by the title of Thammuz,<sup>1</sup> or Adonis.<sup>2</sup> Ausonius, in the following verses, asserts the identity of Osiris, Dionysus, Bacchus, Liber, and Adonis:

Ogygia me *Bacchum* vocat,  
Osirin Ægyptus putat,  
Mystæ Phanacem nominant,  
Dionyson Indi existimant,  
Romana sacra *Liberum*,  
Arabica gens *Adoneum*,  
Lucanianus Pantheum.<sup>3</sup>

κοινῶς Ἐλευσινίας

Δηῶς ἐν κόλποις,

ω Βακχευ, κ. τ. λ. Sophocl. Antig. v. 1115.

Thus Pindar, Isthm. vii. 3. calls Dionysus,

Χαλκοκροτου παρεδρος Διαματερος.

Πολυτιμητοῖς δὲ ἐν ἔδραις, καθὼ συνεδρῶται τῇ Δημητρὶ ὁ Διονυσος. ἐστὶ γονυ, οἵπερ φασὶν αὐτὸν Περσεφονης εἶναι· οἱ δὲ, τῇ Δημητρὶ συγγενεσθαι. Schol. in Aristoph. Βατραχ. 326.

<sup>1</sup> Θαμῆζ ὅπερ ἐρμηνευεται Ἀδωνις. Chronicon Alexandrinum.

<sup>2</sup> Ἀμαθους, πόλις Κύπρου ἀρχαιοτάτη, ἐν ἣ Ἀδωνις Ὀσφιδ ἐτιμητο· ὃν Ἀργυπτίον οὐρα, Κύπριοι καὶ Φοινικεῖς ἰδιοποιοῦνται. Stephan. Byzant. Οἱ Ἀλεξάνδρει ἐτιμησαν Ὀσφιδ οὐρα, καὶ Ἀδωνιν ὄμου κατὰ μυστικὴν θεοκρασίαν. Suidas in Διαγωγμῶν. See the same writer in Ἡραλίκος.

<sup>3</sup> Ausonius, Epig. xxix. Plutarch, too, asserts that Adonis was Dionysus—Λεγεται μὲν ὁ Ἀδωνις ὑπο τοῦ στυος διαφθαρηται, τὸν δὲ Ἀδωνιν, οὐχ ἕτερον, ἀλλὰ Διονυσον εἶναι νομιζουσι, καὶ πολλὰ τῶν τελουμένων ἑκατέρω περὶ τὰς ἑορτάς βεβαίον τὸν λόγον. οἱ δὲ παιδῖκα τοῦ Διονυσου γηγονεσθαι, καὶ Φανόκλην ἐρωτικῶς ἀπηρ ὡδὲ που πεποιήκεν.

εἶδος θεῖον Ἀδωνιν ἐρεῖφαιτης Διονυσος  
ἤρπασεν ἠγαθεμ Κυπρω ἐποίχομενος.

With Adonis is connected the Syrian Aphrodite, or Astarte. She, we find, was the same as Demeter, or Isis;<sup>1</sup> and Caylus gives us a figure of Venus, of Roman workmanship, in the most common position, and with some of the attributes, of the Egyptian Isis.<sup>2</sup> She was synonymous with Isis, in her twofold representation of Demeter and Proserpine: and accordingly Augustine tells us that Venus was the same as Libera, and gives us several particulars that identify them with Proserpine, &c.<sup>3</sup> Lucian gives us a full account of the ceremonies performed at Byblus, in the great temple of the Byblian Aphrodite, in honor of Adonis. At first, he tells us, they mourned him as dead, with the most extravagant lamentations: but the next day they fabled that he had come to life, and celebrated his revival with equal expressions of joy. And they shaved their heads, as the Egyptians did at Apis's death. And such of the women, he says, as would not suffer their heads to be shaved, were obliged to prostitute themselves publicly to strangers for one whole day in the temple: and the wages of their prostitution were dedicated to the goddess. Some of the Byblians, he adds, asserted, that it was the Egyptian Osiris who was buried amongst them, and that all the lamentations and orgies were in honor not of Adonis, but of Osiris: and he proceeds to show that their assertions were true, from the similitude between the rites of these two deities.<sup>4</sup>

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Θαυμασας δε το επι παν ρηθεν ὁ Συμμαχος, ἀρα εφη συ τον πατριωτην θεον ω Λαμπρια ενιον ορσγωναικα μαινομεναισ ανθεοντα τιμαισι, Διονυσου εγγραφεισ και υποποιεισ τοισ Έβραιουσ απορρητοισ; η τω οντι λογος εστι τις ὁ τουτον εκεινη τον αυτωσ αποφαινων. Ὁ δε Μοιραγενησ ὑπολαβων, εα τουτον, ειπεν. εγω γαρ Αθηναιος εωσ αποκρνωμαι σοι και λεγω, μηδενα αλλον ειναι, κ. τ. λ. Plutarch. Συμποσιακων lib. iv. cap. 6. He thought that Dionysus was worshipped by the Jews, because some of the Gentile rites had a little similarity to the Jewish ceremonies, from which they were in great part taken.

<sup>1</sup> Το αυτο, την Αφροδιτην και την Δημητραν καλουσι, Tzetzes in Hesiod. Theog. p. 249. And Macrobius observes, Philochorus quoque in Attidæ eandem (Venerem) affirmat esse lunam, &c. Saturn. lib. iii. cap. 8.

<sup>2</sup> Caylus, Recueil d'Antiquités, tom. ii. plate 5. fig. 2.

<sup>3</sup> Liberum a liberamento appellari volunt, quod mares in cœuendo per ejus beneficium emissis seminibus liberentur. Hoc idem dicunt in fœminis agere Liberam, quam etiam Venerem putant, quod et ipsas perhibeant semina emittere; et ab hoc Libero eandem virilem corporis partem in templo poni, fœmineam Liberæ. Augustinus de Civit. Dei, lib. vi. cap. 9.

<sup>4</sup> Ειδον δε και εν Βυβλω μεγα ιερον Αφροδιτησ Βυβλιησ: εν τω και τα οργια εσ Αδωνιν επιτελευσοι. εδωην δε και τα οργια. λεγουσι γαρ δη ων το εργον το εσ Αδωνιν ὑπο του σπουσ, εν τη χωρη τη σφετερη γενεσθαι. και μημηνη του παθεοσ, τυκτονται τε εκαστου ετεοσ, και θρηνεουσι, και τα οργια επιτελευσοι. και σφισι μεγαλα πενθεα ανα την χωρην ισταται. εκεαν δε αποτυψωνται τε, και αποκλαουσωνται, πρωτα μεν καταγιζουσι τω Αδωνιδι, ὁκωσ εοντι νεκυ. μετα δε, τη ἑτερη ἡμερη, ζωην τε μιν μυθολογουσι, και εσ τον ηερα πεμπουσι, και τασ κεφαλασ ξυρεονται, ὁκωσ Αιγυπτιοι, αποθωνοντοσ Απιωσ. γυναικων δε, ὁκωσαι ουκ εθελουσι ξυρεσθαι, τοιηδε ζη-

Now, to comment allegorically on these fables, I would not say Platonically with Mr. Taylor, that “they relate in one part to the descent of a partial intellect into matter, and its condition while united with the dark tenement of body;” neither would I, with Bryant, say that they refer solely to the deluge. I think that in Dionysus, Osiris, and Adonis, we may not only recognise the representative of Adam, the father of all, but also an intimation of the history of mankind, as the members (or family) of the Protoponus. We know that to Adonis was consecrated a garden,<sup>1</sup> as well as to the Egyptian Apis.<sup>2</sup> Osiris, ravished by the serpent Typhon, torn in pieces, and his members scattered over the earth, may be supposed to represent the protopator dragged out of Paradise, by the guiles of Satan and his offspring, which may be considered figuratively as his members, spread over the world. And in this sense, perhaps, we may understand the expression of Orpheus, *μεγαν αιθεροπλαγκτον*, as applied to Protoponus, representative of the family of the great patriarch, the primeval race of man, “who wandered at large under the whole heavens.” By the lamentations of Isis and of Aphrodite, as well as by those of Demeter, and her wandering about in darkness by torchlight, may be denoted the misery and spiritual darkness that was brought on the earth, the *terra mater*, by the fall. In the Titans, (who were *genus antiquum terræ*—*antiquum, id est primum*, Serv.) we have a visible allusion to the people of the antediluvian world, and their wickedness and rebellious conduct, which drew on them destruction from heaven. After the deluge, the members of the original patriarch, the first Dionysus, were collected together and enveloped in the ark, in the person of Noah, the second or regenerated Dionysus, who may be considered as a representative of the person and family of the first; and through him, the present race of mankind sprang up out of the destruction of the former.

Proserpine was ravished from the fields of Enna by Pluto, whom we must consider as the representative of

Th’ infernal serpent; he—whose guile,  
Stirr’d up with envy and revenge, deceived  
The mother of mankind, what time his pride  
Had cast him out from heaven, with all his host.

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*μην εκτελευσει εν μη ημερη, επι κρησει της ωρης Ιστανται. η δε αγορη, μονοις ξεινοις παρακαται. και ο μισθος ες την Αφροδιτην, θυσιη γεγενηται. εισι δε ενιοι Βυβλιων, οι λεγουσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον και τα πενθεα, και τα οργια, ουκ ες τον Αδωνιν, αλλ’ ες τον Οσιριν παντα κρησσεσθαι, κ. τ. λ. Lucian. de Syria Dea, p. 658. Similar accounts are given by Procopius in Esaiam, cap. 18; and by Cyril, lib. iii. in Esaiam.*

<sup>1</sup> See Villoison, *Anecdota Græca*, tom. i. p. 13.

<sup>2</sup> Plutarch. de Is. et Osir.

sinian deities, there is a constant reference to the serpent.<sup>1</sup> Serapis, whom we have seen to be Pluto and Typhon in a figure in Montfaucon, is represented as entwined in the folds of a vast serpent. The same author has given us, in his supplementary volumes, a figure of Isis surrounded by the same reptile, and in the same manner.<sup>2</sup> In Il Museo Pio-Clementino, (tom. ii. tab. xix.) the Persian deity Mithras is represented with a lion's head, and, like Serapis, enfolded by a serpent. Bryant has presented us with a figure of the ovum mundanum surrounded in the same manner.<sup>3</sup> He has also (vol. ii. plate vii.) given several figures from gems, &c. of the serpent Ob<sup>4</sup> of the Egyptians. The serpent is particularly represented amongst the attributes of Isis. On the Isiac Table, as well as in a figure amongst the Herculanean paintings, she is represented as grasping one in her hand.<sup>5</sup> The same attribute is found constantly connected with Demeter, Proserpine, and Dionysus. The latter is represented by Euripides<sup>6</sup> and by Horace<sup>7</sup> as crowned with snakes. Philostratus mentions amongst the symbols of Dionysus οφεις ορθοι.<sup>8</sup> That these emblems all referred to one circumstance can scarcely be doubted. And thus Clemens of Alexandria observes, that in the orgies of Bacchus Mænalus, his worshippers "were crowned with serpents, and yelled out *Eva*; even that *Eva* by whom the transgression came."<sup>9</sup>

It may perhaps be objected, that some learned men have disputed that the creature in the form of which Satan seduced *Eve* was of the serpent kind. Among these may be instanced Dr.

<sup>1</sup> This was observed of the gentile worship by Justin Martyr—*παρα παντι των νομιζομενων παρ' ἑμιν θεων Οφης συμβολον μεγα και μυστηριον αναγραφεται*. Justin, Apol. lib. i. Thus also an old writer observes of the Peruvians—*In vulgaribus ubique fere templis magnorum serpentum figuræ adorantur: super hæc, singuli privatim in ædibus, vetere Ægyptiorum superstitione, prout cuique sua ars atque opificium est, peculiare deos seu penates ac lares colunt.*—Levini Apollonii Gandobragani de Rebus Peruvii. Antv. 1567. p. 19.

<sup>2</sup> Montfaucon, Suppl. tom. ii. tabl. xliiii.

<sup>3</sup> Bryant, Analysis of Ancient Mythol. vol. ii. (4to. edit.) plate iv.

<sup>4</sup> אורב, Python.

<sup>5</sup> Antiquités d'Herculaneum, tom. i. tab. 133. Les Egyptiens couronnoient aussi leur Isis avec des serpens, Elien de R. xvii. 5. le serpent avoit aussi sa place dans les cérémonies et aux mystères d'Isis. Marechal ibid.

<sup>6</sup> Στεφανωσεν τε δρακοντων

Στεφανοις.

Euripid. Bacch. v. 101.

See also v. 697. and 767.

<sup>7</sup> Tu separatis uvidus in jugis

Nodo coërces viperino

Bistonidum sine fraude crines.

Horat. Od. 19. lib. ii. v. 18.

<sup>8</sup> Philostratus, Icon. lib. i. n. xviii. p. 790. And so Clemens Alexandrinus—*και σημειον οργων βακχικων οφεις εστι τετελεσμενος*. Protrep. p. 9.

<sup>9</sup> Ανεστειμενοι τοις οφεισιν, εκολουζοντες Ευαν' Ευαν εκεινην, δι' ην η πλανη παρηκολουθησε. Clem. Alex. Protrep. p. 9.

Adam Clarke, in his notes on the passage of Genesis, who supposes it to have been some kind of an ape. But the very foundations of these notions are laid on an erroneous principle. Many rabbinical writers have supposed that the serpent was, prior to the fall, a very differently formed animal to what it is at present. Those writers who object to its being a serpent at all, take up the hint, and endeavor to discover some animal that now exists, which can in their imagination correspond with such a creature, not considering that when the serpent lost its original form, that form would, of course, be extinct in animated nature.<sup>1</sup> But we have, independent of Philo and Josephus, and the Greek and Latin Fathers, abundant evidence that the *nachash* of the Hebrew<sup>2</sup> and of the Samaritan<sup>3</sup> was in-

<sup>1</sup> Dr. Clarke has, in his answer to an objector to his theory in the *Classical Journal*, made rather an extraordinary observation. His opponent had observed on the passage of Revelations, where Satan is characterised under the appellation of the dragon, that "the serpent is of the class of amphibia, and will therefore, in every point of view, apply to the dragon." "How many naturalists," observes Dr. C. "in Europe will receive this saying? Does he mean that the *draco* or dragon belongs to the class of *serpents*? But how does 'the serpent in every point of view apply to the dragon?' So far is this from being correct, that Linneus and every correct naturalist places the *draco* in the third class of *reptiles* and not among *serpents*, from which it has characters essentially distinct." And again, "there is another point on which this writer needs some instruction: he confounds *reptilia* with *serpentes*, imagining that the former go on their bellies, whereas the whole genus have generally four feet; and his own *draco*, on which he lays so much stress, is absolutely a *quadruped*; so are almost all the *lacerta* species, and yet all these rank among the *reptiles*, according to the Linnean system: when, therefore, he says the *nachash* in Genesis must be a reptile, on this assertion it may be an *alligator*, or a *crocodile*, as he afterwards himself fancies; and when he asks 'where can we find a reptile ape?' I may answer, on his own supposition, wherever he finds a *draco volans*, for, like the ape, it delights to dwell among the trees. And here, it may be proper to notice the concluding paragraph of this curious critique: 'It is not improbable,' says he, 'that the serpent might have been possessed of the power of darting itself from one tree to another with great velocity, and might have fed on the fruits in its original state; so that it might not have been obliged to crawl on the ground, until the pronunciation of the curse.' It will, no doubt, surprise the objector to hear, that the only animal known by the name of *dragon*, the *draco volans*, actually *darts from tree to tree with great velocity*, and is precisely in that state at present; which he conjectures to have been its *original* state, though the curse has been pronounced on it and on the earth for nearly 6000 years!" But who ever thought of applying the dragon of antiquity to the *draco* of modern naturalists? Amongst the ancients the term *δρακων* and *οφίς* were constantly synonymous.—Autrefois *dragon* et *serpent* étoient presque toujours synonymes. Antiq. d'Herculaneum, tom. ii. p. 121. note (1).—Thus also Hesychius says: Οφίς—δ δρακων δ φυλασσων τα χρυσα μηλα, ον απεκτεινεν Ηρακλης.

<sup>2</sup> והנחש היה ערום מכל חית השדה אשר עשן יהוה אלהים. Gen. iii. 1.

אָפּיט אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת. אַרְבַּע פּוֹדַת.

Et serpens erat callidus præ omnibus bestiis agri quas fecerat Dominus Deus.



tended to denote a serpent, not only from the universal agreement of the old versions, the Syriac,<sup>1</sup> the Chaldaic Targum, which explains it by נחש,<sup>2</sup> the Greek,<sup>3</sup> the Latin,<sup>4</sup> the Anglo-Saxon,<sup>5</sup> the Coptic,<sup>6</sup> the Arabic,<sup>7</sup> and the Persian,<sup>8</sup> but from the authority of the rabbinical writers, and from the manner in which the event is referred to by the writers of the New Testament.<sup>9</sup>

We find serpents in the ancient mythology constantly connected with allusions to apples or other fruit, doubtlessly to

the fruit

Of that forbidden tree, whose mortal taste

Brought death into the world and all our woe.

There was a confused report, we learn from Apollodorus, that the monster Typhon had eaten some fruit.<sup>10</sup> This leads

סֵרְפִינְסִים כָּלִידִיּוֹת עֲלֵי כָל חַיּוֹת הָאָרֶץ אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים

*Et serpens callidior erat cunctis animantibus campi, quæ fecerat Dominus Deus.*

<sup>2</sup> וחוריא חורא ערים מכל חית ברוא די עבר יי אלחים *Et serpens erat callidior cunctis bestiis agri quas fecit Dominus Deus.* Targ. Chald. Onkelos.

<sup>3</sup> Ὁ δε οφίς ην φρονιμωτατος παντων των θηριων των επι της γης, ὃν ἐποίησε Κεϋος ὁ Θεος.

<sup>4</sup> Sed et serpens erat callidior cunctis animantibus terræ quæ fecerat Dominus Deus.

<sup>5</sup> Eacpylce seo Næddne pær gearpne þonne ealle þa oþre nýtenu þe Lodb xerophce oþer eorþan.

<sup>6</sup> ΠΙΣΟΨ ΔΕΗΕΟΥΣΩΒΕ ΠΕ ΕΒΟΛΟΥ-

ΤΕ ΝΙΘΗΡΙΟΝ ΤΗΡΟΥ ΕΤΧΗ ΔΙΧΕΗ

ΠΡΩΣΙ ΗΗΕΤΑΠΣΨΤ ΘΑΥΙΨΟΥ.

*Serpens autem erat prudentissimus inter bestias omnes existentes super terram, quas Dominus Deus creavit.*

والتعبان صار حكيمًا من جميع حيوان الصكراء الذي

\* خلقه الله

*Et serpens factus est sapientissimus præ omnibus animantibus campi, quæ creaverat Deus.*

٨ وان صار بود رنبركتمي &c.

*Serpens vero astutior erat omni animali agri, quod fecerat Deus.*

<sup>9</sup> Φοβουμαι δε μηκος ὡς ὁ οφίς Ευαν ἐξηπατησεν εν τη πανουργια αὐτου, οὐδω φθαρη τα νοσηματα ὄμων απο της ἀπλοτητος της εις τον Χριστον. 2 Cor. xi. 3.— Και εκρατησε τον δρακοντα, τον οφιν τον αρχαιον, ὃς εστι διαβολος και Σατανας και εδησεν αυτον χιλια ετη. Rev. xi. 2.

<sup>10</sup> Πεισθεις γαρ ὅτι ῥωσθησεται μαλλον, εγευσατο των εφημερων καρπων. Apollodorus, lib. i. p. 18.

us to consider a striking particular in the history of Proserpine. When she had been carried off by Pluto, Ceres obtained a promise from Jupiter, that if she had not yet tasted of any thing in Hades, she should be delivered from the hands of her ravisher. But on examination it proved that she had plucked and tasted of a pomegranate :

Non ita fata sinunt; quoniam jejunia virgo  
Solverat; et, cultis dum simplex errat in hortis,  
Puniceum curca decerpserat arbore pomum,  
Sumtaque pallenti septem de cortice grana  
Presserat ore suo. Ovid. Metam. lib. v. l. 534.

According to Apollodorus the pomegranate was offered to her by Pluto, who seduced her to taste it that he might keep possession of her.<sup>1</sup> And thus the writer of the Homeric hymn to Ceres—

Αυταρ ὄγ' αὐτοῖς  
'Ροιὺς κοκκὸν ἔδωκε φαγεῖν μελιηδεὰ λαβρῆ  
Ἀμφὶ ἔνωμησας, ἵνα μὴ μείνῃ ἡμᾶτα πάντα  
Ἀυτὴ παρ' αἰδοίῃ Δημητρίῳ κυανοπέπλω.<sup>2</sup>

And in the same hymn, when Ceres meets her daughter, and informs her that she may be saved if she has abstained from the fruit, Proserpine tells her,

Τοὶ γὰρ ἐγὼ σοὶ, μήτηρ, ἐρῶ νημερτεᾶ πάντα  
Εὐτε μοι ἦλθ' Ἑρμῆς ἐριουνίος, ἀγγέλος ὤκυς,  
Παρ' πατέρος Κρονίδαο καὶ ἀλλῶν οὐρανόων,  
Ἐλθεῖν ἐξ Ἐρεβούσ' ἀμ' ὀφθαλμοῖσιν ἰδούσα,  
Ἀξέαις ἀθανάτοισι χόλου καὶ μῆνιος αἰνῆς,  
Αὐτὸς ἐγὼν ἀνορούσ' ὑπὸ χαρμάτος· αὐταρ ὁ λαβρῆ  
Ἐμβάλε μοι ῥοιὺς κοκκὸν, μελιηδὲ' ἔδαδην,<sup>3</sup>  
Ἀκούσαν δὲ βίη με προσηναγκάσε πασασθαι.<sup>4</sup>

Now, which is still more to our purpose, Servius tells us that this circumstance happened in *Elysium*.<sup>5</sup> We find accordingly that at Eleusis, among the sacred things which it was

<sup>1</sup> Ὁ Πλούτων ἵνα μὴ πολὺν χρόνον παρα τῇ μητρὶ καταμείνῃ, ῥοίας ἔδωκεν αὐτῇ φαγεῖν κοκκόν. Apollodorus, lib. i. p. 13.

<sup>2</sup> Hom. Hymn. eis Δημητρίαν, v. 371.

<sup>3</sup> Thus the sacred writer—

וְתָמָא הָאִשָּׁה כִּי שָׁבָה יָעַן לְמַאכְל וְכִי תִמְאֲחֲמָהּ לַעֲיִיב וְחָסֵד יָעַן הַשִּׁכְל וְרַחֵם מִפְּרִי וְתִמְאֲכַל וְתִתֵּן כֹּס־לְאִשָּׁה עִמָּה וְיִאכְלֵל :

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Gen. iii. 6.

<sup>4</sup> Hom. Hymn. in Cer. v. 406.

<sup>5</sup> Illa autem jam punicis mali in Elysio grana gustaverat, Servius in Georg. i. 39.

not allowable to eat, were pomegranates and apples.<sup>1</sup> These circumstances allude evidently to the same history to which Sanchoniathon alludes, when he tells us that Æon, the wife of Protogonus, discovered the fruit that grows on trees.<sup>2</sup> And thus Tibullus tells us that Osiris, whom he identifies with Dionysus, was the discoverer of fruit :

Primus aratra manu solerti fecit Osiris,  
Et teneram ferro sollicitavit humum.  
Primus inexpertæ commisit semina terræ,  
*Pomaque non notis legit ab arboribus.*<sup>3</sup>

The same event was figured in the fable of the golden apples that were kept in the garden of the Hesperides, another type of Paradise. And in Hyginus we have a curious story relating to them : Juno, he tells us, placed the tree of golden apples in her garden near Mount Atlas ; but, when the daughters of Atlas often plucked the fruit, she placed the dragon there to guard them.<sup>4</sup> Erastøthenes tells us, from Pherecydes, that at the marriage of Jupiter and Juno, (who were but Dionysus and Proserpine under another name) the other gods presenting gifts to the bride, the earth brought the tree of golden apples, which was ordered to be planted in the garden of the gods.<sup>5</sup> There is an Etruscan vase in the Hamiltonian collection, which is described as "Hercules and his companions in the gardens of the Hesperides."<sup>6</sup> On it we perceive the tree with the serpent twined around, and Hercules in a sitting posture near it : two females stand beside the tree ; one of whom, not Hercules, has plucked the fruit, and holds it in her hand.

<sup>1</sup> Παραγγελλεται γαρ και Ελευσινι απεχεσθαι και κατοικιδιον ορνιθων και ιχθυων, και κναμων, βοιας τε και μηλων, κ. τ. λ. Porphyg. de Abstinent. lib. iv. p. 166. Orpheus reckons amongst the symbols of the mysteries of Dionysus, the golden apples of the Hesperides.—Ως δ της τελετης ποιητης Ορφευς φησιν δ Θρακιος

Κωνος, και βομβος, και παιγνια καμπεισιγνια,  
Μηλα τε χρυσα καλα παρ' Εσπεριδων λιγυφωνων.

Clem. Alexand. Protrept. p. 11.

<sup>2</sup> Εύρειν δε τον Αιων την ύπο των δενδρων τροφην. Sanchon. ap. Euseb. Præp. Ev. lib. i. p. 34.

<sup>3</sup> Tibullus, lib. i. de Mess. v. 28.

<sup>4</sup> Cujus filia (Atlantis) cum sapius de arboribus mala decerperent, Juno dicitur hunc ibi custodem possuisse. Hygin. Poeticon Astronomicon, iii. Serpens, lib. ii.

<sup>5</sup> Φερεκυδης γαρ φησιν, οτε εγαμειτο η Ήρα ύπο Διος, φεροντων αυτη των θεων δαρα, την γην ελθειν φερουσαν τα χρυσα μηλα ιδουσαν δε την Ήραν βαυμασαι, και ειπειν, καταφυτευσαι εις τον των θεων κηπον, ος ην παρα τη Ατλαντι ύπο δε των εκεινων παρθενων αι ύφαιρουμενων των μηλων, καταστγη φυλακα τον οφιν, υπερμεγεθοντα. Erastøthenes, Catasterismi c. 3. Δρακων.

<sup>6</sup> Hamiltonian Cabinet, vol. i. plate 127.

THE PUPIL'S  
METRICAL COMPANION TO HOMER;

CONTAINING

AN EXPLANATION OF THE PRINCIPLES OF  
HOMER'S VERSIFICATION AND PROSODY;

AND A SOLUTION OF

ALL THE METRICAL DIFFICULTIES

OCCURRING IN

THE ILIAD AND ODYSSEY.

BY HENRY W. WILLIAMS,

AUTHOR OF "A CRITICAL INVESTIGATION OF THE VERSIFICATION  
AND PROSODIAL USAGES OF THE ILIAD AND ODYSSEY," &c.

No. II. [*Continued from No. LXXVIII.*]

CHAPTER 2.—Of the Quantity of Particular Syllables in the Homeric Poems.

ALREADY has it been shown what quantity is in itself, and what are the general distinctions of syllables in reference to it. We must now consider the quantity of certain syllables in particular, and endeavor to afford the pupil sufficient directions on the subject.

1. A syllable formed by a long vowel or diphthong, excepting a final long vowel or diphthong, succeeded by an initial vowel, is in its own nature long. The following lines will illustrate this remark :

II. A. 9. *Ἀθηοῦς καὶ Διὸς υἱὸς ὁ γὰρ βασιλῆϊ χολαῖθεϊς.*

11. *Οὐρεκα τῶν Χρῦσῶν ἠτιμῆσ' ἀρητῆρα.*

To the universal application of this rule objections may be raised by some, who are disposed to recognise as genuine the present readings of such lines as those annexed :

II. A. 156. *Καρπὸν ἐθλησαντ' ἐπειὴ μαλα πολλὰ μεταξυ.*

169. *Νυν δ' εἰμι φθιηδ', ἐπειὴ πολυ φερτερον ἐστιν.*

Not only, however, is it impossible to justify the usage contained in these lines, on any satisfactory principle, a position conceded even by most of those who contend for their correctness; but the usage is of such a nature, as materially to contribute, if admitted, to subvert the whole fabric of metrical science. It is therefore far more consistent to view such passages as partially corrupt, and to endeavor to restore them to purity, according to the general tenor of Homeric phraseology.

2. A syllable formed by a final long vowel or diphthong, succeeded by an initial vowel, is considered long when it does, and short when it does not receive the metrical accent; in other terms, it is considered long when it is, and short when it is not the first syllable of a foot. In explanation of this rule it will suffice to quote,

II. A. 30. *Ἡμετερῶ ἐν οἰκῶ ἐν Ἀργεῖ, τηλοθι πατρῆς.*

114. *Κουριδὴς ἄλοχου· ἐπεὶ οὐ ἔθεν ἐστι χερειων.*

As to the precise quantity of the syllable in question, it is probable that by a species of elision it loses so much of its natural length as to be unable of itself to occupy the place of a long syllable, whilst it retains so much as to place it above the bulk of short syllables, and to make it readily capable of standing for a long

one with the assistance of the accent. Some maintain that by a species of elision, it is rendered precisely equivalent to an ordinary short syllable; but the opinion stated above seems more correct in itself, and more consistent with the general prosody of the Mæonian bard.

3. A syllable formed by the coalescence of a final long vowel with a preceding short one must be invariably long. So we read,

Il. A. 1. Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος.

B. 268. Σαηπτρου ὑπο χρυσεον δ' ὄ' ἄρ' ἔξετο, παρβησεν τε

This remark is here introduced chiefly with a view of guarding the pupil against receiving as Homeric, the usage contained in the present readings of the three following lines:

Il. A. 15. 374. Χρυσεῖ ἀνα σκηπτρῷ, καὶ ἔλισσεται πάντας Ἀχαιοὺς.

Γ. 152. Δενδρεῦ' ἐφεξομενοὶ ὅσα λειρωσσαν ἰεσι.

Δ. 605. Τιπτε με κυκλῆσαι, Ἀχιλεῦ, τι δε σε χρωεῖμαι;

These are the only verses in the Iliad and Odyssey in which the prosodial usage referred to exists; and these can be corrected with the utmost facility, and with a great degree of certainty. See the second part. We are not therefore, on their authority, to submit to an anomaly so glaring, and of so destructive a tendency.

4. A syllable formed by the coalescence of any two vowels or diphthongs, not final, is, without exception, considered long. Thus we have,

Il. E. 349. Ἡ οὐχ ἄλλῃς, ὅττι γυναικας ἀναλκιδας ἠεροπενευεις;

Od. E. 94. Οὐποθ' ἐν ἱερεινοῦ' ἱερῆιον, οὐδε δὴ οἶω.

5. A syllable formed by a short vowel, either alone or succeeded by a single consonant, is in its own nature short. Of this rule no instances need be given; it may not however be amiss to cite the two following verses:

Il. A. 12. Ἀτρεΐδης, ὄ γαρ ἠλθέ σῶας ἐπὶ νηῶς Ἀχαιῶν.

13. Δυσῶμενος τῆ θυγατρῷ, φέρων τ' ἀπέρισί' ἀποινα.

Occasionally a syllable of the kind now mentioned is put for a long one, in virtue of the lengthening efficacy of the ictus metricus; and many syllables belonging to this class vary greatly in length: still, generally speaking, all of them are used in poetic compositions as short syllables.

6. A syllable formed by a short vowel followed by a double letter, ξ, ζ, or ψ; or by two consonants, the former of which is not a mute, and the latter β or λ, is always long by position, whether the consonants be or be not in the same word with the vowel.

Il. A. 3. Πῶλλας δ' ἰφθίμους ψυχῆας Ἀϊδὶ προΐαψεν.

8. Τίς τ' ἄρ' σφωε θεῶν ἐριδι ξινεηκε μαχεσθαι;

It is to be observed that the lengthening by position ensues from the delay occasioned to the utterance, by the occurrence of two unyielding consonants: which delay, however, only takes place when one or both of the consonants are to be pronounced immediately after the vowel, and not when both are to be separated from it in pronunciation, by an intervening vocal pause. In cases of necessity, or of peculiar expedience, this rule is occasionally violated, as in the subjoined instances:

Il. B. 465. Ἐς πεδιον προχεοντο Σκαμανδριον αἶταρ ὑπο χθων.

634. Οἱ τῆ Ζακυνθον ἔχον, ἠδ' οἱ Σαμον ἀμφεμενοντο.

824. Οἱ δὲ Ζελειων ἑναιον ὕπαι πυδα νειατον Ἴδησ.

It is easy to observe that in these three lines the proper names adverted to could not be omitted without impropriety, and could not be introduced otherwise than as they do at present stand.

7. A syllable formed by a short vowel followed by any mute and the liquid β,

also a syllable formed by a short vowel followed by an aspirate or soft mute and the liquid λ, is sometimes considered long and sometimes short.

II. A. 13. *Λυσόμενος τε θυγάτρα, φέρων τ' ἄπερσιό' ἄποινα.*

109. *Καὶ νῦν ἐν Δαναοῖσι θεῶπροσπεων ἄγορευεις.*

609. *Ζεὺς δὲ πρὸς ὃν λεχὸς ἦι' Ὀλυμπίος ἀστεροπητῆς.*

Θ. 323. *Ἦτοι δ' μὲν φαρῆτρης ἐξείλετο πικρὸν ὄιστον.*

I. 382. *Αἰγυπτίας, δὴ πλείστα δομοῖς ἐν κτήματα κεῖται.*

Od. K. 234. *Ἐν δὲ σφῶν τυρὸν τε καὶ ἄλφιτα καὶ μελί χλωρον.*

The principles, on which the quantity of the syllables referred to depends, may be concisely stated as follows: When a metrical pause is to be made after the syllable, it may be rendered either long or short by the vowel being united to one, or separated from both of the consonants by the pause: in other cases, still remaining longer than an ordinary short syllable, though not long enough to stand for a long one, it must, when it receives the metrical accent, be reckoned long, and when it does not, short. It is proper to apprise the pupil, that many critics are of opinion, that a short vowel followed by any two consonants must, in Homeric poetry, constitute with them a long syllable. This opinion, however, does not seem so consistent as the doctrine stated above; it disregards the important circumstance, that it is an *essential* property of all the liquids, and of β and λ in particular, to blend with peculiar facility their sound with that of a mute preceding; it is directly opposed to the readings of numerous verses, several of which defy probable alteration; and it must admit of very many exceptions, which, although partially justifiable, cannot be referred to pressing expedience, much less to utter necessity.

CHAPTER 3.—Of the Prosodial Figures, Elision, Synæpha per Crasin, Synæresis, and Diæresis.

The ancient Greek poetry admitted of certain peculiarities in the recitation of different words, which have been appropriately styled “prosodial figures.” The first and most important of these is *elision*; by which a final short vowel before an initial vowel was dropped in the pronunciation, and the two words, in a measure, contracted into one. Thus in the following lines,

II. A. 32. *Ἄλλ' ἴθι, μὴ μ' ἐρεθίζε, σωτηροσ ὡσ κε νεηαι.*

33. *Ὡσ ἐφατ'· ἐδδεισεν δ' ὁ γερων, καὶ ἐπειθετο μυθηφ.*

we have ἄλλ' for ἄλλα, μ' for με, ἐφατ' for ἐφατο, and δ' for δε.

Connected with the subject of elision are three particulars, which require especial notice.

1. A final *v* is never elided.

2. The final *i* of the dative singular of nouns of the third declension is seldom elided in epic poetry, an observance which appears to have originated in a fear lest the dative should, in the instances referred to, be mistaken for the accusative. Occasionally, however, it is found elided, as the following verses of the Iliad sufficiently attest:

II. A. 567. *Ἄσσον ἰοῦθ', ὅτε κεν τοὶ ἀαπτὸς χεῖρας ἐφειω.<sup>1</sup>*

Δ. 259. *Ἦδ' ἐν δαιθ', ὅτε περ τε γεροισιον αἰδωπα οἶνον.*

E. 5. *Ἄσπερ' ὀπωρινφ ἐναλιγκιον, ὄσ τε μαλιστα.*

K. 277. *Χαιρε δε τφ ὀρνιθ' Ὀδυσσευ, ἤρατο δ' Ἀθηρη.*

M. 88. *Οἱ μεν ἄμ' Ἐκτορ' ἰσαν καὶ ἄμμηνοι Πουλυδαμαντι.*

Π. 385. *Ἦματ' ὀπωρινφ, ὅτε λαβρῶτατον χρεὶ ἴδωφ.*

Ω. 26. *Οὐδε Ποσειδων', οὐδε γλαυκωπιδι κουρη.*

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<sup>1</sup> The construction of the passage of which this line forms a part, has been a subject of much dispute among critics and annotators; and many have been the failures on the point. It appears, however, that the true construction is, *Μη νυ τοὶ ἄσσον ἰοῦθ', ὅσοι θεοὶ εἰσ' ἐν Ὀλυμπφ, οὐ χρωσμοσιν, ὅτε κεν ἐφειω τοὶ ἀαπτὸς χεῖρας.*

3. The final diphthong *αι* is sometimes elided in cases of *peculiar expedience*; i. e. when the insertion of a particular word is of high importance to a line, and that word cannot be introduced without incurring the elision in question. Thus we read,

II. Z. 458. Πολλ' ἀκαζόμενη κρατερὴ δ' ἐπικρασετ' ἀναγκῆ.

Θ. 17. Γνωσετ' ἐπειθ', ὅσον εἰμι θεῶν καρτιστος ἑκείνων.

I. 397. Τῶν ἦν κ' ἐθέλοισι, φίλην ποίησόν' ἀκούειν.

The usage under consideration is of very rare occurrence; and as it is in itself opposed to the general principles of Homeric poetry, it can only be justified from a superior regard to strength of meaning and force of expression. Some critics would extend a similar indulgence to the diphthong *οι*, in the monosyllables *μοι* and *σοι*: but as it is always very possible to introduce these words without eliding the diphthong, and as only two passages can be adduced in support of its elision, it is better to consider these passages as corrupted by errors of transcription, than to admit so inconsistent an usage.

*Synalæpha per crasin* unites a final vowel or diphthong to the initial vowel or diphthong of the following word, so that the two are blended in pronunciation. An instance of this figure may be seen in the annexed line:

II. E. 466. Ἦ εἰσοκεν ἄμφι πύλῃσ' εὐ ποιητήσι μαχωνταί.

It is to be recollected that the syllable formed by *synalæpha* is invariably long.

*Synæresis* unites in pronunciation a vowel to another vowel or diphthong immediately following it in the same word; as in

II. Θ. 42. Ὀκυπέτα, χρυσεῖσιν ἔθειρσιν κομοωντε.

436. Αἰτὰι δὲ χρυσεῖσιν ἐπι κλισμοῖσι καθίζον.

II. 21. Ὡ Ἀχιλεῦ, Πηλεὺς νίε, μέγα φερτατ' Ἀχαιῶν.

Ω. 769. Δαῖρων, ἢ γαλων, ἢ εἰνατέρων εὐπέκλων.

There are two points of difference between *synalæpha per crasin* and *synæresis*. The former is the union of a final with an initial vowel or diphthong; the latter the union of two vowels in the same word: the former is the union of any two vowels or diphthongs; the latter of a vowel with any succeeding vowel or diphthong.

*Diaeresis* distributes a diphthong into its component vowels, so as out of one syllable to make two. The subjoined examples of this figure will suffice:

II. B. 505. Οἱ θ' Ἐποθήβας εἶχον, εὐκτιμενον πτολιεθρον.

Γ. 314. Ἐκτῶρ δὲ, Πριάμοιο παῖς, καὶ διὸς Ὀδυσσεύς.

#### CHAPTER 4.—Of the Power of the Metrical Accent in Homeric Poetry.

From the observations made in the first chapter, it will appear that there is an essential difference between *quantity* and *accent*; the former relating to the time occupied in the pronunciation of a syllable, and the latter to the stress of voice with which it is pronounced. There is, however, a connexion between them; since the stress of the voice constituting accent naturally produces a slight increase of length of utterance, either by contributing to protract the sound of the vowel, or by causing the consonant to reverberate in a greater or less degree. Not only so, but the accent necessarily communicates to the syllable on which it rests a peculiar and characteristic importance: and hence, if a syllable properly short, but approximating in some measure to a long one, be accented, it acquires, in consequence of its reception of the accent, sufficient prominence and force to be reckoned a long syllable. This is the foundation of the doctrine of the lengthening efficacy of the "ictus metricus;" a doctrine of high importance to the versification of numerous poets, but more especially serviceable in reference to that of Homer.—In the judgment of some, the ictus metricus, as an auxiliary to quantity, possesses an *unlimited* efficiency, and is capable of rendering long any short syllable, whatever be its precise degree of length: this opinion, however, seems scarcely reconcilable with the mode of the operation of the ictus, and with seve-

ral important facts relative to its use in the Iliad and Odyssey. We proceed, then, to specify those cases, in which it should appear its lengthening power was allowed by Homer.

1. When a final long vowel or diphthong immediately precedes a word beginning with a vowel, its quantity, as being long or short, depends on its reception or want of the metrical accent. On this particular see the second chapter.

2. A syllable formed by a short vowel followed by any mute and the liquid  $\beta$ , or by an aspirate or soft mute and the liquid  $\lambda$ , is considered long when it does, and short when it does not receive the ictus metricus. On this particular, also, the reader is referred to the second chapter.

3. A syllable in the beginning or middle of a word, formed by a short vowel followed by a single consonant, may be used as the first syllable either of a dactyl or of a spondee, through the power of the ictus metricus: as in

- II. A. 20. Παιδα δ' ἔμοι λυσᾶτε φίλην, τα δ' ἄποινα δεχέσθαι.  
 Δ. 155. Φίλε κασιγνήτε, θάνατον νυ τοι ὄρκι' ἔταμνον.

X. 379. Ἐπειδὴ τονδ' ἀνδρα θεοὶ δαμάσασθαι ἔδωκαν.

Agreeably to this rule we have *ἀθανατος*, *ἄπονεσθαι*.

4. In the beginning or middle of a word, a short syllable formed by a short vowel not followed by a consonant, is sometimes used as the first syllable of a dactyl: as in

II. A. 337. Ἄλλ' ἄγε, Διογενὲς Πατροκλείς, ἔξαγε κούρην.

A. 541. Ἐγχεῖ τ', ἄορι τε, μεγάλοισι τε χερμαδιοῖσιν.

This usage is, however, of very rare occurrence; and it seems never to have been resorted to where it could be at all avoided. Some verses in which it is at present found, have probably been corrupted by the mistakes of transcribers.

5. At the end of a word, a short syllable composed of a short vowel followed by a consonant may be lengthened by the ictus metricus, both in the dactyl and in the spondee. Thus we have

II. Γ. 60. Αἰεὶ τοι κραδίη, πελεκῦς ὡς, ἔστιν ἄτερης.

310. Ἡ βᾶ, καὶ ἐς διφρον ἄρνας θετο ἰσοθεὸς φῶς.

Z. 462. Ὡς ποτε τίς ἔρρει· σοὶ δ' αὖ νεὸν ἔσσεται αἰγός.

495. Ἰπποῦρῖν' ἀλόχος δὲ φίλη οἰκόνδε βεβήκει.

With the exception of *ἐκ* and *ὄρκ*, no genuine Greek word terminates in any consonant but  $\sigma$ ,  $\nu$ , or  $\rho$ : which letters, together with  $\lambda$ ,  $\mu$ , and  $\delta$ , reverberate when accented with greater force than others. Several lines which appear to furnish the case above mentioned, can be aptly and probably altered.

6. A short syllable formed by a final short vowel before a word beginning with a consonant, can be employed as the first syllable of a dactyl: as in

I. Δ. 155. Φίλε κασιγνήτῃ, θάνατον νυ τοι ὄρκι' ἔταμνον.

E. 156. Ἄμφοτέρω, πατερί δὲ γούον καὶ κηδεᾶ λυγρᾶ.

525. Ζαχρειῶν ἀνεμῶν, οἷτε νεφεᾶ σκιοῦσντα.

T. 434. Οἶδα δ', ὅτι σὺ μὲν ἐσθλός, ἔγω δὲ σέθεν πολὺ χεῖρων.

With respect to this and the third case specified, it may be observed that the instances are very rare in which the consonant is not one of the six reverberating letters before enumerated.

7. A short syllable formed by a final short vowel before a word beginning with  $\beta$ ,  $\sigma$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ , or  $\delta$ , can be used as the first syllable of a spondee, in virtue of the lengthening power of the metrical accent. So we read,

II. Δ. 118. Αἰψά δ' ἐπὶ νευρῇ κατεκοσμεῖ πικρὸν ὄϊστον.

379. Καὶ βᾶ μαλᾶ λίσσαντο δομεν κλειτοὺς ἐπικούρους.

E. 308. Ὡσε δ' ἀπὸ βῶνον τρηχὺς τρηχὺς λίθος· αὐτὰρ δὲ γ' ἦρας.



- II. E. 574. Τὸ μὲν ἄρα δαίμων βαλετὴν ἐν χερσὶν ἔταιρων.  
 O. 392. Ἥρη δὲ μαστιγὶ θοῶς ἐπεμύει' ἄρ' ἱπποῦς.  
 Od. A. 218. Οὐ γὰρ ἐπὶ σαρκας τε καὶ ὄσπεα ἴβες ἔχουσαι.

From the above remarks on the influence of the ictus metricus on Homeric versification, the three following negative propositions necessarily result :

1. In the beginning or middle of a word, a short vowel, followed immediately by a long vowel or diphthong, as in *ἄλογοι*, cannot be employed as the first syllable of a spondee.

2. A short final vowel preceding a word beginning with any consonant but β, σ, λ, μ, ν, or δ, as in the expression *κρατεῖ γε*, cannot be used for the first syllable of a spondee.

3. A short final vowel preceding a word beginning with a vowel, as in the expressions *φίλε ἔκυψε*, *δαί ἔς*, cannot stand for the first syllable either of a dactyl or of a spondee.

The usages disallowed in these propositions are of so extravagant a nature as not to be easily reconciled with Homer's general prosody : they are indeed countenanced by a few lines, and supported by the authority of a few critics ; but on the one hand these lines admit of an easy and satisfactory alteration, and on the other the weight of critical influence is decidedly against them.

Here it may be necessary to add, that the power of relatively lengthening a syllable naturally short, attaches *exclusively* to the ictus metricus. Some writers on metrical science, indeed, have spoken of the *cæsura*, or rather the *cæsural pause*, as capable of giving an increase of length to a short syllable ; it does, however, still remain to be shown, in what manner a pause made after a syllable can add length or give prominence to that syllable considered in itself. On this point Mr. Grant properly observes, in his "Institutes of Latin Grammar," "*Pause and protracted utterance differ from each other as much as silence and sound.*" Others have perplexed themselves and their readers by attempting to assign the power in question to the *prosaic* accent also : an opinion utterly inconsistent with the principles of poetic recitation, according to which the *prosaic* accent does, in poetry, give place to the metrical. Others, again, have represented it as possible for a short vowel before a liquid, even when it is not in *cæsura*, and does not receive the metrical accent, to constitute a long syllable ; but as no reverberation takes place when no ictus falls on the consonant, this usage does not admit of any vindication. Unless, therefore, we are prepared to ascribe to Homer *poetic licentiousness*, in other words, a carelessness equally unjustifiable and offensive, we must assign to the metrical accent *solely* the privilege of enabling a syllable properly short to occupy the place of a long one. There are, indeed, several passages in the *Iliad* and *Odyssey*, read as they are at present, which tend to impugn this decision ; but these are rather to be considered as having been partially corrupted, than as furnishing sufficient evidence against the legitimate conclusions from the Homeric writings viewed generally.

## PART 2.—Containing, *A Solution of the Metrical Difficulties occurring in the Iliad and Odyssey.*

In the course of perusing the *Iliad* and the *Odyssey*, the reader will meet with several verses, the present readings of which are at variance with the rules laid down in the former part of this treatise : nor is it at all surprising that metrical errata should be found in poems, composed at the distance of a period of about three thousand years. Verses will also be found which, though in accordance with these rules, require particular illustration ; and hence it has appeared necessary to furnish the pupil with corrections of the metrical inaccuracies, and with explanations of the metrical peculiarities, occurring in the two poems. The illustrative remarks will comprise,

1. Notices of all the instances in the first book of the *Iliad* of the lengthening

efficacy of the ictus metricus, excepting those which belong to the first two cases specified in the fourth chapter of the first part.

2. Notices of all the remarkable examples of the several prosodial figures throughout both compositions.

The proposed corrections of erroneous readings will, for the most part, be deduced from a simple transposition of words, or derived from one of the following conjectural, but highly probable theories :

1. *The theory of the particles* : which supposes that in the first transcription of the Homeric poems, certain marks, intelligible to the parties for whom the copies were designed, were employed for the particles *ἄρα*, *ἄρ*, *ῥα*, and *γε* : and that of these marks the primitive transcribers occasionally lost sight, as also that sometimes, when their spirits were fresh, they treated the insertion of the particles themselves and the use of the marks with indifference. The particles mentioned, it is to be observed, are not essential either to the sense or to the grammatical construction, but only serve to add emphasis ; the first three positively, and the last comparatively, to the word or expression with which they are connected. For a full and explicit statement of this theory, and of the circumstances on which it is founded, the reader is referred to the "Critical Investigation of the Verification and Prosodial Usages of the Iliad and Odyssey," or to an extract from it in the 75th number of the *Classical Journal*.

2. *The theory of the pronouns*. This designation is given to the hypothesis, that in the primitive transcription of Homer's writings, the pronominal form of *was* written both for itself and for *ἐοι*, *ἔ* for *ἐε*, &c. ; also *μεν* both for itself and for *ἔμεν*, &c. ; and the adjective pronoun *ὄς* for *ἔος*, throughout its several genders, numbers, and cases : the transcribers trusting to the guidance of the metre, which was no doubt perfectly understood by the individuals for whose use the copies were intended, as to the choice of the one or the other of these forms.

These two theories, together with an occasional transposition of words, as before observed, will supply us with probable emendations of most of the lines which are, at present, depraved by metrical errors ; but even supposing that no very probable emendations of the lines in question could be offered, still they could scarcely be considered of sufficient force to invalidate the conclusions drawn from Homer's general practice. In reference to the alterations that will be proposed, it is proper to observe, that on a subject so difficult and obscure as the correction of verses, *great probability* is all that can be attained by critical deduction.

ILIAD.—Book I. A.

Vs. 1. Πηληϊάδεω. Synæresis.

4. *κνεσσω* is here used for *κνεσω*, in virtue of the lengthening efficacy of the ictus metricus, which in this instance rests particularly on the consonant. The pupil must remember that the metrical accent only causes the consonant to reverberate, never to be actually doubled in pronunciation.

7. Ἀχιλλεύς for Ἀχιλεὺς. Ictus metricus.

14. Ἀπολλωνός. Ictus metricus.

15. The present reading of this line has been already condemned on account of the prosodial usage,—*χρυσῶ ἄνα*. We should probably write,

*Σκηπτρῶ ἄνα χρυσεῶν καὶ ἔλισσσο παντᾶς Ἀχαιοῖς.*

similarly to the authenticated lection of B. 268.

18. θεοὶ δοῖεν. Synæresis.—20. λυσᾶτε. Ictus metricus.

21. Ἀπολλωνα. Ictus metricus.

27. In all probability the second *ῆ* in this verse should be written *ῆ'*, by elision for *ῆε*. As it now stands, the second rule on the quantity of particular syllables is violated by it.

33. ἔδδωσαν for ἔδωσαν. Ictus metricus.

39. Probably the particle *γ'* should be inserted after *Σμινθεν*, in order that the rule relative to the quantity of a final long vowel or diphthong before an initial vowel may be preserved inviolate.

40. Write ἦ εἰ δῆ.
44. It may be that Ὀδύμποι is here improperly put for Ὀλύμποι, the first syllable of this being considered long in virtue of the lengthening power of the metrical accent.
45. ἀμφηρεφεῖ τε φαρερην. Ictus metricus.
51. βελῶς ἐχπευκες. Ibid.
54. καλεσσατο for καλεσατο, and Ἀχιλλεὺς for Ἀχιλεὺς, by the power of the ictus metricus.
58. Ἀχιλλεὺς for Ἀχιλεὺς. Ictus metricus.
62. ἐρειμεν for ἐρεομεν, by the metrical accent. This word is to be considered as the first person plural of the imperative mood.
64. In the Homeric writings we repeatedly find both τασσος and τασος, δσσος and δσος, μεσσος and μεσος; and it is natural to conceive that the words were originally τασσος, δσσος, and μεσσος, and that in the age of the Mæonian bard, the practice of omitting one σ, a practice universal in later periods, had commenced. In like manner we have ἐκτοσθε, the θε being appended to the adverb ἐκτος; also ἐκτοθε, as in Od. A. 132. N. 100. ὄπισθε from ὄπισω; also ὄπιθε by the omission of the σ, as in Il. A. 197. Π. 791. We may also refer to the first person plural of the passive, originally in μεσθα, just as the second person in μεσθε, but afterwards shortened into μεθα; both of which forms are found in Homer's poems.
70. ἔσσομενα for ἔσομενα. Ictus metricus. So also in ὄς ἤδη.
71. νηεσ' for νηεσ'. Ictus metricus.—74. Διῖ φιλε. Ibid.
79. For καὶ οἱ, substitute καὶ εἰσι.
82. τελεση for τελεση, by the metrical accent.
83. στηθεσων for στηθεσων. Ibid.
84. Ἀχιλλεὺς for Ἀχιλεὺς. Ibid. So likewise in vs. 121. 131. 148.
85. θεοπροπῶν, δ, τι. Ictus metricus.—86. Ἄπολλωνα, Διῖ φίλον. Ibid.
108. ἐτελεσσας for ἐτελεσας. Ibid.
117. βουλομ' ἔγω. Elision of the diphthong αι.
141. ἐρυσσομεν for ἐρυσσομεν, by the metrical accent.
143. θειομεν for θεομεν. Ibid.
145. Ὀδυσσεὺς for Ὀδυσσεὺς. Ibid. The second ἦ, if not the first also, should be written ἦ, for ἦε. This remark will apply likewise to vs. 151.
156. The common reading of this verse has been censured in the second chapter of the first part. Little doubt can exist that the original lection was,  
 Καρπον ἐδηλησαντ' ἔπει ἄρ μαλα πολλὰ μεταξύ,  
 since the expression ἐπει ἄρ is found in Il. Θ. 269. I. 409. P. 658. Ω. 42. 238.; Od. A. 231. O. 389. P. 185. T. 86. Ψ. 258. and numerous other lines.
168. ἐρχομ' ἔχων. Elision of the diphthong αι.
169. For ἐπειη read ἐπει ἄρ.
180. Μυρμιδονεσων for Μυρμιδονεσων, by the ictus metricus.
185. The expression ὄφρ' ἐν εἰδῆς, in this verse, involves a violation of our rule respecting the quantity of a final long vowel or diphthong before a vowel. In all probability, εὔ should be distributed into two syllables, εὔ, by diæresis.
189. As στηθεσων can be rightly put for στηθεσων only in virtue of the lengthening efficacy of the metrical accent, so its use at the commencement of this line is utterly unjustifiable. The verse can be conveniently emended by the insertion of the preposition ἐν, thus,  
 Στηθεσων ἐν λασιωσι διανδιχα μερμηριξεν.
193. As this line now stands, an amphibrach or trochee occurs for the first foot; ἔως ὄ, or ἔως ὄ. Certain, however, it is, that some error does exist in it, and highly probable that the true reading is,  
 Ἔως ὄγε ταυτ' ὄρμαινε κατα φρενα και κατα θυμον.

205. ὄλεση for ὄλεση. Ictus metricus.—213. παρεσεται for παρεσαι. Ibid.  
 215. Ἀχιλλεύς for Ἀχιλεὺς. Ibid.  
 216. It cannot be denied that the second syllable of ἐρωμαί is usually short in the Homeric writings; and we must therefore, to be consistent, consider it to be so naturally. It is doubtful, also, whether there ever existed such a verb as ἐρωμαί: so that on all hands the vulgar lection of this verse appears to be partially erroneous. We can write,

Χρη μὲν σφωῖτερον γε, Θεα, ἔπος ξερουσασθαι.

226. πολέμῳ ἅμα. Ictus metricus.—227. ἀριστήσσω for ἀριστήσιν. Ibid.  
 233. ἐπὶ μεγάλῳ. Ibid.—235. ὄρεσαι for ὄρει, by the metrical accent.  
 239. ἔσεται for ἔσεται. Ibid.  
 244. χωμενῶς δ' ἄριστον. Ictus metricus.—265. ἀθανάτοισι. Ibid.  
 277. This line is generally read Μῆτε σὺ, Πηλεΐδῃ, 'θεῶν': so for synalœpha per crasin to take place between Πηλεΐδῃ and ἔθελ'. It is, however, far from being certain that Homer did not employ the dissyllable θελω.

283. λίσσῳ Ἀχιλλῆϊ μεθεμεν. Elision of the diphthong αι, and ictus metricus.

288. πάντεσσι for παντεσι. Ictus metricus.

294. ὅ, ττι κεν εἰποις for ὅ, τι κεν εἰποις. Ibid.

307. For και οἷς read και ἑοἷς.—315. Ἀπολλωνι. Ictus metricus.

322. Πηληϊάδῳ. Synæresis.

325. πλεονεσσι for πλεονεσι, by the metrical accent.

333. For ἐγνω ἦσαν substitute ἐγνω ἔησαν.—337. Διογενες. Ictus metricus.

342. The present reading of this line is opposed to the first of our three negative propositions relative to the power of the metrical accent: ἡ γὰρ δὲ δλόσησσι. By a simple transposition we obtain the following elegant and correct lection:

Τοῖς ἄλλοις—ἡ γὰρ δλόσησιν ὄγε φρεσι θνεῖ.

343. It should appear that the σ in προσα, as being derived from προ, cannot be arbitrarily doubled, but only reverberate in pronunciation when the first syllable receives the accent. If this opinion be correct, some alteration of this verse is necessary; and we shall not perhaps err in proposing,

Οὐδε τι οἶδε νοησαι ἅμα βα προσα και ὀπισσω.

344. ὀππωσ for ὀπωσ. Ictus metricus.

358. βενθεσσω for βενθεσιν. Ibid.

368. δασσαντο is the third person plural of the first aorist indicative of δαζομαι, which is, in the Homeric writings, ἐδασσαμην or ἐδασαμην, δασσαμην or δασαμην. It is most likely that the future of verbs in αζω and ιζω originally ended in ασσω and ισσω; and that one σ was in process of time omitted.

370. Ἀπολλωνος. Ictus metricus. So likewise in vs. 373.

374. See on vs. 15.—394. Διᾶ λισαι. Ictus metricus.

406. ὄπεδδειςαν for ὄπεδειςαν, by the metrical accent.

408. Τρωεσσιν for Τρωεσιν. Ibid.—416. μαλᾶ δην. Ictus metricus.

430. Ὀδυσευς for Ὀδυσεύς, and in vs. 435. προερυσσαν for προερυσαν, by the power of the ictus metricus.

437. ἐπὶ βήγμινι. Ictus metricus.—438. Ἀπολλωνι. Ibid.

440. Ὀδυσευς for Ὀδυσεύς: in vs. 485. ἐρυσσαν for ἐρυσαν: and in vs. 486. τανυσσαν for τανυσαν, by the metrical accent.

489. Πηλεος or Πηλεως. Synæresis.—495. ἐφετμεων. Ibid.

503. ἀθανάτοισι. Ictus metricus. So likewise in vs. 520. 525. 530.

505. Here ἐμινι is to be substituted for μοι, by which means the line will be made to consist with our second rule on the subject of quantity.

509. Τρωεσσι for Τρωεσι, by the ictus metricus. So also in vs. 521.

516. ἐπὶ θεοῖς. Ictus metricus. In the latter part of this verse ἄφρ' εὖ εἶδω is to be substituted for ἄφρ' εὖ εἶδω.

523. τελευσσω for τελευσω, by the metrical accent.

546. ἔσσοντ', ἄλοχψ. Elision of the diphthong αι.

559. πολέας. Synæresis.—568. ἔδδισεν for ἔδεισεν. Ictus metricus.

573. ἔσσεται for ἔσεται. Ibid. So also in vs. 583.

599. μακαρῆσι for μακαρεσι. Ictus metricus.—606. ἐβῶν οἶκονδε. Ibid.

## Book II. B.

Vs. 4. πολέας. Synæresis.—96. δε σφέας. Ibid.

131. πολλῶν ἐκ. Ibid.

145. The present reading of this verse involves a violation of our second rule on the subject of quantity: πομποῦ Ἴκαριου. The emendation adopted by most critics is,

Πομποῦ τ' Ἴκαριου, τα μὲν τ' Ἔδρος τε Νοτος τε.

184. ὅς οἱ ὄπηδει. Ictus metricus. Probably the Homeric expression was ὅς β' οἱ ὄπηδει.

206. ἀγκυλομηγεῶ. Synæresis. So also in vs. 319.

231. For ἦ must be here substituted ἦ', by elision for ἦε.

253. For ἦ εὖ, ἦε κακῶς, we should probably write ἦ' εὖ, ἦε κακῶς.

262. In order to preserve metrical propriety, the particle γ' should be inserted in this line between αἶδω and ἀμφικαλυπτεῖ.

264. This line labors at present under a similar inaccuracy to that existing in Il. A. 189. It is in the highest degree probable that the primitive reading was,

Πεπληγῶς ἀγορηθεν ἀεικεσι βα πληγησιν.

294. εἰλεωσιν. Synæresis.

296. νεμεσιζομ' Ἀχαιοῦς. Elision of the diphthong αι.

332. Insert the particle γ' between αὐτοῦ and εἰσοκεν.

366. κατα σφέας. Synæresis.—367. γῶσσαι δ' εἰ. Ibid.

476. διακρινεωσιν. Ibid.—490. χαλκεον δε μοι. Ibid.

510. In this verse ἐεικοσι is to be replaced for εἰκοσι.

518. The second syllable of Ἴφιτος is short in other verses of the Homeric poems, and in all probability should be so always. As it respects the correction of the present line, there is no emendation which we can recommend with perfect satisfaction to the juvenile reader: the following, however, may be considered probable:

Ἴφιτου ἄρ νῆες μεγαθυμου Ναυβολιδαο.

537. Ἴστιαϊαν. Synæresis.—566. Μηκιστεως. Ibid.

651. The final vowel of Ἐνναλιφ must be made to coalesce with the first syllable of ἀνδρειφοντη by synalæpha per crasin.

704. ἄλλα σφέας. Synæresis.

718. For τοξων εὖ εἶδωσ must be substituted τοξων εὖ εἶδωσ, by a diæresis of the diphthong εὖ. A similar alteration is necessary in vs. 720.

731. In Il. Δ. 194. and A. 517. the penultimate of Ἀσκληπιος is used as a short syllable; and as there is no prosodial principle to authorise the change of quantity in this verse, so the present reading of it must be considered erroneous. Several emendations have been proposed; but the most probable appear to be,

Των αὐθ' ἠγεισθην Ἀσκληπιου ἄρ δυο παιδε,

and Ἀσκληπιου βα δυο.

748. Read ἐεικοσι for εἰκοσι.

781. The metrical inaccuracy occurring in this verse, Δι' ὧς, may be easily remedied by the insertion of β between the words in question.

811. πολέος. Synæresis.—823. Read μαχης εὖ εἶδοτε.

824. The circumstance of the short vowel in *de* continuing short before *Zelaeian*, is justifiable on the ground of necessity. This remark will suffice for other similar usages.

832. The present lection of this verse is opposed to our third negative proposition relative to the efficacy of the metrical accent. Most probably we should write *οὐδε εἶους* instead of *οὐδέ οὐς*, on the theory of the pronouns; in which case the two *ε*'s must be made to coalesce, according to the figure *synalcepha per crasin*.

Book III. Γ.

Vs. 24. The second *η* should be changed to *ή*'.

27. *θεοειδα*. Synæresis.—64. *χρυσῆς*. Ibid.—101. *ἤμων*. Ibid.

109. The propriety of using the word *προσω*, when the first syllable does not receive the metrical accent, has been previously questioned in the remark on A. 343. If the opinion there advanced be well-founded, it is most likely that the primitive reading of this line was,

*Οἷς δ' ὄ γερων μετησιν, ἄμα βα προσω και διωων.*

152. The common lection of this verse has been already proscribed on account of the extravagance of the prosody, *δενδρέφ εφεζομενοι*. In all probability the preposition should be erased from the latter word, so as to leave *δενδρεφ εξομενοι*.

172. This line must present more than ordinary difficulty to the youthful student, since the prosody of it is very far removed from that of Homer's verses considered collectively. No impropriety, however, will exist in it, if we only insert the particle *β'* after *φιλε*, thus,

*Αἰδοῖος τε μοι ἐσσι, φιλε β' ἐκυρε, δειος τε.*

246. Metrical accuracy requires the insertion of *β'* between *και* and *οἶνον*. The expression *και βα* is very frequently in the Homeric poems.

254. *μαχησοντ' ἀμφι* is here written for *μαχησονται ἀμφι*; the final diphthong and the initial vowel coalescing, according to the figure *synalcepha per crasin*.

273. *κεφαλων*. Synæresis.

306. As this verse is at present found, an elision of the diphthong *αι* takes place in it; *τλησομι' εν οφθαλμοισιν δρασθαι*. It is likely, however, that the preposition *εν* formed no part of the original line, since the simple phrase *οφθαλμοισιν δρασθαι* is equally elegant and forcible with the one, *εν οφθ. δρ*.

357. If the common reading of this line be correct, it furnishes a striking instance of the power of the metrical accent; *δια μεν ἄσπιδος*. It may be however, as the learned Heyne remarks, that the particle *ἀρ'* originally followed *μεν*, and that *δια* became a monosyllable in pronunciation by synæresis.

387. According to our second rule on the subject of quantity, the relative pronoun *η* cannot consistently remain long in these before *οι*; and we should therefore substitute *ειροκομφ, η' εοι*.

392. Read *και β' ειμασιν*.

394. Synalcepha per crasin takes place in the expression, *ερχεσθ' ηε*, rather *ερχεσθαι, ηε*.

450. *θεοειδα*. Synæresis.

457. *φανερ' ἀρηφιλου*. Elision of the diphthong *αι*.

Book IV. Δ.

Vs. 3. *χρυσεοις*. Synæresis.—18. *οικεοιτο*. Ibid.

56. The expression *επει δρ'* is to be here substituted for *επειη*. See the remark on II. A. 156.

74. *ἀγκυλομητω*. Synæresis.

86. This verse does not at present afford an instance of the usage disallowed in the third negative proposition relative to the power of the ictus metricus; *η' δ' ἀνδρι' ικελη*. Probably the particle *ἀρα* should be inserted between *δ'* and *ἀνδρι*, thus,

*η' δ' ἀρα ἀνδρ' ικελη Τρωων κατεδυσαθ' ὄμιλον.*

111. χρῶσιν. Synæresis.—113. σάντα. Ibid.  
 135. It may be that the poet gave, *δαι μὲν ἄρα ζῶντας*, so far *δαι* to be pronounced as a monosyllable. See on Γ. 357.  
 196. For *εὐ* read by diæresis, *εὐ*. So likewise in vs. 206.  
 235. ἔσσετ' ἄργος. Elision of the diphthong *αι*.  
 265. Instead of *αὐ*, which coming immediately before 'Ἰδόμενος in them, violates a well-known prosodial rule, we should here read either *αὐτ'* or *αὐ β'*.  
 271. ἔσσετ', ἔπει. Elision of the diphthong *αι*.—278. φαυετ' ἰον. Elision of the diphthong, *αι*.  
 284. *και σφεας*. Synæresis. So also in vs. 337.  
 307. For *επειη* substitute *επει ἄρ'*.  
 310. The diphthong *εὐ* should be here also separated into two syllables by the figure diæresis.  
 341. This is the only verse in both the Homeric poems in which the final diphthong *οι* in *τοι* suffers elision; and surely it cannot be argued that its elision is here in any degree necessary or advantageous. Two probable emendations have been proposed; the former, *σφῶιν μενοι ἐπεικε*; the latter, *σφῶιν μεν β' ἐπεικε*.  
 412. To avoid prosodial inconsistency we must write,  
*Τεττα, σιωπη γ' ἦσο, ἐμφ δ' ἐπειθεο μυθη.*  
 456. Instead of *γενετὸ λαχη*, we should undoubtedly read *γενετο β' λαχη*.  
 473. It may appear to the pupil that the diphthong *υι* of *υῖον* in the expression Ἀρθέμῳ υῖον, is here shortened contrary to our first rule respecting the quantity of different syllables: but it is most likely that the word *υῖος* was originally uttered as a trisyllable *υῖος*, and thence contracted both into *υῖος* and *υῖος*. If this hypothesis be tenable, no prosodial difficulty can exist in the case of this or any similar line.  
 506. Without doubt the particle *β'* should be introduced between *μεγα* and *λαχου*.

## Book V. E.

- Vs. 7. For *τοιῶν οἱ πυρ* we should evidently substitute *τοιον ἐοι πυρ*.  
 11. Read *μαχης ἐν εἶδοτε*.—16. Τυδεΐδα. Synæresis.  
 24. In this line, as in vs. 7, *ἐοι* is to be substituted for *οἱ*.  
 33. The final diphthong of *μαρνασθαι* coalesces with the initial *ο* of *δουποτεροισι*, by the figure synalæpha per crasin.  
 53. For *ἄλλ' οὐ οἱ* read *ἄλλ' οὐ ἐοι*.—60. Ἀρμονιδεω. Synæresis.  
 71. On the theory of the pronouns we should here substitute *ποσει ἐφ* for *ποσει εὐ*, so for the final *ι* to be united in pronunciation to the initial *ε*. Instances of the coalescence of the vowels *ι* and *ε* may be seen in Od. Ξ. 94. P. 181. Ψ. 281.  
 86. δμῶλοι. Synæresis.—90. ἐριθηλεων. Ibid.  
 92. In all probability the particle *β'* should be inserted in this line between *αὐτου* and *ἐργα*; by which means the second rule on the subject of quantity will be preserved inviolate.  
 151. ἄλλα σφεας. Synæresis.  
 215. Instead of *φαινω ἐν πυρι*, which is contrary to rule, we must read either *φαινω γ' ἐν πυρι*, or *φαινω ἐνι πυρι*. The former seems to be the preferable emendation.  
 245. Read *τοῶν ἐν εἶδος*.—270. For *οἱ* substitute *ἐοι*.  
 302. The particle *β'* should be introduced between *σμερδαλεα* and *λαχων*.  
 343. It appears that the letter *β'* by elision for *βα*, has been omitted in two several places of this line; which is, in consequence, disgraced by two metrical errors. We should probably read,  
*Ἢ δε μεγα β' ἰαχουσα ἀπο β' ἐο καβαλεν υῖον.*  
 349. ἡ οὐχ ἄλις. Synalæpha per crasin.  
 358. In the common reading of this verse, the short final *α* of *πολλα* is made

long in these before a single consonant; an usage contrary to every principle of just prosody. The line seems to have been originally,

Παλλα γε λισσομένη, χρυσαμπικας ἦσαν ἱπποῦς.

371. Read *θηγατέρα ἔην*; so for the final *α* of the former word and the initial *ε* of the latter to coalesce by *synalœpha per crasin*. These vowels are united by *synœresis* in *Il. Ω. 769*.

387. *χαλκεῶν*. *Synœresis*.—425. *χρυσῆν*. *Ibid.* So also in vs. 427. *χρυσῆν*.

466. *ἡ εἶσεν*. *Synalœpha per crasin*.

487. This verse must be considered incorrect in two particulars; since both the dual number, *ἄλοττε*, is applied to more than two individuals, contrary to all grammatical accuracy; and the two short syllables—*νον α*—are used for a spondee, contrary to every idea of metrical consistency. The most probable emendation is,

*Μηπως, ὡς ἀψισι λινοῦ βα παναγροῦ ἄλοττε*.

634. *Αινεῖω*. *Synœresis*.—549. Read *μαχῆς ἐν εἶδοτε*.

576. As the last syllable of *Πυλαμνεα* is naturally short, it is most probable that the particle *β* originally stood between that word and *ἔλετην*.

612. The common reading of this line furnishes an instance of a diphthong improperly shortened in the middle of a word; *Ξελαγου υἱον, ὅς β' ἐν*. There can be little doubt that the expression of Homer was, *Ξελαγου υἱ, ὅς β'*, the syllable *υἱ* being employed by elision for *υἱα*.

666. The prosodial inaccuracy occurring in this verse, *μητρον ἔφερσαι*, can be easily and satisfactorily remedied by the insertion of *γ* between the words specified.

685. We should, in all probability, read here, *κεισθαι β', ἀλλ'*.

695. For *ὅς οἱ φίλος* substitute *ὅς ἐοι φίλος*.—704. *παῖς*. *Diœresis*.

724. *χρυσῆν*. *Synœresis*. In like manner we have in vs. 727. *χρυσῆοισι*.

818. *ἐφετμῶν*. *Synœresis*.

827. The edition of Heyne has here,

*Μητε σὺ γ' Ἄρηα τον δειδιθι, μητε τι' ἄλλον*

a lection objectionable on various grounds, and utterly inadmissible on account of the short quantity of the final *α* of *Ἄρηα*. The reading of Clarke and Barnes does not involve any metrical impropriety; but even this is inferior to the very elegant and forcible one of some other editions,

*Μητε σὺ γ' Ἄρεα τονδ' ἐτι δειδιθι, μητε τι' ἄλλον*.

899. The usual reading of this verse is opposed to our second regulation concerning the quantity of different syllables; inasmuch as the final diphthong *ει* in *ἔνωγει* remains long in these before *ἠρασθαι*. We shall, however, be relieved from all difficulty by adopting the lection of some other editions, *Παιον' ἔνωγει μιν ἠρασθαι*.

BOOK VI. Z.

Vs. 46. Read *ζῶγρει ἀρ', Ἄτρεος*.

62. Insert the particle *β*' between *ἄπο* and *ἔθεν*.

81. This verse, read as at present, furnishes us with an example of a short syllable used as a long one, when it does not receive the metrical accent; *ἐποικομενοι, πρὶν ἀν'*. On the theory of the particles we may safely introduce *γ*' after *πρὶν*, this emendation being directly supported by *Il. A. 98. Σ. 189, 190. X. 266*. and numerous other lines.

91. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ ἐοι*.

96. The particle *γ*' should be inserted between *ἀποσχη* and *Ἰλιου*.

130. The expression *Δρυαντος υἱος* is to be uttered as *Δρυᾶντος υἱός*. See the observation on *Δ. 473*.

150. Read by *diœresis*, *ὀφρ' ἐν εἶδης*.—157. For *αἶψα οἱ* read *αἶψα ἐοι*.

165. In this line we have the second and last instance in the Homeric poems of the elision of the diphthong *οι*; and it certainly appears that its elision in this line is far from being either necessary or expedient. Instead of *ὅς μ' ἔθελεν . . .*



ὄκθ' ἔβαλον, we may perhaps write *ὄκθ' ἔβαλε μοι . . . οὐκ ἔβαλον*; but the emendation of Bentley appears to be even preferable, viz.

'Ὅς μ' ἔβαλεν φιλοῦσι μεγέμασι οὐκ ἔβαλον.

192. Read *θυγατέρα ἔην*.—220. *χρυσῶν*. Synæresis.

264. For *μη μοι ὄνον* substitute *μη μοι ὄνω*.—277. See on vs. 96.

320. *χρυσῶς*. Synæresis.

362. The *s* in *Τρῶες*' is here improperly repeated, the syllable not receiving the metrical accent. There is no reason why we should not write *Τρῶεσσ', οἱ μὲν*.

378. The *η* preceding *εἰνατέρων* should be changed to *ή*'.

381. For *αὐ* substitute *αὐτ'*.—438. Read *θεοπροπιῶν ἐν εἰδῶς*.

458. *ἐπικεῖσετ' ἀναγκη*. Elision of the diphthong *αι*.

478. Insert *β'* for *βα* after *καὶ*. These two words, as before observed, are very frequently found associated.

516. *στρεφεσθαι ἐκ*. Synalæpha per crasin.

#### BOOK VII. H.

Vs. 30. *μαχησονται εἰσσε*. Synalæpha per crasin.

47. In this line, as in some preceding, the word *υἷε* is to be pronounced *ἕε*. See the remark on Δ. 473.

142. The present lection of this verse has been already censured on account of the extravagance of the prosody, *ὄντι κρατεῖ γε*. We can replace with facility and a tolerable degree of certainty,

Τὸν Ληκυόργος ἐπέφνε δολφ, ὄντι βα κρατεῖ γε.

159. *ὄμων*. Synæresis.—237. Read *ἔγων ἐν οἶδα*.

251. See the observation on Γ. 357.—394. *ἠρωγῶν*. Synæresis.

410. *γγυετ' ἐπει*. Elision of the diphthong *αι*.

449. Consult the remark on A. 368.

#### BOOK VIII. Θ.

Vs. 16. *ἄιδω*. Synæresis.—42. *χρυσῶσιν*. Ibid.

140. *ἔπειτ' ἄλλη* must be here understood as *ἔπειτα ἄλλη*, and furnishes an instance of synalæpha per crasin.

144. Read as before, *ἐπει δρ' πολυ*.

190. For *ὄσπερ οἱ* substitute *ὄσπερ εἰο*.

209. In the present reading of this line, the final vowel of *Ἥρη* is improperly made long in *thesi* before *ἄπτοες*. We should, in all probability, insert the particle *ἀρ'* between the words.

211. *ἡμεᾶς τοὺς*. Synæresis. The latter part of this verse should be *ἐπει δρ' πολυ φεργατος ἐστιν*.

217. *κηλεφ*. Synæresis.—233. *στησεσθαι ἐν*. Synalæpha per crasin.

321. Read *σμερδαλεα β' ἰαχων*.

331. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ εἰο*.

400. The final diphthong of *ἐρχεσθαι* coalesces with *ὄ* by the figure synalæpha per crasin.

436. *χρυσῶσιν*. Synæresis.

446. In this verse, as in A. 446., *ἔσιν* is to be substituted for *ἦσιν*.

481. *τερπονται οὐτ'*. Synalæpha per crasin.—493. *χρυσῶς*. Synæresis.

505. Insert *β'* between *καὶ* and *ἰφια*. So likewise in vs. 545.

514. For *ἡ ἐγχεῖ* read *ή' ἐγχεῖ*.

540. *τιετ' Ἀθηναη*. Elision of the diphthong *αι*.

#### BOOK IX. Ι.

Vs. 5. This line contains a notable instance of the power of the ictus metricus, and of the figure synæresis. In pronouncing the word *Βορέης*, the last two syllables were contracted into one, and the first lengthened relatively by the metrical accent.

75. *χρεω παντας*. Synæresis.—131. For *μεν οι* substitute *μεν οι*.  
 166. *Πηληϊάδεω*. Synæresis.—228. *δαινοσθαι ἀλλ'*. Synalæpha per crasin.  
 235. *σχησθεσθαι ἀλλ'*. Synalæpha per crasin.—330. *πασεων*. Synæresis.  
 339. In all probability the particle *β'* should be inserted between *η* and *οδχ*; by which means the line will be fully restored to prosodial accuracy.  
 345. Read *εὐ* for *εὐ*, by diæresis.—377. For *ἐκ γαρ οι* substitute *ἐκ γαρ οι*.  
 397. *ποιησῶμ' ἀκοιτων*. Elision of the diphthong *αι*.  
 403. Without doubt the particle *γ'* should be here read after *πρω*, as it is in vs. 387. preceding. See on Z. 81.  
 408. This line furnishes us with a most singular instance of a long vowel improperly shortened before a vowel in the middle of a word; *οὔτε λήϊστη*. There can be little question respecting the propriety of erasing the *τε* in *οὔτε*; by which erasure the expression will be rendered both correct and forcible.  
 440. The present reading of this verse is depraved by two metrical inaccuracies; viz. by the final vowel of *οὔτω* continuing long in thesi before *εἶδοθ'*, and by the penult of *δμοίου*, naturally short, occupying the place of a long syllable. We should most probably read, on the theory of the particles,

*Νηπιον, οὔτω ἐρ' εἶδοθ' δμοίου ἐρ' πολεμιο.*

The repetition of *ἀρα* is fully justified by II. Ψ. 125. Ω. 337. Od. Γ. 430.

441. *ἀγορεων*. Synæresis.—445. *λειπεσθαι, οὐδ'*. Synalæpha per crasin.  
 485. Insert *β'* between *και* and *οἶνον*.  
 533. *η οὐκ ἐνοησεν*. Synalæpha per crasin.  
 540. *πολλων*. Synæresis.—554. *ἴδω θ'*. Ibid.—562. *ἀρεων*. Ibid.  
 587. For *και οι* substitute either *και οι* or *και β' οι*.  
 604. *χρεω*, and in vs. 666. *χρῶσαισι*. Synæresis.  
 669. In this verse we have *μ'* for *μοι*, the diphthong coalescing with the succeeding vowel *ω*, agreeably to the figure synalæpha per crasin.  
 706. Some editions have in this line *παντες ἐπηνεσαν βασιλῆες*, contrary to the principles of Homer's versification and prosody. Others, and among them that of Heyne, properly read *ἐπηνησαν* for *ἐπηνεσαν*.

#### BOOK X. K.

- Vs. 43. *χρεω βουλης*. Synæresis.—95. *στηθεων*. Ibid.  
 108. *ἐφομ' ἔγω*. Elision of the diphthong *αι*.  
 129. For *οὔτις οι* substitute *οὔτις οι*.—140. *σφειας προς*. Synæresis.  
 213. Here also we must write *και β' οι* or *και οι*, instead of *και οι*.  
 238. The diphthong *οι* in *αἶδοι* cannot be consistently used as the last syllable of a spondee before the word *εἰκων*. Most probably we should read *αἶδοι ἐρ' εἰκων*; phraseology quite Homeric.  
 344. *ἀλλ' ἐωμεν*. Synæresis.  
 376. The Homeric lection may have been  
*Χλωρος ὑπο βα θεους' τω δ' ἀσθμαιοντε κιχητην.*  
 465. Read *ἀπο β' ἔθεν*.  
 505. In order to preserve metrical propriety, we must in this line insert *γ'* after *βυμου*, and change *η* into *ή'*.  
 507. Without doubt we should here write,  
*Ἔως ὄγε ταυθ' ὄρμαινε κατα φρενα, τοφρα δ' ἄθηνη.*  
 See the observation on A. 193.  
 544. *μοι ω*. Synalæpha per crasin. See on I. 669.  
 557. Read, as in previous similar cases, *επει ἐρ' πολυ*.  
 566. *Τυδείδεω*. Synæresis.

#### BOOK XI. Λ.

- Vs. 31. *χρῶσαισιν*. Ibid.  
 36. The last syllable of *βλοσυρωπις*, being in itself short, cannot be properly put for a long one in thesi before *ἐστεφανωτο*. Respecting the prosody of this line,

Clarke observes, "Non sine magno artificio, producta hic, etiam extra casum, syllaba brevi, versus ipse videtur quasi *diriguisse*:" his remark, however, must be considered a bare imaginary assertion, without foundation, and without support. In all probability we should read,

Τρ δ' ἔτι μὲν Γοργῶ βλοσυράς γ' ἑστεφανώτο

a lection the most expressive, and perfectly consistent with Homer's general phraseology.

128. ἐκ γὰρ σφῆας. Synæresis.

131. In this line, as in Z. 46. we should insert the particle ἀρ' between ζῆγρᾱ and Ἄτρεος.

138. δὴ Ἀντιμαχοῖο. Synalæpha per crasin.

162. The present reading of this verse furnishes us with an instance of the *s* of the dative plural of the third declension, doubled in thesi: κείατο, γυπέσσω κωλι. It is most likely that the Mæonian bard wrote,

Κείατο, γυπέσω ἀρ' κωλυ φίλτεροι, ἢ ἄλοχοισιν.

180. Ἀτρείδω ὄπο. Synæresis.

200. The word *vie* must be here enunciated *vie*. See on Δ. 473.

226. For *θυγατέρᾱ ἦν* we must substitute *θυγατέρα ἔην*; so for the final *a* to coalesce with the initial *ε*.

272. If the present reading of this line be correct, it affords an example of the elision of the diphthong *αι*: ἄς ὄξει ὄδυναι. It may be, however, that a slight inaccuracy has occurred in the collocation of the words, the original lection being, ὄξει ἄς ὄδυναι.

282. δε στήθεα. Synæresis.—295. Read βροτολογῶ ἀρ' ἴσος.

318. ἤμεων. Synæresis.—330. Substitute οὐδέ ἔους for οὐδέ οὐς, as in B. 832.

348. στέσωμεν. Synæresis.—380. βεβληται οὐδ'. Synalæpha per crasin.

386. δὴ ἀντιβιον. Synalæpha per crasin.—411. Read ἔως θυε ταυθ'.

435. See the remark on Γ. 357.

444. The first *s* in ἔσεσθαι is here doubled in thesi, in opposition to the principle that nothing but the ictus metricus is capable of relatively lengthening a syllable properly short. We should properly write,

Ἥματι τῆδε γ' ἔσεσθαι ἔμφ' ὄπο δουρι δαμάρτα.

536. The word ὄπλεων may have been pronounced either ὄπλεῶν or ὄπλεων.

589. φευξέσθαι ἐκ. Synalæpha per crasin.

605. In this verse, as it now stands, we are furnished with an instance of the final syllable *ew*, formed by synæresis, improperly shortened before a word beginning with a vowel; *τι δε σε χρέω ἔμειο*. We may, perhaps, correct with safety *τι δε χρεω σε γ' ἔμειο*; an emendation readily derived from a simple transposition of words, and supported, in a measure, by the reading of K. 43.

608. In most editions the verb *οίω* is here, and in similar passages, written as a trisyllable *οῖω*; so for the second syllable to be considered short. But as it often occurs with the *i* long, it is better to consider it here a dissyllable, as it is evidently in vs. 762. and Il. O. 298. φ. 533.

614. The question whether the word *προσω* can or cannot be properly used for *προσω*, the first syllable being unaccented, has been agitated in the remarks on A. 343. Γ. 109. If it cannot, as is most likely, the present lection of this line is partially corrupt, and we must read,

Ἴπποι γὰρ με παρηΐξαν, προσω ἀρ' μεμναιαι.

617. Νηληϊάδεω. Synæresis.

656. It may be, as Dr. Maltby observes, that *βελεσιν βεβληται*, not *βελεσσαι βεβληται*, was here given by Homer.

787. For ἄλλ' εὐ οἱ substitute ἄλλ' εὐ ἔοι.

791. For εἰ κεν οἱ substitute εἰ κεν ἔοι.

ἩΡΟΔΟΤΟΥ, &c. *HERODOTI HALICARNASSEI HISTORIARUM Libri IX. Codicem Sanctrofti Manuscriptum denuo contulit, necnon reliquam lectionis varietatem commodius digessit* THOMAS GAISFORD, A.M., Gr. Ling. Prof. Reg. Tom. 1, 2. 1824. Oxford.

*Adnotationes Wesselingii, Valckenarii, Larcheri, Schweighæuseri, aliorumque in Herodoti Historiarum Libros IX. edidit* THOMAS GAISFORD, &c. Tom. 1, 2. 1826. Oxford.

[Translated from the 'Jena Literary Gazette.']

“MR. GAISFORD has endeavored, with such praiseworthy industry, to illustrate the history and to emend the text of Herodotus, that we must consider his edition as a very meritorious work. In the explanatory part, indeed, Mr. Gaisford, as he himself states in his preface, has added little, and in that little we have found nothing worthy of remark; but in the selection and compression of the notes of former commentators, he has every where shown the greatest diligence and judgment. On the well-known labors of Wesseling and Valckenaer, it is not however our intention to dwell; and we shall proceed to examine how far the text has been improved by the revision of the new editor. “Quod (says Mr. G. in his preface) ad emendationem contextus spectat, per insignem benevolentiam Magistri et Sociorum collegii Emmanuelis apud Cantabrigienses codicem manuscriptum Sanctroftianum, qui a Galeo primum, deinde ab Askevio Wesselingii in gratiam collatus est, (a posteriori quidem diligentius, sed a neutro tamen satis accurate) apud me habere, summaque animi oculorumque intentione versare licuit. Inde factum est, ut non modo errata quædam corrigere, sed ut lectiones haud paucas hactenus omissas cum publico communicare potuerim. Plura de hoc codice edisserere nihil attinet. Licet enim permulta nunc protulerim, quorum indicio ejus indoles certius quam antea innotescat, satis tamen correcte de ejus præstantia judicasse mihi videntur viri eruditi. Atque istius quidem codicis ope, una cum lectionibus aliorum codicum plus minusve diligenter excerptis, verba auctoris aliqua saltem ex parte ad veriolem scripturam revocare conatus sum. Sic, exempli gratia, dedi plerumque non *μή μὴν*, sed *μία, μίαν*, non

μοίρη μοίρη, sed μοῖρα μοῖραν. Conf. Schweighæuseri *Lexicon* in vv. εἰς, μηδεις, μοῖρα. In talibus autem analogiam sequi non placuit, nisi librorum veterum auctoritas accederet, in quorum consensu retinui μοίρη 1. 204. Similiter rem gessi in vv. πολ-  
λακλάσιος VII. 160. cf. VIII. 10. III. 195. IV. 50. V. 45. πενταπλήσιος VI. 13. διπλήσιος VI. 57. et alibi. In genitivis pluralibus pronominum οὗτος, αὐτός, terminationem *ων* codices scripti, secus atque in edd. factum est, perraro exhibent nisi in fœminino genere. Recte igitur, ut opiuor, et analogiæ convenienter communem formam in masculinis et neutris plerumque reposui. Utrum autem in reliquis obliquis casibus eorundem pronominum ante ultimam syllabam ε inseruerit Herodotus, propter exemplorum penuriam dubitare liceat. In Hippocrateis quidem libris singulis fere paginis legitur αὐτέου, αὐτέω, αὐτέοις, αὐτέους; τουτέου, τουτέω, τουτέοις, τουτέους; sed in Herodoto istius formæ perpauca hodie comparent vestigia. Habent edd. αὐτέω 1. 133. 6. ubi Athenæus tamen citat αὐτῶ. Silent collatores omnium manuscriptorum, locus in Sanctofriano non exstat. In III. 26. tres codd. optimi αὐτέοις, ubi S. αὐτοῖσι cum vulg. Similiter αὐτέους VII. 8. 11. τουτέοις VII. 104. quæ solius est Stobæi lectio VII. 39. 2. Plura hujus generis non observavi."

"In VII. 8. 11. however, Mr. G. has been guilty of an inconsistency. For while in III. 26. he has received αὐτέοις on the authority of three Mss. M. P. F., in VII. 8. 11. he has retained the common reading, although three Mss. M. P. K. have αὐτέους. "Neque in verbo χρᾶσθαι (continues Mr. G.) ejusque derivatis innovare quidquam ausus sum nisi præeuntibus Mss., utcunque formarum χρέσθαι, χρεόμενος, etc. argumentorum vi defendi posset ratio. Sed in v. θῶμα, (sic) θῶμα, (sic) vel θῶμα scribendo paulo inconstantius versatus sum. Equidem posteriorem formam libenter reponerem, sicubi eam vel unus codex probæ notæ exhibeat. Quætionem de ν finali ante vocalem inceptivam rejicienda vel inserenda, (sic) ut et de ζ in vv. οὗτως, μέχρις, ἄχρις, hodie non attingam. Hoc tantum monebo, in S., quem unum e codd. Mss. mihi tractare contigit, ν quidem fere semper, ζ vero frequentissime servari." Mr. Gaisford has omitted to mention, that with the authority of the Mss. he has generally written εἶχον for ἔχον, &c., ἦσαν for ἔσαν (which Schweighæuser also approves in his *Lexicon* in εἶναι), εἶπειν for εἶπαι, βασιλέος for βασιλῆος, βασιλέες for βασιλῆες, &c. The editor's improvements, however, do not consist merely in the adoption of these forms, but of many new readings also. In order to prove this, and to show in how many places Mr. G.,

either with other critics, or on his own judgment, has received a better reading than Schweighæuser, we will cite the places in which he differs from that editor.

“L. 7. *Μυρσίλον* S. F. a. the *iota* is short. See Alcæus ap. Athen. x. p. 430 C. *Μυρσίλον* Schw. c. 9. *πειρώμενον λόγον* S. *πειρώμενος λέγω λόγον* Schw. which seems to be a gloss. c. 33. *ταῦτα λέγων τῷ Κροίσῳ*. Thus the best and the greater number of the Mss. *ταῦτα λέγοντι Κροίσῳ* Schw. Ibid. *ἀμαθῆς* S. and Valla, *ἀμαθία* Schw. c. 70. *ἦγον* M. F. a. c. Cf. 111. 47. *ἄγον* Schw. c. 78. *ἐς τῶν ἐξηγητέων* M. F. a. b. c. Gronov. Schw. approves of this himself, but has *ἐς τοὺς ἐξηγητάς*. c. 86. *οὐδέν τι μᾶλλον*, according to the idiom. cf. IV. 118. *οὐδέν τε μᾶλλον* Schw. c. 88. *παρέοντι χρή* S. b. d. Ald. *παρέοντι χρόνῳ* Schw. c. 93. *συνοικήσασι* K. F. c. Werfer. *συνοικήσουσι* Schw. The syntax requires *συνοικήσασι*. c. 108. *μηδαμῶς* M. K. F. *μηδαμᾶ* Schw. c. 114. *διαλαβεῖν* S. M. F. Parisini. *διαλαβείν* Schw. As the copyists have evidently endeavored, as much as possible, to introduce Ionic forms in Herodotus, a common form, when confirmed by good Mss., is clearly to be preferred. c. 117. *γενόμενος* F. a. b. c. d. S. K. P. *γενόμενος* Schw. c. 119. *προστάντες*. Schw. has incorrectly *προσστάντες*; for it is not the bystanders, *προσ-στάντες*, who ordered Harpagus to uncover the vessel, but those who had the management of the business, *προ-στάντες*, for which Herodotus elsewhere says *τοῖσι ταῦτα πρήσσουσι* 111. 29. or *τοῖσι προσκίετο* VII. 34. and 36. c. 146. *ὡς γέ τι* M. K. *ὡς γε ἔτι* Schw. c. 209. *ταῦτα ἀτρεκέως* K. S. F. *ἀτρεκέως ταῦτα* Schw. c. 210. *ἀμείβεται οἱ δὴ ὦν* F. *ἀμείβεται δὴ ὦν* Schw.—In this book we should have preferred the following readings to those adopted by the editor. c. 19. *ἀνορθώσουσι* Ald. S. b. d. e. for *ἀνορθώσωσι*. Comp. I. 82. 159. 197, 198. 111. 109. v. 106. c. 68. *τὴν σφῦραν* for *τὴν σφύραν*. See Aristoph. Pac. 566. Cratinus ap. Hephæst. p. 6. c. 91. *ὁλός τε* S. V. Schæfer, as agreeing better with the usage of Herodotus than *αἰόν τε*. c. 115. *ὄδε τοι* F. a. c. cf. c. 111. for *ὄδέ τοι*.

“In the second book Mr. G. has received the following readings: c. 7. *ἄνυδρος*, thus all the Mss. *ἐνυδρος* Schw. from a very unfortunate conjecture. ib. *τῶν ὀδῶν* S. F. a. Cf. 111. 126. IV. 131. *τῶν οὐδῶν* Schw. c. 8. *τεταμῆνον* Ald. b. which is the only correct form. *τεταμῆνον* Schw. c. 11. *στεινὸς* F. a. *στενὸς* Schw. c. 14. *θέλοι* M. K. F. a. *ἐθελήσει* Schw. c. 22. *τῶν χωρέων* F., a better reading than *τῶν χωρίων* Schw. c. 29. *ἕξεις ἐς πόλιν μεγάλην* Longinus, M. K. S. a. c. *ἕξεις ἐς π. μ.* Schw. c. 30. *πρὸς Ἀραβίων τε καὶ* Ald. c. S. *πρὸς Ἀραβίων καὶ* Schw. c. 67. *τάς δὲ ἴβις ἐς Ἐρμῖω πόλιν* P. M. K. F. *τάς δὲ ἴβις, εὐσας ἰράς, ἐς Ἐ. π.* Schw. c. 68. *τρεχίλος* S. See Aristoph. Acham.

876. τροχίλος Schw. c. 117. δηλοί, thus almost all the Mss. δῆλον Schw. c. 121. ὡς τοῦ βασιλέως τὴν θυγατέρα M. P. V. S. K. Wess. ἐς τοῦ βασιλῆος τὴν θ. Schw. c. 124. ταύτη δὲ δὴ F. a. ταύτης δὲ δὴ Schw. after an emendation of Reiz, which is not necessary, as the dative is used in what follows, τῇ δὲ πυραμίδι αὐτῇ. c. 147. ἐκέχρητο S. F. V. c. 151. ἐκέχρητο S. V. ἐκεχρήσω Schw. in both places. c. 152. ἐκ νόμου τοῦ Σαίττω F. a. S. Ald. ἐκ νόμου Σαίττω Schw. c. 156. ἴδον S. V. F. εἶδον Schw. c. 158. μή σαισι M. K. P. V. F. S. μή σφι Schw. c. 169. χειρὸς S. V. F. cf. c. 30. χειρὸς Schw. c. 172. ἐναπενζίατο S. ἐναπονζίατο Schw.

“ In this book we would read in c. 10. τὰς ἡμισείας for τὰς ἡμισείας. c. 19. τούτων ὧν περὶ οὐδενὸς for τ. ὧν περὶ οὐδενός. c. 99. ἀποξηρᾶναι for ἀποξηράναι. c. 129. τὸ μούνον οἱ εἶναι S. V. Schæfer, for τὴν μούνον οἱ εἶναι. c. 139. τέλος δὲ, τῆς ἀπαλλαγῆς for τέλος δὲ τῆς ἀπαλλαγῆς.

“ In the third book the editor has ἴδον from S. V. twice in c. 12. and once in 13. for εἶδον. c. 14. ὡς ἴδε S. ὡς εἶδε Schw. c. 25. αὐτοῦ ταύτη S. cf. I. 214. IV. 135. IV. 80. V. 112. VII. 42. 228. αὐτοῦ Schw. c. 32. ἡ θριδαξ ἡ δασεῖα Ald. M. F. a. f. ἡ θρ. ἡ δ. εἴσα Schw. Ib. Ἐλληνες μὲν λέγουσι M. P. K. F. a. S. Ἐλληνες μὲν γὰρ λέγουσι Schw. c. 88. πολὺ τι F. S. πούλυ τι Schw. c. 48. ἐγένετο S. P. K. F. a. ἐγένετο Schw. c. 72. διαδεικνύσθω V. S. δεικνύσθω Schw. c. 85. ἐγγρίπτων S. b. c. ἐγγρίπτων Schw. c. 85. τὸν ἵππον V. S. K. P. f. d. τὴν ἵππον Schw. c. 89. ἄλλοισι ἄλλα τὰ ἐκαστέρω ἐθένα νέμων S. ἄλλοισι ἄλλα ἐθένα τὰ ἐκαστέρω νέμων Schw. c. 120. ἐν ἀνδρῶν S. P. V. K. F. b. c. d. and probably M. ἐν ἀνδρὸς Schw. c. 124. αὐτὸς ἀπιέναι S. V. αὐτὸς ἀπ. Schw. which however he himself disapproves of. c. 137. καὶ κῶς ταῦτα S. V. κῶς ταῦτα Schw. c. 137. ἦγοντο V. S. M. K. P. ἄγοντο Schw. c. 147. ὁμοίως κτείνειν S. F. d. and most other Mss. ὁμ. κτενεῖν Schw. c. 153. ἦδη ἡ Βαβυλῶν S. ἡ Βαβυλων Schw. We were surprised that in this book, c. 71. Mr. Gaisford has received ἀλλά σφραῖς with the other editors, which makes no sense, instead of reading ἀλλὰ σφραῖα with S. In c. 121. we should probably read καταλογέοντα for κατηλογέοντα.

“ The fourth book has also received many improvements. c. 21. βορῆν ἄνεμον S. βορέην ἄνεμον Schw. βαθύγεος S. F. agreeably to the Ionic dialect: βαθύγεως Schw. c. 28. ἀρχὴν S. F. V. K. cf. c. 29. τὴν ἀρχὴν Schw. c. 33. θυούσας V. S. Ald. A. B. Reiz. Schæfer. ἐχούσας Schw. c. 53. ἐν δὲ, τὸ ἰδὸν S. V. cf. I. 74, 184, 185. II. 43. III. 15. ἐν δὲ αὐτῷ ἰδὸν Schw. c. 69. ἐμποδίσαντες F. P. S. V. a. c. cf. c. 60. ἐμπεδίσαντες Schw. c. 81. τοῦτον εἰδέναι Gaisf. τοῦτον βουλόμενον εἰδέναι Schw. from a conjecture of Reiz's. ib. κελεύειν μιν, thus all the Mss. κελεύ-

ειν μεν Schw. from his own conjecture. c. 93. ἀνδρείοτατοι S; and other Mss. καὶ γενναϊότατοι Schw. c. 106. γλῶσσαν δὲ ἰδίην, thus all the Mss. γλ. δὲ ἰδ. ἔχουσι Schw. from a conjecture of Reiz's. c. 116. αἰδοπόρεον S. Vulg. cf. c. 110. ὄδοιπόρεον Schw. c. 119. οὐ πεισόμεθα, thus almost all the Mss. Schw. has edited οὐ παυσόμεθα, from his own conjecture, which leaves the difficulty of the passage as before. c. 149. ταῦτὸ τοῦτο the Mss. ταῦτὸ τοῦτο συνέβη Schw. after a conjecture of Reiske's. c. 183. σαύρας S. V. Eustath. ad Dionys. 180. cf. 192. σαύρους Schw. In c. 76. μή τοί γε should in our opinion have been received for μή τί γε. [See Hermann ad Viger. No. 266.]

"In the fifth book, c. 31. αἰρεθῆναι F. K. P. S. V. a. d. χειρωθῆναι Schw. c. 83. ἐκομίσαντό τε καὶ ἰδρύσαντο Ald. Gaisf. ἐκομίσαντο καὶ ἰδ. F. K. M. P. cf. 85. ἐκόμισάν τε καὶ ἰ. Schw. c. 86. οὐ μὴ νῆϊ F. S. a. οὐ νῆϊ μὴ Schw. c. 89. ἤκουσαν F. K. M. P. S. ἄκουσαν Schw. c. 92. (ε') κλειτοῖο Κορίνθου F. K. P. b. Dio Chrysost. p. 486 A. cf. vii. 228. κλεινοῖο K. Schw. c. 94. ἐπὶ χρόνον συχῶν F. K. P. S. a. χρόνον ἐπὶ συχῶν Schw. c. 103. τὸν πρὸς βασιλεία F. S. and probably P. V. τὸν πρὸς τὸν β. Schw. In the sixth book, c. 13. ὑπερβαλοῖατο τὸν Δαρείου the Mss. ὑπ. τοῦ Δαρείου Schw. after Valckenaer and Reiske, unnecessarily. c. 37. πάντων δενδρέων F. S. δενδρέων πάντων Schw. c. 40. ἔφευγε S. V. ἐκφεύγει Schw. c. 84. ἐκ τε τόσου F. K. P. a. cf. v. 88. ἐκ τε τοῦ Schw. c. 86. τὴν παραθήκην S. P. V. Cf. Porson. Advers. p. 298. Lobeck. Phrynich. p. 313. τὴν παρακαταθήκην Schw. Also in c. 86. 2 and 4. In the seventh book, c. 22. μάλιστα ἐς τὸν Ἄθων, thus all the Mss. μάλιστα τὰ ἐς τὸν Ἄθων Schw. from his own conjecture. c. 111. χιόνι F. K. M. P. S. V. a. b. νιφάσι Schw. c. 154. ὃς ἦν δορυφόρος, thus all the Mss. and editions. Schw. has with Reiske expunged ὃς, without, as it appears to us, sufficient reason. c. 170. θεοῦ σφε ἐποτρύναντος F. S. b. Stéph., Schæfer, and Schw. himself, in his Lexicon; but his text has σφι. c. 220. Ἡρακλέους F. Ἡρακλέος Schw. ὄνομαστοί F. S. ὄνομαστοί Schw. In the eighth book, c. 100. ποίειε, thus all the Mss. except S. which has ποίειεν. Schw. after Schæf. and Borh. ποίειεν. cf. i. 89. 111. 35. 134, 135. iv. 126. v. 24. 67. c. 118. ἦν μὴ S. as Werfer had conjectured in the Act. Monac. vol. i. p. 100. εἰ μὴ Schw. which particle is here inadmissible. c. 120. τὰ δὲ Ἄβδηρα Ἰδρυται πρὸς τοῦ Ἑλλησπόντου μάλλον F. K. P. S. V. a. b. d. πρὸς τοῦ Ἑλλησπόντου δὲ μάλλον τὰ Ἄβ. ἰδρ. Schw. c. 142. τούτων πάντων Gaisf. τούτων πάντων S. V. τούτων ἀπάντων alii: τούτων ἀπαντώντων Schw. from an unnecessary conjecture of Schæfer. In the ninth book, c. 14. ἰβουλεύτο, θέλαν, thus the best and the larger



number of the Mss. ἰβουλεύετο Schw. c. 106. οὐδὲ Πελοποννησί-  
οισι, thus all the Mss. οὐδὲ Πελοποννησίους Schw. from his own  
conjecture. c. 108. ἦρα Vulg. et S. in fine cap. ἦρα Schw. c.  
116. ἦν F. K. S. V. ἦν Schw. c. 120. σανίδα, thus all the  
Mss. πρὸς σανίδα Schw. from his own conjecture, quite unneces-  
sarily.

“The following readings appear to us preferable to those  
received by Mr. G. Book v. c. 89. καταστρέψασθαι (S. Steph.  
and the modern editions. Cf. i. 24. 53. 89. ii. 162. iv. 136.  
viii. 60. 3. Buttmann. ad Crit. 14. Heindorf. ad Euthyd. 18.  
Matth. Gr. Gram. § 506. 2.) for καταστρέψεσθαι. In vi. 50.  
καταχαλκοῦ (F. a.) for καταχάλκου. The context requires the  
middle voice. In vii. 16. 1. τὴν σφαλερωτάτην K. S. V. and  
marg. Steph. (approved by Wesseling in the notes. Cf. ii. 35.  
iii. 119. ix. 27.) for τὴν σφαλερωτέραν. c. 38. χρήσας (Mss. S.  
χρήσας. The iota subscriptum must be added as in i. 152.  
iv. 83. v. 65. vii. 53. ix. 110.) for χρήσαις, which does not  
make sense. c. 141. τοῦ κεχρημένου (S. cf. ii. 147. 151. iii.  
64. iv. 164. vii. 220.) for κεχρησμένου. In viii. 15. κρατή-  
σουσι (a. Compare in the same Mss. παρήσουσι. i. 8, 9. iii. 36.  
135. several times: v. 109. vii. 18. ix. 91.) for κρατήσασσι.  
c. 76. κατεῖχον (F. K. P. S. V.) for κάτεχον. c. 113. ἀναρίη  
(A. F. K. M. P.) for ἀναρίην. c. 140. 1. βούλεσθε (F. S.) which  
the syntax requires for βούλησθε. c. 144. εἰ μὴ καὶ πρότερον (S.)  
for εἰ μὴ πρότερον. In ix. 2. καταστρέφεται (so at least we  
would read, cf. i. 8, 9. iii. 36. 135. v. 109. vii. 181. ix.  
91.) for καταστρέψηται. c. 33. δεινὰ ἐποίησαν τε καὶ (F. b. c.  
edd. vet. Cf. iii. 14. v. 41. vii. 1.) for δεινὰ ἐποίησαν τε καὶ.  
The former, indeed, is not so common, but should for that very  
reason be preferred. Schw. in his note to this passage is also of  
our opinion. c. 70. ἐνενήκοντα (see Etym. M. p. 308. 52.) for  
ἐννεήκοντα. c. 76. εἰς (S. V. Schæfer, Borheck. cf. 111.) for εἰ,  
which belongs rather to the Attic dialect. c. 103. ἡδυνάετο (S. V.  
cf. i. 10. iv. 110. ix. 70.) for ἔδυνάετο. c. 111. μεγάλα μὲν  
ποιεῦμαι (F. a. see Schw. note) for μέγα μὲν ποιεῦμαι.

“So much for the critical labors of Mr. Gaisford. At the  
same time we were surprised that he has only once attempted  
to restore the right reading by conjecture; viz. in iv. 119. where  
for οὐ πεισόμεθα he proposes οὐκ ὑψησόμεθα. We regret his  
omissions in this department; as we are convinced that a man  
like Mr. G., distinguished for his learning and acuteness, could  
have either himself emended many passages in Herodotus which  
are evidently corrupt, or at least pointed out the way to others.  
This, however, not having been done, we venture to propose

the following corrections:—V. 23. *ἄτε δὲ τειχέοντος ἤδη Ἰστιαίου τοῦ Μιλησίου τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν δωρεῆν φυλακῆς τῆς σχεδῆς.* This passage we would read thus, *ἄτε δὲ τειχέοντος ἤδη Ἰστιαίου τοῦ Μιλησίου Μύρκιον, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν, δωρεῆν φυλακῆς τῆς σχεδῆς.* VII. 16. 3. *οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσει, τοῦτο ἤδη μαθητέον ἐστὶ.* We propose *οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσει* (Wess. divides the sentence thus) *τοῦτο δὲ ἤδη μαθητέον ἐστὶ* (*ἐστὶ* from several Mss.). In the preceding words *εἰ δὲ ἐμὰ μὲν ἐν οὐδενὶ λόγῳ ποιήσεται, οὐδὲ ἀξιώσει ἐπιφανῆναι &c.* for *οὐδὲ* we would write *οὐ δέ.* c. 140. *κακοῖς δ' ἐπικιδνατε θυμόν:* perhaps *κακοῖς δ' ἐπικίρνατε θυμόν.* c. 154. *κῶς ἦν δορυφόρος Ἰπποκράτεος* for *ὃς ἦν δορυφόρος Ἰπποκράτεος.* VIII. 77. *δοκεῦντ' ἀν' ἅπαντα πθέσθ' (πιθέσθαι in one Ms.) εὐ. for δοκεῦντ' ἀνὰ πάντα τίθεσθαι.* c. 77. *ἐς τοιαῦτα μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίην χρησῶν περὶ οὔτε αὐτὸς λέγειν τολμέω, οὔτε παρ' ἄλλων ἐνδέομαι, for ἐς τοιαῦτα μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι, ἀντιλογίης χρησῶν περὶ οὔτε αὐτὸς λέγειν τολμέω, οὔτε παρ' ἄλλων ἐνδέομαι.* c. 133. *τῶν ὁἶά τε ἦν σφε ἀποπειρήσασθαι, for τῶν ὁἶά τε ἦν σφι ἀποπειρήσασθαι.* IX. c. 11. *ἀπαλλάσσεσθαι καὶ οὕτω, for ἀπαλλάσσεσθαι καὶ αὐτοί.* c. 17. *συνεσέβαλον ἐς Ἀθήνας ὅσοι περ σφόδρα ἐμῆδιζον Ἑλλήνων τῶν ταύτη οἰκημένων. μούνοι δὲ Φωκέες οὐ συνεσέβαλον ἐμῆδιζον γὰρ δὴ καὶ οὗτοι, for συνεσέβαλον ἐς Ἀθήνας ὅσοι περ ἐμῆδιζον Ἑλλήνων τῶν ταύτη οἰκημένων. μούνοι δὲ Φωκέες οὐ συνεσέβαλον ἐμῆδιζον γὰρ δὴ σφόδρα καὶ οὗτοι.* c. 27. *ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ, λέγων, for ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ λέγειν.* c. 58. *ἐνεπεδεικνύατο, for ἐναπεδεικνύατο.* c. 91. *ὄντινα ὄρητο, for εἰ τινα ὄρητο.* cf. v. 50. c. 102. *ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι ἔτι περιήϊσαν, οὗτοι οἱ ἐπὶ τῶ ἐτέρῳ κέραϊ καὶ δὴ ἐμάχοντο, for ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι περιήϊσαν, οὗτοι οἱ ἐπὶ τῶ ἐτέρῳ κέρει ἔτι καὶ δὴ ἐμάχοντο.* Beneath the text are the various readings, in which we have sometimes not found all the Mss. enumerated. Thus in vi. 92. it is not stated that F. has ἦσαν: likewise in 123. 125. In vii. 65, 66, 67, 68. 81. 83. 89. 96. 172. 202. 204. (F. d.) 229. (P. K. S. V. F. f.) In viii. 1, 2. 5, 6. 10. 24. 37. 39. 46, 47. 69. 72. 86, 87. 93. 107. 110. 136, 137. In ix. 16. (F. f.) 22. 28, 29, 30. 32. 41. 49. 51. 53. 62. 70. 81. 85, 86. 102. 106. 108. Likewise in v. 50. *καταχαλκοῦ*, the reading of F. a. is not mentioned. It should also have been stated that in vii. 36. Schw. has on his own conjecture *τριηρέων* after *πεντηκοντέρων καί.*

“To the second vol. is added an Index *Reum et Personarum* ab Herodoto memoratarum, in which we have only missed *Timodemus Belbinita* viii. 125. n. At “*Archidice, nobilis mere-*

trix," for 135. read 11. 135. At "Mys Europæus," &c. there should be a reference to the note to VIII. 139.

"The fourth vol. contains, besides the notes, the *Λέξεις Ἡροδότου*, and an Index Vocum et Dictionum Græcarum, de quibus in adnotationibus Wesselingii et Valckenærii tractatur; also an Index Latinus in Notas; and lastly, an Index Veterum Scriptorum, qui in notis corriguntur et illustrantur."

To the above notice of Mr. GAISFORD'S edition of Herodotus, which is translated from the 'Jena Literary Gazette' for October 1828, No. 186, we will only add a few remarks on some points which appear to us worthy of observation.

Mr. G. has very properly begun to wage war with the Ionisms of the grammarians, of which the text of Herodotus contains so ample and curious a collection. In many places he has restored *μία, τούτοις, αὐτοῖς*, &c. for *μή, αὐτεῖς, τουτέως*, &c. : forms which we are convinced never existed in any real spoken dialect of Greece. The grammarians observed that Herodotus said *Ἀθηναίων, ποιέειν, πῆγμα*, &c. for the common *Ἀθηῶν, ποιῶν, πᾶγμα*, &c. On this induction they rashly generalized; and with a total contempt of all analogy, thought that it was Ionic to say *μή, τουτέως, ἀρδέσκει* (II. 13.) *οὐδαμέας* (IV. 114.) *χιλιαδέων* (VII. 28.), with other similar barbarisms; which have about the same resemblance to Greek as Fourmont's Hebrew variations, *Ἀρισετανδερ, Σικολας*, for *Ἀρίστανδρος, Σκύλλας*, &c. In like manner they found that the early writers said *Ἰπποκράτεια, Κλεισθένεια*, for *Ἰπποκράτην, Κλεισθένην*. Such a discovery, however, was not to be passed over without turning it to some account; and therefore they argued, as *Κλεισθένεια* is to *Κλεισθένην*, so is *Ξέρξεια* to *Ξέρξην*. Accordingly we find, in direct contradiction to the evident analogy and invariable rules of the Greek language, *Ἀράξεια, Ξέρξεια, Εὐρυβιάδεια, Λεοτυχίδεια*, and such like accusatives;<sup>1</sup> for

<sup>1</sup> An instance of a contrary change occurs in the third book, where the transcribers have in some places reduced a noun of the third to the second declension. The nominative *Πηξάσπης* is found in III. 63. 66. 75. The accusative *Πηξάσπεια*, ib. 30. 34, 35 twice, 62. 74. 76 twice. The vocative *Πηξάσπεις*, ib. 35. 62, 63. In the genitive, however, the following varieties appear: *Πηξάσπεις*, ib. 62, 63. *Πηξάσπεω*, ib. 74.

which, as we are convinced, we are indebted solely to the transcribers and grammarians. There are very few places in which some, generally the best Mss., do not afford the common termination. We will give another example of this insertion of letters contrary to analogy. It is, we believe, generally agreed, that the name of the Spartan bond-slaves *ΕΙΛΩΣ* is an ancient participial form derived from *ΕΛΩ* or *ΕΙΛΩ*, making the penult of the oblique cases long; as in *ἐκγεγάωτος, μεμάωτος*, &c. in Homer. See Müller's *Dorier*, vol. 11. p. 33. *Prolegomena zur Mythologie*, p. 428. At any rate, even if it is contended that the word is an *ἔθνικόν* from *Ἔλωσ*, it will hardly be denied that the nominative is *εἴλωσ*, and not *εἰλώτης*. We will now give the varieties of this word as it occurs in Herodotus. vi. 58. 75. 80. ix. 28. *εἰλωτέων*. But in vi. 81. ix. 80. *εἰλωτας*. vii. 229. *τὸν εἴλωτα*. ix. 10. *εἰλώτων* (omitted in some Mss.). In none of these places is there any various reading. We should, without the least hesitation, in the four passages first cited, read *εἰλώτων*; believing that *εἰλωτέων* is not better Greek than *τετταρέων* or *πατερέων*. We confess too, *si nostri res fuerit arbitrii*, that we should be inclined to restore the final *ν*, and the *ς* of *οὔτας* &c., before vowels; to write *ὄρος, Ὀλυμπος, Συρηκόσιος* &c., not *οὔρος, Οὔλυμπος, Συρηκούσιος*;<sup>1</sup> and we have great doubts as to the use of the lenes consonants before an aspirated vowel, such as *οὐκ ὑπό*, &c. We know from the Heracleian tables that the Greeks did not, as in our printed books, repeat the aspirate; i. e. they wrote not *ΟΤΧ ΗΠΙΟ*, but *ΟΤΧ ΤΠΟ*. Now it is pretty certain that Herodotus would not have used the *H* in writing; and hence we infer that the aspirates were inserted by grammarians who knew the pronunciation in the common Attic dialect, but did not alter any letter. If the

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where four Mss. give *Πρηξάσπεος*. *Πρηξάσπεω*, ib. 75. without variety. *Πρηξάσπεω*, ib. 78. where two Mss. have *Πρηξάσπεος*. In the single instance where no variety occurs, we should without hesitation read *Πρηξάσπεος*.

<sup>1</sup> i. 56. *πολυπλάνητον*. Thus Mr. Gaisford from the Aldine edition. *πολυπλάνητον* F. The only other instance of *πολύς* is iii. 38. (see note) where he has printed *πολύ* for *πόλυ* from F.S. This does not seem quite consistent.

Ionians pronounced the aspirate of ὑπὸ, it is nearly certain that Herodotus would have written not ΟΥΚ ΤΠΟ, but ΟΥΧ ΤΠΟ. It would, we grant, produce much perplexity and needless ambiguity to soften all the aspirated vowels in Herodotus; but the inconsistency of the present mode of writing should at least be stated.

Having said thus much generally, we will only make two or three remarks on single passages, in which Mr. G.'s text seems to us susceptible of improvement.

1. 100. Ἐσπετέμπεσκον. We believe this to be a solecism. When the augment is added at the end of the verb, it is always, as far as we are aware, omitted in the beginning. The *E* seems to be owing merely to the love of the grammarians for superfluous letters.

1. 120. 9. Ἐωρῶμεν. We would read ἐορῶμεν with F.

11. 16. Εἰ μὴ τι γέ ἐστι τῆς Ἀσίης μήτε τῆς Λιβύης. If this reading is to be preferred to μήτε γέ ἐστι, we conceive that it entails the necessity of writing μηδὲ τῆς Λιβύης.

11. 45. Χαρις οἶων καὶ μύσχων καὶ χηνέων. *Χηνέων*, says Schweighæuser in v., is the genitive plural for *χηνῶν*; which form occurs in two Mss., and should in our opinion be restored. There seems to be no more reason why the genitive plural should be *χηνέων*, than the genitive singular should be *χήνεος*; a form which would on all hands be admitted to be barbarous. 11. 37. κρέων βοέων καὶ χηνέων πλήθος. 11. 68. τὰ μὲν γὰρ ὡς χηνέων οὐ πολλῶ μέζονα τίττει. Of the former of these two passages Schweighæuser in v. says, “*Χηνέων* poterat quidem ad adjectivum *χήνεος*, (Ion. i. q. *χήνειος*) *anserinus*, referri; sed ex altero loco (11. 45.) intelligitur esse genit. plural. substantivi *χην*.” It seems to us probable that in these two passages *χήνεος* is not the Ionic, but the ancient form of *χηνείος*; that form which, for example, would have been used in writing by an Athenian of the age of Pericles; and that it has never been altered by the copyists into the common mode of spelling. We would, therefore, read κρέων βοείων καὶ χηνείων in the first, and χηνείων in the second passage. *Βόεος* likewise occurs in 11. 168.

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v. 77. τῶν ἱπποῦς δεκάτην Παλλάδι τάσδ' ἔθεσαν. ἀνέθεσαν S. Perhaps ἀνέθεν. See Blomfield ad Æsch. Pers. 994.

vi. 137. 4. It seems to us that the reasons mentioned in the note, and the authority of the Sancroft Ms., are sufficient to condemn the words *τε καὶ τοὺς παῖδας*. Compare also Il. Z. 457.

vii. 140. ἄζηλα πέλει. Blomfield ad Æsch. Prom. 146. Gloss. proposes ἀΐδηλα.

viii. 26. ὄφλεε. Five Mss. have ὄφλε. We conceive that the other word is merely owing to the predilection of the grammarians for redundant syllables. Ὀφλισκάνω has for its second aorist ὄφλον; but we do not remember ever to have met with such a verb as ὀφλέω or ὠφλέω.

G. C. L.

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CAMBRIDGE PRIZE POEMS,  
FOR 1829.

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TIMBUCTOO.

Deep in that lion-haunted inland lies  
A mystic city, goal of high emprise.—CHAPMAN.

I STOOD upon the mountain which o'erlooks  
The narrow seas, whose rapid interval  
Parts Afric from green Europe, when the sun  
Had fallen below the Atlantic, and above  
The silent heavens were blench'd with faery light,  
Uncertain whether faery light or cloud,  
Flowing southward, and the chasms of deep, deep blue  
Slumber'd unfathomable, and the stars  
Were flooded over with clear glory and pale.  
I gazed upon the sheeny coast beyond,  
There where the giant of old time infix'd  
The limits of his prowess, pillars high  
Long time erased from earth: even as the sea,  
When weary of wild inroad, buildeth up  
Huge mounds whereby to stay his yeasty waves:  
And much I mused on legends quaint and old  
Which whilome won the hearts of all on earth  
Toward their brightness, even as flame draws air;

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G

But had their being in the heart of man  
 As air is the life of flame : and thou wert thou  
 A centred glory-circled memory,  
 Divinest Atalantis, whom the waves  
 Have buried deep; and thou of later name,  
 Imperial El-dorado, roof'd with gold :  
 Shadows to which, despite all shocks of change,  
 All on-set of capricious accident,  
 Men clung with yearning hope which would not die.  
 As when in some great city where the walls  
 Shake, and the streets with ghastly faces throng'd  
 Do utter forth a subterranean voice ;  
 Among the inner columns far retired,  
 At midnight, in the lone Acropolis,  
 Before the awful Genius of the place  
 Kneels the pale priestess in deep faith, the while  
 Above her head the weak lamp dips and winks  
 Unto the fearful summoning without :  
 Nathless she ever clasps the marble knees,  
 Bathes the cold hand with tears, and gazeth on  
 Those eyes which wear no light but that wherewith  
 Her phantasy informs them.

Where are ye,

Thrones of the western wave, fair islands green ?  
 Where are your moonlight halls, your cedarn glooms,  
 The blossoming abysses of your hills,  
 Your flowering capes, and your gold-sanded bays  
 Blown round with happy airs of odorous winds ?  
 Where are the infinite ways, which, seraph-trod,  
 Wound through your great Elysian solitudes,  
 Whose lowest deeps were, as with visible love,  
 Fill'd with divine effulgence, circumfused,  
 Flowing between the clear and polish'd stems,  
 And ever circling round their emerald cones  
 In coronals and glories, such as gird  
 The unfading foreheads of the saints in heaven ?  
 For nothing visible, they say, had birth  
 In that blest ground but it was play'd about  
 With its peculiar glory. Then I raised  
 My voice, and cried, " Wide Afric, doth thy sun  
 Lighten, thy hills enfold a city as fair  
 As those which starr'd the night of the elder world ?  
 Or is the rumor of thy Timbuctoo  
 A dream as frail as those of ancient time ?"

A curve of whitening, flashing, ebbing light!  
A rustling of white wings! the bright descent  
Of a young seraph! and he stood beside me  
There on the ridge, and look'd into my face  
With his unutterable, shining orbs;  
So that with hasty motion I did veil  
My vision with both hands, and saw before me  
Such color'd spots as dance athwart the eyes  
Of those that gaze upon the noonday sun.  
Girt with a zone of flashing gold beneath  
His breast, and compass'd round about his brow  
With triple arch of ever-changing bows,  
And circled with the glory of living light  
And alternation of all hues, he stood.

“O child of man, why muse you here alone  
Upon the mountain, on the dreams of old  
Which fill'd the earth with passing loveliness,  
Which flung strange music on the howling winds,  
And odors rapt from remote Paradise?  
Thy sense is clogg'd with dull mortality,  
Thy spirit fetter'd with the bond of clay:  
Open thine eyes, and see.”

I look'd, but not  
Upon his face, for it was wonderful  
With its exceeding brightness, and the light  
Of the great angel mind which look'd from out  
The starry glowing of his restless eyes.  
I felt my soul grow mighty, and my spirit  
With supernatural excitation bound  
Within me, and my mental eye grew large  
With such a vast circumference of thought,  
That in my vanity I seem'd to stand  
Upon the outward verge and bound alone  
Of full beatitude. Each failing sense,  
As with a momentary flash of light,  
Grew thrillingly distinct and keen. I saw  
The smallest grain that dappled the dark earth,  
The indistinctest atom in deep air,  
The moon's white cities, and the opal width  
Of her small glowing lakes, her silver heights  
Unvisited with dew of vagrant cloud,  
And the unsounded, undescended depth  
Of her black hollows. The clear galaxy,



Shorn of its hoary lustre, wonderful,  
 Distinct and vivid with sharp points of light,  
 Blaze within blaze, an unimagined depth  
 And harmony of planet-girded suns  
 And moon-encircled planets, wheel in wheel,  
 Arch'd the wan sapphire. Nay, the hum of men,  
 Or other things talking in unknown tongues,  
 And notes of busy life in distant worlds,  
 Beat like a far wave on my anxious ear.

A maze of piercing, trackless, thrilling thoughts,  
 Involving and embracing each with each,  
 Rapid as fire, inextricably link'd,  
 Expanding momentarily with every sight  
 And sound which struck the palpitating sense,  
 The issue of strong impulse, hurried through  
 The riven rapt brain; as when in some large lake,  
 From pressure of descendent crags, which lapse  
 Disjointed, crumbling from their parent slope  
 At slender interval, the level calm  
 Is ridged with restless and increasing spheres  
 Which break upon each other, each the effect  
 Of separate impulse, but more fleet and strong  
 Than its precursor, till the eye in vain,  
 Amid the wild unrest of swimming shade,  
 Dappled with hollow and alternate rise  
 Of interpenetrated arc, would scan  
 Definite round.

I know not if I shape  
 These things with accurate similitude  
 From visible objects, for but dimly now,  
 Less vivid than a half-forgotten dream,  
 The memory of that mental excellence  
 Comes o'er me; and it may be I entwine  
 The indecision of my present mind  
 With its past clearness; yet it seems to me  
 As even then the torrent of quick thought  
 Absorb'd me from the nature of itself  
 With its own fleetness. Where is he that borne  
 Adown the sloping of an arrowy stream,  
 Could link his shallop to the fleeting edge,  
 And muse midway with philosophic calm  
 Upon the wondrous laws which regulate  
 The fierceness of the bounding element?

My thoughts, which long had grovell'd in the slime  
Of this dull world, like dusky worms, which house  
Beneath unshaken waters, but at once  
Upon some earth-awakening day of spring  
Do pass from gloom to glory, and aloft  
Winnow the purple, bearing on both sides  
Double display of starlit wings which burn,  
Fanlike and fibred, with intensest bloom ;  
Even so my thoughts, erewhile so low, now felt  
Unutterable buoyancy and strength  
To bear them upward through the trackless fields  
Of undefined existence far and free.

Then first within the south methought I saw  
A wilderness of spires, and crystal pile  
Of rampart upon rampart, dome on dome,  
Illimitable range of battlement  
On battlement, and the imperial height  
Of canopy o'ercanopied.

#### Behind

In diamond light upsprung the dazzling cones  
Of pyramids, as far surpassing earth's,  
As heaven than earth is fairer. Each aloft  
Upon his narrow'd eminence bore globes  
Of wheeling suns, or stars, or semblances  
Of either, showering circular abyss  
Of radiance. But the glory of the place  
Stood out a pillar'd front of burnish'd gold,  
Interminably high, if gold it were,  
Or metal more ethereal ; and beneath  
Two doors of blinding brilliance, where no gaze  
Might rest, stood open ; and the eye could scan,  
Through length of porch and valve and boundless hall,  
Part of a throne of fiery flame, wherefrom  
The snowy skirting of a garment hung,  
And glimpse of multitudes of multitudes  
That minister'd around it—if I saw  
These things distinctly, for my human brain  
Stagger'd beneath the vision, and thick night  
Came down upon my eyelids, and I fell.

With ministering hand he raised me up :  
Then with a mournful and ineffable smile,  
Which but to look on for a moment fill'd

My eyes with irresistible sweet tears ;  
 In accents of majestic melody,  
 Like a swoln river's gushings in still night  
 Mingled with floating music, thus he spake :

“ There is no mightier spirit than I to sway  
 The heart of man, and teach him to attain  
 By shadowing forth the unattainable ;  
 And step by step to scale that mighty stair  
 Whose landing-place is wrapp'd about with clouds  
 Of glory, of heaven.<sup>1</sup> With earliest light of spring,  
 And in the glow of fallow summer-tide,  
 And in red autumn when the winds are wild  
 With gambols, and when full-voiced winter roofs  
 The headland with inviolate white snow,  
 I play about his heart a thousand ways,  
 Visit his eyes with visions, and his ears  
 With harmonies of wind and wave and wood,  
 —Of winds which tell of waters, and of waters  
 Betraying the close kisses of the wind—  
 And win him unto me : and few there be  
 So gross of heart who have not felt and known  
 A higher than they see : they with dim eyes  
 Behold me darkling. Lo ! I have given thee  
 To understand my presence, and to feel  
 My fulness ; I have fill'd thy lips with power ;  
 I have raised thee nigher to the spheres of heaven,  
 Man's first, last home : and thou with ravish'd sense  
 Listenest the lordly music flowing from  
 The illimitable years. I am the spirit,  
 The permeating life which courseth through  
 All the intricate and labyrinthine veins  
 Of the great vine of Fable, which, outspread  
 With growth of shadowing leaf and clusters rare,  
 Reacheth to every corner under heaven,  
 Deep-rooted in the living soil of truth ;  
 So that men's hopes and fears take refuge in  
 The fragrance of its complicated glooms,  
 And cool impleached twilights. Child of man !  
 Seest thou yon river, whose translucent wave,  
 Forth issuing from the darkness, windeth through  
 The argent streets of the city, imaging  
 The soft inversion of her tremulous domes,

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<sup>1</sup> Be ye perfect, even as your Father in heaven is perfect.

Her gardens frequent with the stately palm,  
 Her pagods hung with music of sweet bells,  
 Her obelisks of ranged chrysolite,  
 Minarets and towers? Lo! how he passeth by,  
 And gulphs himself in sands, as not enduring  
 To carry through the world those waves, which bore  
 The reflex of my city in their depths!  
 Oh city! oh latest throne! where I was raised  
 To be a mystery of loveliness  
 Unto all eyes, the time is well-nigh come  
 When I must render up this glorious home  
 To keen Discovery: soon yon brilliant towers  
 Shall darken with the waving of her wand;  
 Darken, and shrink, and shiver into huts,  
 Black specks amid a waste of dreary sand,  
 Low-built, mud-wall'd, barbarian settlements.  
 How changed from this fair city!"

Thus far the spirit:  
 Then parted heaven-ward on the wing; and I  
 Was left alone on Calpe, and the moon  
 Had fallen from the night, and all was dark!

A. TENNYSON,

TRIN. COLL.

## GREEK PRIZE POEM.

ΝΗΣΩΝ, ΑΙΓΑΙΗ ΟΣΑΙ ΕΙΝ ΑΛΙ ΝΑΙΕΤΑΟΤΞΙ.

Τίς με, τίς κούφαις πτερόγεσιν ὕμνων  
 τάχ' ἐπ' ἀκτὰν Λεσβιδ' ἀναρπάσει; τίς  
 χρυσέαν φόρμιγγ' ἀπὸ κασσάλας, σὸν  
 Αἰολὶ Σαπφοῖ

θαῦμα δὴν ἀφθογγον ἔρημον ἀρεῖ;  
 φεῦ, πόθεν τεαὶ χάριτες, πόθεν μοι  
 φίλτρα καὶ πνεῦμ' ἡμέροεν ποθέρποι;  
 οἱ ἑλέλισδες

πρὰν ποτ' ἀμβρότοις χέρεςσι χορδὰν  
 οἶα δεξιόμιμον ἀχος τρέφοισα  
 πένθιμον θρῆνον μελιγαρύων ἔ-  
 λειβες ἐράτταν.

τεῦ κλύων φίλαυλος ἔπαλλε δελφῖν,  
 θαυμάσασαν θρυμμοὶ θ' ἀλλοῖ τε κρῶνες,

ἀ δὲ θρηνάτειρα πανάμερος σί-  
γασεν ἀηδῶν

πενθέων οἰκτω σίδεν· ἐν δὲ κήλοισι<sup>1</sup>  
θέλγεθ' ὕμνατῆρ ὁ σιδαροχάρμας,<sup>2</sup>  
βαρβίτω τ' ἐπισχεν ἀρηϊῶ θε-  
όσσυτον ὄρμάν.

ἦν τὰδ', ἦν· Ἐλευθερίας ὀπαδὸς  
ᾧχετ' Αἰγαία χελεύς· οὐκίθ' Ἑλλάς  
ἦσιν ἰκπεύουσα δι' ὕδατων νά-  
σοισιν ἀνάσσει.

ἀλλ' ὅμως ἦρ ἄμβροτον, ἄλιός τε  
μειδιᾷ τῆναι καθαρώτατόν τι,  
αἰδὺ τᾶν αὐρᾶν ψιδύρισμα, χρυσῶν  
αἰδὺ πνέοντι

ἀνθέμων ποικίλμαθ', ἀλιβρύτων τε  
πορφυρᾶς χέον βοτρυᾶς κατ' ὄχθων  
ἀμπέλου στίλβει γάνος· ἀν δὲ μύρτων  
εὖσκιον ἄλσος

παρθένων χοροστασίαι πρέποντι,  
πάλλεται ἢ κόμησι ῥόδον ποτ' αὐρας,  
πάλλεται τόξευμα μελαμφαῶν ἀ-  
στράπτου ἀπ' ὄσσαν.

Κυμάτων γένεθλα, τί πρᾶτον ὕμῶν  
ἄσομαι, τί δ' ὕστατ' ; ἀπειρα δ' ἔστε,  
στέμμασιν δαιδάλλετ' ἀναρίθμοις κρυ-  
στάλλινον οἶδμα.

ἀφθίτων τεχνᾶν Πάτερ, ἡ λέλοιπας  
γᾶν τεᾶν, Ἀφαιστε; πελώριον σῶν  
ἀκμόνων σιγαῖ μένος· οὐκέτ' ἐκ γᾶς  
πῦρ ἀδάμαστον

ἀσπέτοις ἐρευγόμενον θυέλλαις  
κάππεδον κυλινδεται.—<sup>2</sup> Ἡριπές τυ,  
γηγενές πύλωμα Ῥόδου; θεῶ γὰρ  
εἴκελον ἔστας

<sup>1</sup> — κῆλα δὲ καὶ  
Δαμόνων θέλγει φρένας.—Pind. Pyth. i. 21.

<sup>2</sup> Et te sonantem plenius aureo,  
Alcææ, plectro, dura navis,  
Dura fugæ mala, dura belli.—Horat.

ὕψιπον βῆμ', ὑψικάρανον εἶδος,  
κυμάτων ταλέσκοπον, αἰ δ' ἔνερθεν  
ἀμβλέποισαι νᾶες ὑπερφυᾶ τεχ-  
νάματ' ἐθαμβεῦν.

Τῆϊων τίς μοι μελέων προφάταν<sup>1</sup>  
κιρνάτω κρατῆρα Σάμου· κατ' οὖρον  
Μοῖσ' ἴει πλασίστιον· ἠνιδ' ὡς ἔ-  
λαμψε δι' αἶθραν

μαρμαροῦν Πάρου σέλας—<sup>2</sup>Ω φαεινῶν  
Κυκλάδων ἀνασσα, μάκαιρα Δῆλος,  
χαῖρε, χαῖρ'· αἰέν σ' ἐφίλασε Φοῖβος,  
Ἄρτεμις αἰέν,

σαῖς<sup>2</sup> γὰρ εἰν ὄχθησι τάλαινα Λατῶ  
δυστόκων ἀμπνευσε πόνων· περίξ μιν  
χεῦσε δάφνα φύλλα, κατηρεφῆς θ' ὕ-  
περθε τερείνας

ὠλένας φοῖνιξ βάλει· φῶς δ' ἔρανον  
ὡς ἔβλεψ', ὡς ἀμβροσίους προσώποις  
τέκνα προσγέλασσαν, ἀμαχάνω τ' ὀ-  
ρέγματι χειρῶν

θέλγε ματρῶν κέαρ—<sup>3</sup>Α τίς ἀχῶ  
τυμπάνων ποτῆξε μ' ; ἰδοῦ πέδονδε  
Ναξίω κατ' ὄρεος εὐμαρεῖ σκιρ-  
τήματι πίπτει<sup>3</sup>

κισσοχαῖτ' ἀναξ Βρόμιος, καὶ εὐοῖ  
Μαινάδες τὸν Εὐῖον ἀμβροῶσιν,  
εὐτοῖς βοάμασιν ἀντιπλήξ βακ-  
χεύεται ἀκτά.

ρίπτε νῦν κάμου νόμον, Ὀρφέως δὲ  
ἐνθεον στάθεσσιν ἔγειρε φωνάν·  
ἔκλυον Θρακῶν<sup>4</sup> ἱερᾶν παρ' ἀκτᾶν,  
ἔκλυον ὀμφᾶν

<sup>1</sup> Ἐγκιρνάτω τίς μιν γλυκὴν  
Κάμου προφάταν.—Pind. Nem. ix. 119.  
Fill high the bowl of Samian wine—  
It made Anacreon's song divine.—Byron.

<sup>2</sup> Cf. Callimachi Hym. in Del. et Eurip. Hecub. 457.

<sup>3</sup> Ἦδὲς ἐν ὄρεσιν, ὅταν  
Ἐκ θιάσων δρομαίων  
Πέσῃ πέδῃ.—Eurip. Bac. 135.

<sup>4</sup> Alluditur ad mysteria in insulis Samothracia et Imbro celebrata, ubi Dii Cabiri.

σεμνὰ σέμν' αὐδῶσαν—<sup>1</sup> Ἐκας βεβαλοί,  
 δεῦρ', ὃς εὐδαίμων,<sup>2</sup> πρακίδουσιν ἀγναῖς  
 δρεψαὶ ἀρρήτων τελευτῶν ἄωτον.  
 ἑλβεδοτειρῶν.—

Ἄ μάται' ὄνειρατ'· ἀτὰρ τίς ἀήρ<sup>3</sup>  
 ταλόθεν νάσου κατ' ἰσημίαν; ἢ  
 τρίσμακαρ κηρός γε, τρισολβία τῷ  
 νᾶσε πίφυκας.

ἠνιδ' ὀκπάτεσσι τί φάσμ' ὄρωρον;  
 ἠνὶ χρυσαῖς λαμπάσιν ἐμπρέπει Της  
 χαλκῶπους, πυρωπὸς, ὑπέρταται μοι-  
 ρᾶς τε καὶ Ἄιδου

ἐν χεροῖν κλαῖδες ὄρημ' ὄρημ;<sup>3</sup>  
 παμφαῆς Πατρὸς σέβας, Ἴρισιν τε  
 τὸν Ἰθρόνον στίλβοντα· κλύω κλύω σάλ-  
 πιγγος<sup>4</sup> αὐτὰν

ἄσχετον—τρέμ' ἄρανὸς, ἔτρεμ' αἰθῆρ  
 καὶ θάλασσα συντεταραγμένα, γὰρ ὃ  
 ἐρράγη βροντῆσι διαμπερές—φεῦ  
 δεῖν' ἐσιδέσθαι

δεῖν' ἀκούειν ταῦτα· προχαιρέτω. Πᾶν  
 ἔσσεται γὰρ, ἔσσεται, εὔτε θνατοῖς  
 λάμψεται τὸ κύριον ὑψόθεν τε-  
 λείσφορον ἄμαρ.

C. R. KENNEDY,

COLL. SS. TRIN. SCHOL.

## LATIN PRIZE POEM.

*Cæsar consecutus cohortes ad Rubiconem flumen, qui provincia  
 ejus finis erat, paulum constitit.*

STABAT relictae in limite Galliae  
 Cæsar, decennes projiciens moras,  
 Fatisque bellorum secundis  
 Ebrius, imperioque longo :

<sup>1</sup> Εὐδαίμων pro μεμνημένος. Vid. Eurip. Bac. 73. ὃ μάκαρ, ὅστις εὐδαίμων.  
<sup>2</sup> Vid. Apocal. i. 9—18. <sup>3</sup> Ib. iv. 2, 3. <sup>4</sup> Ib. xi. 15. 19.

Illic micantes æthere turbido  
Respexit hastas, signaque militum,  
Vultusque conversos in amnem  
    Ulterioris amore ripæ ;

Qua parte torrens vallibus in cavis  
Pleno fluebat decolor alveo,  
Turbatus hyberno supinos  
    Imbre lacus, nitidumque fontem.

O qui sub antro flumineo Deus  
Ludis sororum Naiadum vacas,  
Intactus armorum tumultu, et  
    Puniceum inviolatus amnem ;

Tu spem redonas rura colentibus,  
Fallente nunquam messe ; tibi viget  
Pax alma, flavescens aristas,  
    Perpetuæque ferax olivæ :

Teque in remotis Capripedum jugis—  
Qua fonte puro vivus aquæ latex  
Descendit in campos jacentes,  
    Et vitrea reparatur urna—

Credo in puellis non sine mutua  
Arsisse flamma : sed Dryadum domus  
Secreta, felicesque ripæ,  
    Fronde pia tua furta celant.

Eheu ! Latinus ductor, et improba  
Sancto juvenus obstrepit alveo ;  
Mœretque septena residens  
    Romulidum genetrix in arce.

Heu ! Roma mater ! Quid tibi Porsenam  
Fregisse Tyrrhenum, et gladio truces  
Stravisse reges ; quid receptos  
    Colle sacro posuisse fasces ;

Si non in ipsos, tempus ad ultimum,  
Stent jura natos ? Quos simul impia  
Incendit audendi libido, et  
    Regna avidis rapienda castris,

Non sancta Patrum nomina, non Deum  
Strinxere mentes. Nam vitiosior  
Crescebat ætas, et severis  
    Moriþus improbiior parentum,



*Cambridge Prize Poems,*

Gaudens scelestis tradere civibus  
 Fascesque, et arces, et Capitolium,  
 Qua jura dicebant Catones  
 Gentibus, et reduces Camilli.

Quin ipse paulum continuit gradum  
 Metu Deorum Cæsar ; in Italis,  
 Non ante cessator, moratus  
 Finibus, ancipitique in ora

Bellum reponens. Seu patriæ memor  
 Portenta vana finxit imagine  
 Mens ipsa, nec veros timores  
 Sera sibi pietas paravit ;

Sive insolentem lusit amicior  
 Natura ludum ; et carmine lugubri  
 Audita, funestum per umbras  
 Vox trepidæ dedit Urbis omen.

Ipse in sonanti margine constitit,  
 Tendensque palmas : " O Phrygii Lares,  
 Aræque Vestales, et alto  
 Jupiter intemerate saxo,

Vos," inquit, " et te, Roma, Quiritium  
 Divina nutrix, testor, ab ultimis  
 Cum laude descendens Britannis  
 Cæsar, Hyperboreoque ponto ;

Vester revertor, vester in impios  
 Ultor nepotes ; si procerum scelus  
 Punire, corruptasque visum  
 Dis Latiis reparare leges."

Ergo increpantem tædia militem  
 Vexilla jussit tollere ; nec mora  
 Quin omnis insuetum juvenus  
 Marte novo penetraret amnem.

Non UMBER illam, non sine conscio  
 Terrore Marsus vidit, et Appulus ;  
 Non dulce qui Pindi sub arce  
 Litus arant, et amœna Tempe ;

Non qui propinquo sidere torridi  
 Iram reponunt Maurus et Æthiops ;  
 Ardore cum morbos iniquo  
 Spirat humus, patriisque ventis.

Uterque lati terminus imperi  
Fervet tumultu; qua redeunt dies;  
Qua solis ad serum cubile  
Purpureum spatiatuæ æquor.

O si liceret dedecus ultimo  
Vitare fato! Quid juvat exitus  
Orare bellorum? Quid ipsis  
Porticibus, gradibusque templi,

Stipata mœret turba Quiritium  
Pacem repossens?—Cum domino venit  
Pax ista. Cur segnes in arma  
Vivimus, opprobrio parentum,

Quos, masculorum funere civium  
Claræ deceret flamma Numantiæ,  
Non more solenni sacrorum  
Attonitis placitura Divis?

C. MERIVALE,

COLL. DIV. JOH. SCHOL.

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EPIGRAMMATA.

ΣΚΟΤΟΝ ΔΕΔΟΡΚΩΣ.

*In fautores Shelleii nostri, difficillimi poetæ.*

Πολλὰ σοφῶς ἠνίκαθ' ὁ Σέλλιος· οὐ θέμις ἐστὶ  
παντοίων ἵναί· πάντα διὰ στομάτων.  
ἡμεῖς ταῦτα σύνοισμεν· ἐκάς, ἐκάς, ὅστις ἀλιτρὸς,  
καὶ τι λέγων ἀπλῶς, καὶ τὰ παλαιὰ φρονῶν.  
ἡμεῖς δ' οἱ καινοί, καὶ δεξιοί, ἢ λάλοι ἄνδρες,  
οἱ μόνοι ἐκ πάντων χρηστά· διδασκόμενοι,  
τερπόμεθ' ἐν τούτοις μεμυημένοι· οὐδ' ἔλαθ' ἡμᾶς  
οὐ φάος ἐν σκοτίοις, οὐ σκότος ἐν φανεροῖς.

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SPLENDIDE MENDAX.

Cum Danaus gladio generos sæviret in omnes,  
Et conjurata sedula turba manu,  
Sola suum leto subduxit Lyncea conjux,  
Sola virum patri prætulit, et patriæ.

Dixit et, ostendens celatum in pectore ferram,  
 Et duri narrans impia jussa senis :—  
 “Hæc licet edicat genitor, faciantque sorores,  
 Ob veterem mendax nil moror ease fidem.”

*C. MERIVALE,*

COLL. DIV. JOH. SCHOL.

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PORSONIAN PRIZE.

SHAKSPEARE.

KING HENRY VIII. *Act 4. Sc. 2.*

GRIFFITH. KATHARINE.

GRIFF.

This cardinal,  
 Though from an humble stock, undoubtedly  
 Was fashion'd to much honor. From his cradle  
 He was a scholar, and a ripe and good one ;  
 Exceeding wise, fair spoken, and persuading :  
 Lofty and sour to them that loved him not ;  
 But to those men that sought him, sweet as summer.  
 And though he were unsatisfied in getting,  
 (Which was a sin,) yet in bestowing, Madam,  
 He was most princely. Ever witness for him  
 Those twins of learning, that he raised in you,  
 Ipswich and Oxford ! one of which fell with him,  
 Unwilling to outlive the good that did it ;  
 The other, though unfinish'd, yet so famous,  
 So excellent in art, and still so rising,  
 That Christendom shall ever speak his virtue.  
 His overthrow heap'd happiness upon him ;  
 For then, and not till then, he felt himself,  
 And found the blessedness of being little :  
 And to add greater honors to his age  
 Than man could give him, he died fearing God.

KATH.

After my death I wish no other herald,  
 No other speaker of my living actions,  
 To keep mine honor from corruption,  
 But such an honest chronicler as Griffith.  
 Whom I most hated living, thou hast made me,  
 With thy religious truth, and modesty,  
 Now in his ashes honor : peace be with him !

## IDEM GRÆCE REDDITUM.

## ΓΡΙΦΙΘΟΣ. ΚΑΘΑΡΙΝΑ.

- ΓΡ. Οὐκ ἔσθ' ὅπως οὐ τιμωτάτην φύσιν  
 ἱερεὺς ὄδ' ἔσχε, δυσγενῆς περ ἄν, ὅμως.  
 ἐκ σπαργάνων γὰρ ἦν μὲν ἐν Μούσαις ἀεί,  
 τούτων τ' ἀκριβῶς ἤψατ'. ἦν δ' ἄγαν σοφός,  
 πιθανόν τ' ἐνώμα καὶ μελίγλωσσον στόμα.  
 τοῖσιν μὲν ἐχθροῖς δυσπροσήγορος, πικρός,  
 φίλοισι δ' ἠδύς, ὥσπερ οὐ θέρος ποτέ·  
 εἰ δ' οὖν ἀπλήστως κερδαῶν ἐφίετο,  
 (ταύτη γὰρ ἐξήμαρτεν, οὐκ ἄλλως ἐρῶ)  
 δοῦναι γε μὲντοι καὶ μάλ' ἀφθόνα χερὶ  
 πρόθυμος ἦν, δέσποινα—Μαρτυρεῖ δέ μοι  
 τοῦδ' ἔργα τάνδρος, δίπτυχαι Μουσῶν ἔδραι,  
 σεμνὴ ξυναρίς, ὑμῖν ἄς καθείσατο,  
 Ἰφοῖκε, καὶ σὺ καλλιπυργ' Ὀξωνία·  
 ἄν ἢ μὲν αὐτῶ ζυμμέτρως διώλετο,  
 οὐ γὰρ λελείφθαι τοῦ κτίσαντος ἤθελε·  
 ἢ δ', ἐνδεής περ τοῦ τελεσθῆναι γ' ἔτι,  
 ἄδ' ἔστι κλεινὴ, καὶ τέχνημ' ὑπέροσφον,  
 καὶ δὴ τοσοῦτον αὔξεται καθ' ἡμέραν,  
 ὥστ' οὐκ ὀλεῖται τοῦνομ', ὑμνήσει δέ νιν  
 γῆ πᾶσα, τοῦργου τοῦδ' ἀειμνήστου χάριν.  
 πεσόντα μὲν νυν πλείστ' ἂν ὀλβίσαιμ', ἐπεὶ  
 τὸ τηνίκα ἤδη τοῦτο μὲν, χρόνα ποτέ  
 τὴν αὐτὸς αὐτοῦ καρδίαν ἐγνώρισε,  
 κάξευρ' ὅποιον κτῆμα τὸ σμικρὰ φρονεῖν·  
 μείζω δὲ δὴ τιν', ἢ κατ' ἀνθρώπου δόσιν,  
 τιμὴν προσήψε τήνδ' ὁ γηράσκων χρόνος·  
 ἔθνησ' ἐν αὐτῶ τῶ θανεῖν σέβων Θεόν.
- ΚΑ. Εἰ γὰρ θανούσ' εὐροίμι τοιοῦτόν τινα  
 κήρυχ', ὃς ἔργα τὰμὰ τοῦ βίου φράσει,  
 ἀκήρατόν τε δόξαν εὐ περιστελεῖ,  
 σοὶ γ' ἐξ ὁμοίου πιστὸν ἀψευδὲς στόμα.  
 Ὃν γὰρ μάλιστα ζῶντ' ἀπήχθαιρον βροτῶν,  
 τῶν σῶν ἀληθεύσαντος αἰδοῖα φρενὶ  
 λόγων ἕκατι, κἀνδίκου φρονήματος,  
 τιμῶ θανόντα τοῦτο—εἰρήνης τύχοι.

C. R. KENNEDY,

COLL. SS. TRIN. SCHOL.

**OXFORD ENGLISH PRIZE POEM,  
FOR 1829.**

**VOYAGES OF DISCOVERY TO THE POLAR REGIONS.**

ON northern shores the year's untimely close :  
Has mantled Nature in her garb of snows ;  
The glorious sun is sinking into gloom,  
As youth before its time into the tomb :  
And in the keen clear air, as fade away  
The streamy splendors of departing day,  
Fantastic shapes of crystal<sup>1</sup> fretwork gleam,  
And drink a borrow'd lustre from his beam.  
O'erarch'd with colors bright as those which die  
The sign of promise in the summer sky,  
Shines his last setting : rays of brilliant hue  
Spangle the cloudless heaven's unsullied blue,  
Like smiles at parting, often loveliest, when  
The hearts they sever ne'er shall meet again.

'Tis past : night deepens o'er yon vessel's prow,  
Embank'd in ice and bedded round with snow :  
Above—sad greeting to a seaman's eye—  
The furl'd and idle sails flap mournfully :  
Around, o'er scenes of dead and dull repose,  
The midnight moon her ghastly radiance throws,  
Or shines the northern light with meteor fire,  
And dims the lustre of the starry quire :  
Tinged with pale rays gigantic icebergs rise  
And lift their spectral summits to the skies :  
Like the grey shadows of departed years,  
Dimly distinct, each towering form appears.

Desolate land ! how wild, uncultured, rude,  
Thy drear expanse of boundless solitude—  
The desert whiteness of the snow-clad hill—  
The lifeless stream—but thou art lovely still !  
For verdant meads, when summer months have smiled,  
Like green Oases in the Libyan wild,  
Bloom on the plain : fountains and bright cascades  
Gem the dark woods, and glitter in the glades,

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<sup>1</sup> Nothing in the shape of a cloud was formed, but whatever little moisture might be in the air was seen floating about in very minute spiculæ, assuming various forms of crystallization.—*Quarterly Review*, xiv. 198.

And o'er the tangled brake and steep ravine  
 In sombre clusters grows the lichen'd pine :  
 While flowers, that sprang unseen in mossy dells,  
 Their scentless buds enclosed in crystal cells,  
 Smile on the curious eye with varied hue,  
 And rise in living loveliness to view.

Oh ! for the light of Nature's beauty now  
 To smooth with hope the seaman's anxious brow !  
 For here, though frozen damp<sup>s</sup> around him hung,  
 And pains intense the sinewy limb unstrung,  
 Day after day, in darkness and despair,  
 He plied the unvaried task with ready care,  
 And brush'd the tear-drop from his manly eye,  
 As wayward fancy glanced to days gone by.  
 And when he nightly knelt in praise—to bless  
 The Guide—the Guardian of his loneliness,  
 'Twas sweet to think that in the land he loved,  
 From that one heart, by long affection proved,  
 To the same God who watch'd his drear repose  
 The same fond prayer and suppliant sigh arose.

Oh ! if we cherish holy thoughts in joy,  
 When flows life's cup of sweets without alloy—  
 If amid smiles the hope of heaven appears  
 Glorious and bright—how passing bright in tears !  
 His faint and wayworn few when Franklin led  
 O'er pathless wilds—the regions of the dead—  
 One miscreant saw with keen and envious eye  
 Their scanty food his comrade's wants supply ;  
 Raised high the hand, and dealt the deadly blow,  
 With murder stamp'd in fire upon his brow ;  
 Then on the bleeding form of him he slew  
 Fix'd his stern gaze—nor madden'd at the view !  
 But he was one,<sup>2</sup> whose dark and clouded sight  
 Heaven, with its countless worlds of glory bright—  
 Earth, waving with fair flowers and herbage green—  
 Ocean, with tribes untold and depths unseen—  
 Enlighten'd not, nor on the untutor'd breast  
 The holier image of his God impress'd.

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<sup>1</sup> The breath and other vapour accumulated during the night in the bed-places and on the beams, and then immediately froze.—Parry's *Voyages*.

<sup>2</sup> Michel, the murderer of Mr. Hood, was one of the Iroquois: and though his countrymen are generally Christians, was totally uninstructed and ignorant of the duties of religion.—Franklin's *Voyages*.

The savage native, when his consort dies,  
 Slow paces round her tomb with downcast eyes,  
 Chants for her future peace the wizard spell,  
 And in low murmurs bids the dead farewell;  
 As though he deem'd the spirit linger'd not  
 On the cold earth, but sought some sunny spot,  
 Where timorous seals on shore at noontide play,  
 Or the huge walrus yields an easy prey;  
 Where bounding reindeer track the waste of snow,  
 And streams in spring through green savannahs flow :  
 He—like the hills that bore him—rude and lone  
 Dreams not of climes more glorious than his own,  
 Of bliss beyond the grave in blessed isles,  
 Where spring and summer blend their loveliest smiles ;  
 Or of those valleys, gemm'd with fragrant flowers,  
 Where rest the faithful in unfading bowers,  
 Quaff the vine's luscious tears, or half expire  
 Beneath the dark-eyed maiden's glance of fire !  
 Amid tempestuous seas, and fields of ice,  
 His creed has placed a lowlier paradise :<sup>1</sup>  
 There swarthy hunters mount their cars again,  
 Lash their lean dogs, and scour along the plain ;  
 Again adroitly steer the swift canoe,  
 Poise the sure dart, or twang the unerring bow.

Nor knew the peaceful tenant of the clime,  
 The mystic legends of the Runic rhyme :  
 How after death in Odin's halls of gold  
 The steel-clad ghosts their midnight orgies hold,  
 In shadowy state around the board carouse,  
 And drink with ashy lips from skulls of foes :  
 Some taunting jest begets the war of words—  
 In clamorous fray they grasp their gleamy swords,  
 And, as in days of old, with fierce delight,  
 By turns renew the banquet and the fight !

But sleep they still beneath their icy pall,  
 The snow-clad plain—the voiceless water-fall ?  
 Again that orb, whose never-failing smiles  
 Beams on thy valleys, daughter of the isles !  
 Descends in splendor on the darkling sea,  
 Where strive thy sons in ceaseless toil for thee !  
 Curtain'd with amber clouds, his orient ray  
 Sheds soften'd lustre on returning day.  
 The light awoke the monsters of the deep—  
 Ocean heaved wildly in his troubled sleep,

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<sup>1</sup> Khilla—heaven.

And hollow murmurs rose : then loud and clear  
 A booming sound broke on the startled ear ;  
 Through yawning chasms the rushing waters flow'd,  
 And crystal rocks on billowy currents rode :  
 Those phantom shapes, like sleeping storms that stood  
 Majestic in the moon-lit solitude,  
 Start from their trance, and clash in dread career,  
 Like warriors in the conflict of the spear ;  
 Round their tall crests the lambent sunbeams play,  
 Leaps the white foam, and curls the glistening spray.  
 The sunny skies above—the strife below—  
 Where wild winds howl, and eddying whirlpools flow,  
 Contrasted well earth's danger and distress  
 With heaven's deep calm and holy loveliness.  
 Yet onward still, though every groaning mast  
 Bends low and quivers to the frozen blast,  
 That lonely vessel steers ; now plunging deep  
 Beneath the dark abyss with sudden sweep ;  
 Now upward on the crested billows hurl'd,  
 A weary wanderer in a stormy world.  
 The undaunted crew with careful search explore  
 Each bay and inlet of the mazy shore,  
 Unravel link by link the chain of seas  
 That wind amid those Polar Cyclades ;  
 Mark how the current's ceaseless, changeless flow  
 Sets from the strait, and bears upon their prow :<sup>1</sup>  
 Oh ! could they curb its tide, or stem its force,  
 And trace that ebbless torrent to its source,  
 Where echoes loud the wave's tumultuous roar  
 From Bhering's rocks to dark Alvaska's shore !—  
 Ev'n now they hear the sharp Siberian gales  
 Sing in the shrouds and fill their heaving sails ;  
 And far beyond Kamschatka's loveliest steep,  
 Traverse in dreamy thought the boundless deep.  
 The sun, whose baffled fires assail'd in vain  
 Those icy bulwarks, here is lord again ;  
 Bright islands laugh beneath his rosy beam,  
 And blushing fruits and golden flowrets gleam ;  
 Through palmy groves voluptuous breezes blow,  
 And gardens smile, and shining rivers flow.

Still roves the seaman's eye—nor lingers long  
 On that fair clime of sunshine and of song,

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<sup>1</sup> Alluding to the current through the strait of the Fury and Hecla in the same direction as that which is observed to flow through Bhering's Straits round the icy Cape.



Eloqui, et prono rapiantur flumine sensus.  
 Aut infelicem patriam, lethaliaque urbis  
 Vulnera plorabant, laceræ civilibus armis;  
 Forsan et indignans atrocis fræna tyranni  
 Libertatis opus struxisti hic, Brute, volentesque  
 Hic primum Divos in grandia cæpta vocasti!

Quinetiam nugis animos recreare juvabat  
 Interdum, et fessos puerili solvere ludo.  
 Sæpius astabant, dum sepsit ovilia pastor,  
 Vel mulsit gravido distentas lacte capellas.  
 Aut ubi per notos ducebat semita lucos,  
 Hi segnes ibant; tu currens impigra anhelum  
 Floribus implesti gremium, patrique dedisti,  
 Tullia, sublatis exquirens oscula ocellis.  
 Vel clam sæpe eadem post tergum lapsa, coronis  
 Cæsariem ornasti roseis, risuque protervo,  
 "Id concede, precor supplex, ut filia patrem  
 His saltem accumulem donis, furetur honores  
 Invida ne cunctos, et nil mihi Roma relinquat."

Te mox ante diem divellet sæva parentis  
 Mors illo amplexu; mox is suprema daturus  
 Oscula, funereo decorabit flore feretrum!

Parte alia,<sup>1</sup> ad collem tenui pomaria clivo  
 Vergebant, et sepe hortus prætextus acerna.  
 Nec fama, Cicero, indignam, neque nomine tanto  
 Tu rebare operam; tu plantas vere serebas  
 Ipse manu, teneræ observans cunabula gemmæ.  
 Sæpe nimis patulam tonsisti consul olivam,<sup>2</sup>  
 Depositisque tuos coluisti fascibus agros.

Mox ubi curvavit ramos Autumnus<sup>3</sup> olentes  
 Muneribus, falcemque vocat jam debilis arbor,  
 Cessantes passim per læta vagantur amici  
 Virgulta, ac fœtus speculantur divitiis anni;  
 Mirantes, ut mala piris aliena rubescant  
 Imposita, et Zephyrus folio bicolore susurret;  
 Utque suam serpens erratica vitis ad ulmum  
 Hæreat, amplexusque petat jam nubilus uva.

<sup>1</sup> Cic. de Senec. cap. 15. ab initio ad finem.

<sup>2</sup> Quid ego vitium satus, ortus, incrementa commemorem? satiari delectatione non possum, ut meæ senectutis requietem oblectamentumque noscatis.—De Senec. 15.

<sup>3</sup> Nec vero segetibus solum, et pratis, et vineis, et arbustis res rusticæ lætæ sunt, sed etiam hortis et pomariis; tum pecudum pastu, apium examiniibus, florum omnium varietate.—De Senec. 16.

Ambrosios alibi spirant alvearia flores.  
 Nonne vides, incerta volans, ut mellea labro  
 Pocula tranet apis, palmæque interstrepit umbram ?  
 Explorant comites solertia gentis onustæ  
 Ingenia, ac tardo reprimunt vestigia gressu ;  
 Ante alios primus vultu ridere benigno  
 Tullius, et " Mecum parvos," ait, " Attice, cives  
 Aspice, quæ felix populo concordia, rerum  
 Quantus amor, fixis quam pulcher legibus ordo !"

Protinus incumbens Ciceroni Brutus, " Et illis.  
 Haustus <sup>1</sup> inest quidam divitiæ lucis, et auræ  
 Pars cœlestis," ait ; " sunt omnia numine plena ;  
 Numinis in minimo cernas miracula texto.  
 Nec minus admiranda hominis spectacula prodit  
 Natura ; hanc etiam trepida formidine lustro.  
 Ergo age, jampridem cæcos recludere fontes  
 Pollicitum nobis, te munera debita posco.  
 Hesperus invitat, nec vellere prata madescunt  
 Nocturno, aut primis stat ros argenteus herbis.  
 Spero equidem, nec spes umbra me ludit inani  
 Perfida, non animum, morienti corpore, totum  
 Posse mori, sed nigro aliquid superesse sepulcro."

Tullius at contra, " Tanto, mi Brute, labori  
 Impar, <sup>2</sup> immensis errabo incertus in undis ;  
 Sin libeat, cymbæ trepidantia pandere vela  
 Audebo, rapidisque adeo me credere ventis.

" Mens hominis (ni vana fides) ac mira potestas  
 Materie terrena parum est ; <sup>3</sup> quot plurima tellus  
 Aspice, parturiat ; quænam vis purior ollis ?  
 Aversatur humi crassas mens integra sordes.  
 Credibile <sup>4</sup> est igitur, deduci simplicis auræ  
 Particulam cœlo, sensusque ex omnibus astris  
 Collectos, huc ætherio descendere tractu.  
 Ergo animus <sup>5</sup> multos in corpore conditur annos,

<sup>1</sup> Vide Virgil. Georg. iv. 270.

<sup>2</sup> Itaque dubitans, circumspectans, hæsitans, tanquam ratis in immenso mari nostra vehitur oratio.—Tusc. Disp. lib. i. 30.

<sup>3</sup> Animorum nulla in terris inveniri origo potest; nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur.—Tusc. Disp. i. 27.

<sup>4</sup> Homines enim sunt hac lege generati, qui tuerentur illum globum quem in hoc templo medium vides, quæ terra dicitur; hisque animus datus est ex illis sempiternis ignibus, quæ sidera et stellas vocata.—Somn. Scip. 3.

<sup>5</sup> Immo vero, inquit, ii vivunt, qui ex corporum vinculis tanquam e carcere evolaverunt.—Somn. Scip. 3.

Squalens nocte, suaque sedet ferrugine clausus :  
 Hinc sibi nota tamen captivus suspicit arva  
 Mœstior interdum, atque optantia lumina jactat.  
 Rumpuntur tandem sera retinacula morte ;  
 Nec mora ; continuo puræ in confinia lucis  
 Exiit, <sup>1</sup> ac nullo superavit nubila nisu,  
 Dilectos dum lætus agros, cognataque tangat  
 Limiua ;<sup>2</sup> tunc æquo libratus pondere, demum  
 Incubet, et passis super æthera pendeat alis.

“ Attice, prima vides pallentem cornua Lunam,  
 Astraque tot vigiles sensim accendit tædas.  
 Forsitan et nobis dabitur miscerier istis,  
 Et volitare vagis, et circum quæque morari ;  
 Jam spectare,<sup>3</sup> locis qui sit cœlestibus ordo,  
 Jam qua lege voluta rotetur machina mundi.  
 Hunc necnon angustum orbem, desertaque tecta  
 Desuper e specula, nostrisque tuebimur oris.  
 Nosque feret celeri curru levis aura, volatu  
 Molli incumbentes, nec pondere congemet ullo.  
 Protinus intacti tranabimus æquora ponti,  
 Tellurisque vias,<sup>4</sup> nivea qua Zona sub Arcto  
 Duratur glacie, aut urit Sol omnia flammis.  
 Mox et delicias invisam forte senectæ  
 Tusculum, et hos iterum, vobis comitantibus, hortos ;  
 Dulciaque ut vitæ agnoscam monumenta, juvabit  
 Hos meminisse dies, atque hæc mea præscia verba.

“ Nec tamen, ut perhibent, cœli patet omnibus idem  
 Ascensus ; sed enim depressos pondere culpæ  
 Perplexæ ambages,<sup>5</sup> callisque miserrimus error  
 Accipiunt ; alii tortos verruntur in orbes,  
 Suspensi ad ventos, dum labem exemerit ætas.<sup>6</sup>

<sup>1</sup> Necessè est ita feratur, ut penetret, dividat omne cœlum hoc, in quo nubes, imbres, ventique coguntur.—Tusc. Disp. lib. i. 19.

<sup>2</sup> Quam regionem cum superavit animus, naturamque sui similem contigit et agnovit, tanquam paribus examinatus ponderibus nullam iâ partem movetur.—Id.

<sup>3</sup> Quamvis copiose hæc diceremus, si res postularet, quam multa, quam varia, quanta spectacula, animus in locis cœlestibus esset habiturus.—Tusc. Disp. lib. i. 21.

<sup>4</sup> Quod tandem spectaculum fore putamus, cum totam terram contueri licebit, ejusque cum situm, formam, circumscriptionem, tum et habitabiles regiones, et rursus omni cultu, propter vim caloris, aut frigoris, vacantes?—Tusc. Disp. lib. i. 20.

<sup>5</sup> Nam qui se humanis vitiis contaminavissent, et se totos libidinibus dedidissent, iis devium quoddam iter esse, seclusum a concilio Deorum.—Ibid. lib. i. 30.

<sup>6</sup> Namque eorum qui se corporis voluptatibus dederunt, earumque

Vos ergo patriam moniti, legesque tueri  
 Discite,<sup>1</sup> nec segni luxus torpere veterno.  
 Carcere sic animus perrupto corporis, exin  
 Adjunget sese comitem surgentibus auris,  
 Devenietque suas rursus incorruptus ad ædes.”

Bacchus adhuc sylvis Albana cacumina vestit,  
 Subridetque Ceres, spicis intexta capillos;  
 Illa tamen, Tulli, floret pulcherrima sedes  
 Heu! jam pridem oblita tui, ingrati que recessus  
 Immemores: nec jam discunt virgulta sonare  
 Colloquio, aut solitam saxosa umbracula vocem  
 Agnoscunt, mediisve albescit villa tenebris.  
 Ast ibi mœsta querens acclivi tramite rivus<sup>2</sup>  
 Desilit: et platanus, tot jam labentibus annis,  
 Hospitium,<sup>3</sup> ut quondam, dat plurima; mox mola collis  
 Sub dorso latet, et scatebras occulta loquaces  
 Accipit; hinc inter flexus, muscumque cavatum  
 Discedit liquor, et bibulis elabatur herbis.

Nec procul, imposuit qua nunc in rupe sacellum  
 Religio,<sup>4</sup> veteris restant vestigia famæ.  
 Quatuor attollunt immani mole gigantis  
 Effractos simulacra pedes; ædemque columnæ  
 Contiguam variis incisæ floribus ornant.  
 Hic senis effigiem videas in pariete; chartam  
 Læva tenet; frontem meditantis dextera fulcit.

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se quasi ministros præbuerunt, corporibus elapsi animi, circum ipsam terram volutantur, nec hunc in locum, nisi multis exagitati sæculis, revertuntur.—Somn. Scip. 9.

<sup>1</sup> Hanc vitam tu exerce in optimis rebus. Sunt autem optimæ curæ de salute patriæ, quibus agitatus et exercitatus animus, velocius in hanc sedem, domumque suam pervolabit.—Somn. Scip. 9.

<sup>2</sup> The same alley continues to Grotta Ferrata, once the favorite villa of Cicero, and now an abbey of Greek monks. It is bounded on the south by a deep dell, with a streamlet that falls from the rock; and having turned a mill, meanders through the recess, and disappears in its windings.—Eustace, Class. Tour, vol. ii. 8.

<sup>3</sup> The plane-tree, which Cicero notices with so much complacency in the person of Scævola, in the first book *De Oratore*, still seems to love the soil, and blooms and flourishes in peculiar perfection all around.—Eustace, vol. ii. 8.

<sup>4</sup> At each end of the portico is fixed in the wall a fragment of basso-relievo: one represents a philosopher sitting with a scroll in his hand in a thinking posture; on the other are four figures supporting the feet of a fifth of colossal size, supposed to represent Ajax. These, with the beautiful pillars which support the church, are the only remnants of the decorations and furniture of the ancient villa.—Eustace, vol. ii. 8.

Tristior aspiciens parva heu ! monumenta viator  
 Avellit nequicquam oculos, amissaque luget  
 Gaudia ; mox ipsis, qua stat defixus, in umbris  
 Egregii quondam meminit sermonis,<sup>1</sup> et ardor  
 Extemplo surgentem animum divinior implet,  
 Magnaque nunc tandem demissæ gratia lucis !

Scilicet illa tuis arcanae semina flammæ  
 Effulsere oculis, quamvis obscura ; nec æther  
 Cognata, Cicero, attraxit dulcedine sensus  
 Nequicquam ; at vates venturi præscius, ultra  
 Ausus es hos mundi fines errare, recessumque  
 Optare ignotum, placidique obliviam portus.  
 Hæc tibi sollicitæ saltem lenimina mentis,  
 Nec parvum ingentis curæ solamen ; et hac spe  
 Heu ! miserum exilium, patriæque ingrata tulisti  
 Vulnere, servatæ crudelia præmia Romæ.  
 Hac fretus victricem iram, Antonique ministros  
 Instantes, gladiique minas tranquillus, et ora  
 Aspera vidisti, sublataque brachia ad ictum.  
 Tum forte Elysia sperabas regna quietis  
 Postremum, et moriens figebas lumina cælo.

J. E. EARDLEY WILMOT,

COLL. BALL.

**A CONNECTION of SACRED and PROFANE  
 HISTORY, from the Death of Joshua to the Decline  
 of the Kingdoms of Israel and Judah (intended to  
 complete the Works of SHUCKFORD and PRI-  
 DEAUX). By the REV. MICHAEL RUSSELL,  
 LL.D., Episcopal Minister, Leith. 2 vols. 8vo.  
 Rivingtons : London, 1827.**

**EVERY** reader is well acquainted with Dean Prideaux's *Connection* of the Old and New Testament. With materials derived chiefly from the pages of profane authors, that learned person undertook to fill up the interval between the conclusion of the canonical Jewish scriptures, and the inspired narrative as resumed in the Christian

<sup>1</sup> Tusculanarum Disputationum.

writings, about five centuries afterwards: and this task he performed with so much success, that few books have enjoyed a more extensive and enduring popularity than the volumes which bear his name. It is not, perhaps, so generally known, that it was the intention of Dr. Shuckford to bring down the events of the sacred history from the creation of the world to the epoch at which the other began his valuable labors. But he did not live to complete his plan: and his work, accordingly, which should have extended to the reign of Ahaz, proceeds no farther than to the times of Joshua; leaving about eight hundred years of a very important period to occupy the pen of some future writer. The numerous events which took place under the government of the Judges, in the brilliant reigns of Saul, David, and Solomon, as well as during those of the successive princes of Israel and Judah, till the ascendancy of the Assyrian power threatened the liberty of both these nations, remained to be embodied in a continuous narrative, as also to be connected with the history of such other tribes and kingdoms of the East as had any intercourse with the descendants of Abraham. Hence the object of the publication now before us, is to complete the scheme contemplated by Dr. Shuckford; being a Connection of Sacred and Profane History, from the death of Joshua to the decline of the kingdoms of Israel and Judah.

Dr. Russell has seen proper to begin his work with a "Preliminary Dissertation, containing remarks on Ancient Chronology." He justly observes, that

to the reader who shall enter in earnest on the inquiries which are pursued in his book, it will soon become manifest, that in most cases, the study of ancient history resolves itself into a series of chronological disquisitions respecting the origin of nations and the relative antiquity of events. The last thing which appears of importance to the annalist of a rude age is to mark the precise order of the occurrences which he records, and more especially to afford the means of determining their place in the map of time, by noting their distance from one common point to which they might all be referred.

In our last Number, in the article "On the Difference in the Chronology of the Samaritan and Greek Versions and the Hebrew Text of the Scriptures," we gave an outline of the conclusions to which Dr. Russell's reasoning has carried him on that important subject, and which have been adopted by the Marquis Spineto in his lectures on the elements of hieroglyphics.<sup>1</sup> He remarks, that

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<sup>1</sup> Since we wrote the above article, the Marquis has given his interesting lectures to the public through the medium of the press; and we observe that in several places he acknowledges his obligation to Dr. Russell in regard to his views of chronology. At the end of the eleventh lecture he refers to certain works; "and, above all, to the Preliminary Disser-

“those who are not acquainted with the writings of the ancient historians, must be surprised when they find that the system of dates which has been adopted in the authorised version of the Scriptures differs from the chronological conclusions which are now commonly held, to the full amount of fourteen hundred years, The numbers which appear in the margin of our English Bibles were inserted on the authority of Usher and Lloyd; prelates, it is true, who were no less esteemed for their great learning than for their zeal and integrity. But in a subject of this kind where the truth must be discovered by an examination of ancient records, the value of every man's opinion must be determined by the evidence which he produces in support of it, as well as by the soundness of the reasoning which he employs in weighing the facts and testimony on which the question has usually been decided. In chronology, it is well known, the name of Usher, as well as the greater name of Newton, has long ceased to command any special attention. Each of these distinguished authors was led astray by the prevailing habits of his own mind, and by the favorite pursuits of his age. The primate, from the respect which he entertained for Hebrew literature, put an undue degree of confidence in the opinions of the rabbis; the philosopher, on the other hand, assured himself that a basis for an infallible system of chronology might be found in the deductions of physical astronomy.”

It is indeed worthy of remark, that the chronological system recommended by Dr. Russell in the present work, is represented by him as so far from being new, that it may be described as the most ancient that has at any time been known to the Christian church. In the volumes of the earliest writers who undertook to illustrate the doctrines and the history of our holy faith, the numbers of the Septuagint are uniformly employed to measure the succession of the several events to which their arguments bear a reference. We find not in their computations any evidence that they were even acquainted with the abridged method which the rabbis have attempted to introduce: and throughout the Eastern empire in particular, the Hebrew chronology remained unknown or disregarded during the lapse of fifteen centuries. Even in the Western church, the era of the Reformation forced the clergy to the calculations which were handed down to them in the tables of Clement, Theophilus, and Eusebius; and which, in fact, had never been challenged except by a few obscure partisans of the rabbinical school, who urged the authority of Mss., of which they knew neither the import nor the history.

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tation, published by Dr. Russell at the head of his 'Connection of Sacred and Profane History; a book that I cannot sufficiently recommend, and from which I have derived the greatest assistance.’”

In the Dissertation on Chronology, there is an interesting account of the original speculations of the Jews on the subject of the millennium, which we earnestly recommend to the attention of such of our readers as may have allowed their minds to be disturbed by the ignorant reveries on that head which have been revived in the present day. Dr. Russell produces the most satisfactory proof that the rabbis, both before and after the birth of Christ, believed that the world was to exist only six thousand years, as the habitation of sinful men; after which a new order of things was to commence, when peace and joy were to prevail among the chosen race during a thousand years, much on the same principle that six days of toil every week are succeeded by a day of rest and happiness. This opinion was adopted by many of the early Christians, and is found to have influenced greatly their belief and expectations relative to the final consummation of all things. St. Barnabas, for example, who has been described as the first depository of the doctrine of St. Paul, presents to us, in a commentary on the 20th chapter of Exodus, the following views of the mystical meaning of the word Sabbath: "And God made in six days the works of his hands, and he finished them on the seventh day; and he rested on the seventh day, and sanctified it." "Consider, my children," says he, "what that signifies,—*he finished them in six days*. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end; for with him one day is a thousand years, as he himself testifieth, Psalm xc. 4. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith,—*And he rested the seventh day*? He meaneth this; that when his Son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, the moon, and the stars, then he shall rest gloriously on that seventh day. Behold then he will truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy."—Cathol. Epist. S. Bar. sect. 15.

The rabbis, we are told, not satisfied with the resemblance between the six days of creation and the seventh day of rest, sought an authority for the same conclusion in the apparently trivial circumstance, that the first letter of the Hebrew alphabet, which, when accompanied with a certain mark, denotes a thousand, occurs six times in the first verse of the first chapter of the book of Genesis. Hence they inferred that the earth was to last only six thousand years in its present state; and that those six millenary periods were to be followed by one day of corresponding length, consisting of a thousand years, or one millennium. As, therefore, the sixth millennium was well advanced in the time of our Saviour,



his contemporaries viewed themselves as those who lived in the *latter days*, and on whom *the ends of the world had come*. In truth, the notion of an approaching millennium, which pervades the writings of that early period, cannot be properly understood, without a reference to this tradition respecting the age and duration of the world.

In the apostolical age most men entertained the belief that the incarnation of the Redeemer took place near the very close of the sixth millennium. St. Clement of Rome, as well as Barnabas, shared in that opinion. Justin Martyr, Tertullian, Cyprian, Theophilus, Clemens Alexandrinus, Origen, and Ambrose, at a later period, afford unquestionable evidence that they inherited the same persuasion. The last-mentioned of these fathers, in his exposition of the Gospel of St. Luke, shows clearly that he had adopted the conclusion of his times, as to the age and duration of the world. When commenting on the transfiguration of our Lord, he lays considerable emphasis on the statement of St. Matthew, who observes, that, *after six days*, he taketh Peter, James, and John up into a high mountain apart. "In regard to this notice," says the venerable author, "we may remark, that it was after *six thousand years*; for a thousand years are in the sight of the Lord as one day. But now more than six thousand years are counted, namely, from the foundation of the world." Origen, in one of his Dialogues, asserts, against an heretical follower of Marcion, that our Lord descended from heaven for the salvation of man, six thousand years after the Almighty had formed the first of the human race. And Hippolytus, who likewise flourished in the beginning of the third century, warns his flock that the time of Antichrist could not be far distant, as six thousand years from the creation of the world had already passed away. In a word, Dr. Russell has established, by a very patient and learned research into Christian antiquity, that, prior to the close of the second century, there is no writer to be found who did not inherit the opinions which prevailed in the times of the apostles and their immediate disciples, relative as well to the interval which had elapsed between Adam and Christ, as to the expected change about to take place in the condition of human nature.

In the following century, (he adds) we begin to perceive symptoms of change in the leading systems of chronology, and an attempt to accommodate the authority of tradition to the actual state of things. The expected millennium was seen to be delayed from generation to generation; and it therefore became necessary to examine more attentively into the language of Scripture, and to calculate with greater precision the several epochs which were recorded in the inspired annals of the Jewish church. Julius Africanus, accordingly, who wrote about the year 221 of our era, is the first who reduced the period above stated (between

Adam and Christ) to 5500 years;—a conclusion which appears to have been readily received by nearly all the learned Christians of his day, particularly in the provinces of Greece and of Asia Minor.

Lactantius, who flourished early in the fourth century, proved himself, in the department of chronology at least, an implicit follower of Julius the African. In the seventh of his *Divine Institutions*, he ventured to teach, according to the doctrine of the Jews, that the world in its present form was not to subsist beyond six thousand years; but that, after the term now mentioned, the human race was doomed to witness the consummation of all earthly things, and the commencement of a new order of moral and intellectual natures. He adds, that those who have devoted themselves to the Science of Time, have ascertained with sufficient accuracy when this renovation is to take place; guiding their inquiries by the knowledge which is presented to them in the holy books and other historical records of former ages, wherein is contained the number of years assigned for the duration of the globe. He admitted, indeed, that there appeared some diversity in the sentiments of the best writers on this subject; but, on the whole, he thought himself justified in pronouncing that the earth, as now constituted, was not to last more than two hundred years from his own time. “*Quando tamen compleatur hæc summa, (6000 ann.) docent ii qui de temporibus scripserunt, colligentes ex litteris sacris, et ex variis historiis, quantus sit numerus annorum ab exordio mundi. Qui licet variant, et aliquantum numeri eorum summa dissentiat; omnis tamen expectatio non amplius quam ducentorum videtur annorum.*”—*Lact. lib. vii. Divin. Institut. num. 25.*

In this computation the learned tutor of the son of Constantine proceeds on the fact, proved or assumed by Julius Africanus, that the world had existed 5500 years before the incarnation of Christ; and as from the birth of our Lord to the period at which the *Divine Institutions* were composed, there intervened a space of 320 years, making 5820 in all from the creation; the remainder, 180, may be regarded as justifying the round number of 6000 used by Lactantius, as completing the full term measured out by Divine Providence for the duration of this earthly abode. Eusebius, the bishop of Cæsarea, who lived at the same time with Lactantius, thought proper to diminish the period between the creation and the era of redemption to 5200 years: a conclusion which was adopted by many of the Western churches, but resolutely opposed by those of the Lesser Asia, Arabia, and Egypt. We find also, that even in the days of Abulfaragius, who wrote his *History of the Dynasties* towards the end of the thirteenth century, no material change had been introduced into the ancient chronology. “*From the beginning of the world,*” says he, “*to the Messiah, according to the computation of the law in the Septuagint version, which is in the hands of the Greeks, and of the other Christian sects, the Syrians excepted, the number of years is about five thousand five hundred and eighty-six.*” This current of opinion as to the age of the world continued uniform during several centuries over the whole Christian church. Augustine, it is true, departed so far from the authority of Eusebius and Jerome, as to introduce into the line of the postdiluvian fathers the name of the second Cainan. But his views, it is obvious, were all along regulated by the same general principles which, in those early ages, seem to have determined the limits of all chronological inquiry: for even in the beginning of the fifth cen-

tury, the date at which he lived, we find him using the very same language which filled the mouths of the Christians while as yet the apostles and their companions were on the earth; and assuring his auditory that the sixth millennium was already far advanced, and that, at the close of it, a great change awaited the mortal condition of man. "*In sexto annorum milliaro, tanquam sexto die, cujus nunc spatia superiora volvuntur.*" He therefore opposes himself to those who maintained what he esteemed heretical notions on the history of the cosmogony; reminding the pious persons whom he addressed, that from the first man, who was called Adam, six thousand years were not yet completed, and that the writers who denied this certain and unquestionable truth deserved not to be reasoned with, but to be treated with contempt. "*Ab ipso primo homine, qui est appellatus Adam, nondum sex millia annorum compleantur: quomodo non isti ridendi potius quam refellendi sunt, qui de spatio temporum tam diversa, et huic exploratæ veritati tam contraria persuadere conantur?*"—*De Civit. lib. xviii. c. 40.*

It is a remarkable fact, that as time rolled on, without realizing the awful catastrophe to which the hopes or fears of men were directed in the early ages of Christianity, the chronologers of those days found it expedient to alter, from period to period, the ancient system of dates by which the interval between Adam and Christ was wont to be measured. Clement and Barnabas, with others who are usually denominated Apostolical Fathers, taught that the sixth millennium was near a close when the Saviour of mankind took on him the nature of the human being, and consequently encouraged the expectation that the millenary sabbath of peace and triumph was rapidly approaching. But, after two hundred years had passed away, and mundane concerns continued to proceed in their usual course, it was concluded that a mistake had been committed in the rabbinical calculations, in regard to the lapse of time between the eras of creation and redemption. Hence Julius Africanus, Lactantius, Eusebius, and Jerome, reduced that period, first to 5500, and afterwards to 5200 years: an accommodation by which they contrived to save, in some degree, the credit of the older Christian writers, and also to keep the millennium in prospect as an event which could not be very long delayed. Every one, we think, will agree with Dr. Russell in thinking, that

such expectations are fully intelligible, only when viewed through the medium of that chronology, according to which the Christians of the apostolic age, as well as the Jews themselves at that period, were accustomed to measure the antiquity of their nation and of the human race. If examined into, on the basis of the modern Hebrew text, they must appear not only absurd, but positively without any foundation whatever, either in history or in tradition. If the stream of time had only brought the world towards the close of the fourth millennium, on what ground could a people, who had been taught to expect a great change in the condition of man and of the globe at the end of six thousand years, consider themselves as existing on the very eve of that

change, as living in the last days of the present mundane system, and as being destined to be witnesses and partakers of its final consummation? Whatever may have been the precise import or extent of this persuasion, there is no doubt that it was entertained by many individuals in Judea, both while they adhered to the ritual of Moses, and after they had transferred their belief to the more reasonable doctrines of Christianity; and as we know the traditional tenet on which their expectation of the end of the world was founded, we may thence conclude that, in the first age of the Gospel, the Jewish chronologers were perfectly aware that the sixth millenary term of creation had made considerable progress.

This Dissertation contains the substance of all that has been written on sacred chronology by Isaac Vossius, Pezron, J. Scaliger, Patavius, Marsham, Usher, Hayes, Capellus, Baillie, Newton, Lloyd, Bedford, Blair, Jackson, Vignoles, Freret, Faber, Hales, and is very valuable as a luminous compend of a most intricate science. The "Connection" itself is divided into two books, containing the following chapters:

- Book I. 1. On the Civil and Political Constitution of the Ancient Hebrews.  
2. On the Religious Belief and Practices of the Ancient Hebrews.  
3. On the General History of the Hebrews from the death of Joshua to the reign of Saul.
- Book II. 1. On the Ancient History of the Babylonians and Assyrians, as connected with that of the Hebrews, between 1543 and 1099 B. C.  
2. Containing an Outline of such parts of the Ancient History of the Hebrews as may appear to have been affected by the power or character of the neighboring nations.  
3. On the Iranian or Ancient Persian Monarchy.  
4. On the Origin of the more remarkable States and Kingdoms of Ancient Greece.  
5. On the Argonautic Expedition; the Capture of Troy; and the Return of the Heraclidæ.

In the chapter on the civil and political institutions of the Hebrews, there is a great deal of information well deserving the study of every young divine. In the next section, which respects the religious belief of the ancient Hebrews, the author crosses the path of Bishop Warburton, on the question which applies to the comparative antiquity of the book of Job. This learned prelate connected the inquiry now mentioned with a peculiar doctrine supposed to prevail among the Jews at the time when it was written, on the mysterious subject of diabolical influence. He imagined that the Israelites knew nothing of what he calls the "history of the devil," before they were carried captive into Assyria; and assuming this supposed fact as the ground of his hypothesis, he concludes that as Satan is actually mentioned in the tract which bears the name of Job, it must have been composed after the return from Babylon.

In opposition to the views of Warburton, I have (says Dr. Russell) endeavored to prove, not only that the Hebrews were well acquainted with the name and offices of Satan long before the conquest of this country by Nebuchadnezzar, but also that the notions concerning the character of the evil one contained in the book of Job are quite inconsistent with those which the people of God learned in the East; and consequently that the work just mentioned must be older than the Babylonian captivity. It will be found that in the earlier periods of their history, the descendants of Jacob believed in the existence of evil spirits as well as of good; but so far from holding, as they did subsequently to the times of Cyrus, that the former were the subjects and agents of a great malevolent demon who had opposed himself to the counsels of the Most High, they regarded them all, good and bad, as the ministers of Jehovah; accustomed to appear in his presence, to receive his commands, to go forth in order to execute his will, and to take their place again among the sons of God, when they came back to render an account of the services which they had performed. The Satan who is introduced into the scene in the book of Job is clearly not the evil principle recognised among the Persians, and adopted in some measure by the Jews of a later age. He appears there as the servant, not as the opposer of the Divine Will; and presents not in fact, either in his character or in his attributes, any resemblance to that malignant spirit, whose imaginary history, as one of the two principles, filled so large a portion of the theological institutes of Asiatic writers.

There is another point in which our author differs with Warburton, namely, the belief of the ancient Hebrews in the proper immortality of the human soul, and of a future state of reward and punishment; but as this subject is, in some degree, the cornerstone of the bishop's system, and is besides extremely important in itself, we must rest satisfied with a reference to the volumes now before us, where it is discussed with much learning and ingenuity. The reader will also find in the first chapter of the second book, which treats of the ancient history of the Babylonians and Assyrians, much interesting matter collected from a great variety of sources. The views which Dr. Russell recommends in regard to this portion of our primitive annals, remove all the difficulties which encumber the hypothesis of *two Assyrian empires*; one of which is supposed to have been erected on the ruins of the other.

But (says he) whatever may be the degree of confidence which the reader shall think proper to place in the deductions relative to the Assyrian empire, which have arisen from the facts that I have endeavored to establish, it will not be lessened when he reflects that the argument has all along proceeded on a uniform principle, and without using any liberty with those ancient records whence the chronological *data* have been derived. I have carefully avoided the practice of that bold criticism, which bends to its own objects the clearest statements of the authors whose works it examines: holding it as a first principle that the testimony of an ancient writer must be received in its literal meaning, and, with the exception of manifest corruptions and typographical errors, either be adopted in whole or rejected in whole.

We could have wished that the author had abridged his account.

of the "origin of the more remarkable states and kingdoms of ancient Greece," both because this portion of his work has less connection than any other with sacred history, and also because the facts on which it rests are sufficiently accessible to the ordinary reader. From this stricture we readily except the Parian Chronicle, a copy of which is given at length, together with its history and a selection from the best commentators; because, although this document is to be found in other volumes, it is nevertheless comparatively rare, and is besides of the utmost value for illustrating the early annals of eastern Europe. We may add, too, that there are in several parts of these two volumes certain conclusions and opinions in which we do not entirely concur, and that there are others which appear open to misapprehension, and of course to uncandid inferences regarding matters of the weightiest import. We allude more especially to the judgment which may be formed respecting the plenary inspiration of the apostles, in connection with the statement that those holy men expected the end, or, at least, an alteration in the moral and physical condition of the world at the close of the sixth millennium. But, on the whole, it is a work which we have read with much satisfaction, and can therefore heartily recommend to all who take an interest in the exactness of chronology, in the history of early opinions, in the origin of nations, and above all in those institutions, doctrines, and events, to which the religion even of the present day, now so much purified and enlightened, must be ultimately traced.

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## EGYPTIAN ANTIQUITIES.

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AFTER the example of some learned antiquaries in London, Messrs. Dorow and Klaproth lately undertook, in Paris, the publication of more than eighteen hundred Egyptian gems, cameos, scarabæi, and pastes, faithfully represented on thirty-six folio plates, under the title of *Collection d'Antiquités Egyptiennes, recueillies par M. le Baron de Palin*; but this work comprehends, with the inestimable collection formed by M. de Palin (Swedish minister at Constantinople), many highly interesting Egyptian antiques belonging to the cabinet of M. Passalacqua, including also several cameos which, although they were found in Egypt, appear to be of foreign origin: some probably illustrating the ancient Persian mythology; others Abraxas, and a few of which it is difficult to speak with any certainty. The plates are very neatly and accurately executed at the lithographic press of

Engelmann; and to them are prefixed forty pages of *Observations Critiques sur la Decouverte de l'Alphabet Hieroglyphique, faite par M. Champollion, le jeune*. It is to these "Observations" that we now particularly direct the attention of our English reader; since their distinguished author, the learned M. Klaproth, unequivocally decides in favor of England the claims to a literary honor which has for some time been enjoyed by France.

The nature of this claim will be most clearly explained by an extract from the first page of the "Observations." "For some years," says M. Klaproth, "much has been said respecting a 'hieroglyphical alphabet;' the discovery of which incontestably belongs to Dr. Young. In 1818, he succeeded in ascertaining the alphabetical value of most of the hieroglyphics that compose the names of *Ptolemy* and *Berenice*. The celebrated Zoega had already *suspected* that many hieroglyphical signs might be employed alphabetically; but the honor of having *demonstrated* this fact is due to Dr. Young. Zoega's conjecture had not made any impression on those who applied themselves to the study of Egyptian writing: on the contrary, they persevered in regarding the whole mass of hieroglyphics as ideographic or symbolic signs. An ingenious and accomplished French *savant*, M. Champollion, the younger, endeavored, during a long time, to decipher the hieroglyphics; but that he failed does not surprise us, since he only trod in the steps of those who had before him devoted themselves to similar researches. It never once occurred to him that the hieroglyphics contained an alphabetical portion, as we learn from his own words in the essay *De l'Ecriture Hieratique des anciens Egyptiens*, published at Grenoble in 1821. Having mentioned some (hieratic) manuscripts which had attracted the attention of many eminent antiquaries, M. Champollion informs us that certain persons finding the writing of those rolls different from the hieroglyphic, considered it as the ancient Egyptian *hieratic*, others as *epistolographic* or *popular*; but all agreed on one important circumstance, that the writing of this Egyptian Ms. was *alphabetical*; that is, composed of signs serving to recall the sounds of the spoken language. A long course of study, however, and an attentive comparison of the *hieroglyphical* text with those of the second sort regarded as *alphabetical*, induced M. Champollion to form a contrary conclusion; and he declares as the result of his inquiries, that, 1st. The writing of the Egyptian Mss. of the second sort is *not alphabetical*. 2nd. That the second system is but a simple modification of the hieroglyphic system, differing only in the form of the signs. 3rd. That the second kind of writing is the *hieratic*, of the Greek authors, and ought to be regarded as a *hieroglyphical tachygraphy*. 4th, and lastly, That the *hieratic* characters (*and consequently those from which they are derived*) are *signs of things, and not signs of sounds*." From this we must be convinced that, in

the year 1821, M. Champollion *did not believe in the existence of alphabetical signs among the hieroglyphics*. It was in 1818 that Dr. Young communicated his discovery to the learned of Europe in a printed memoir; and this formed part of the supplement to the Encyclopedia Britannica, in the year immediately following. It cannot be doubted that this discovery induced M. Champollion to renounce the system which he had followed during the labors of ten years; he adopted the opinion of Dr. Young, and with very laudable zeal gave extensive development to the system which this learned Englishman had indicated: his researches have been crowned with brilliant success, and he was enabled (in 1822) to present the learned world with a considerable series of hieroglyphic characters employed alphabetically in writing proper names. The result of his labors appeared in a *Lettre adressée à M. Dacier*. The methodical process observed in this composition, and the *bonne foi* which pervades it, were approved by all disinterested persons; and it were to be wished that M. Champollion had not departed from that system in his subsequent researches on Egyptian antiquities. This letter, however, only mentions *en passant* his obligations to Dr. Young, although from him he borrowed the first idea of what he calls *his discovery*. The daily journals repeated his assertions, and Europe resounded with the praises due to M. Champollion for his immortal discovery. The public, but little conversant with researches of this kind, took all on credit, and began to imagine that henceforth it would be as easy to read off the hieroglyphic characters, as to translate a Greek or Latin inscription. Nevertheless, M. Champollion's discovery relates only to a very limited number of the hieroglyphic signs; that is, he only reads the proper names written with an alphabet, the system of which somewhat resembles that of the Semitic languages, where, although the consonants of a word are written, but a few, or perhaps none, of the vowels appear.

We learn from a note, (p. 1.) that M. Champollion's work above-mentioned, (*De l'Écriture Hiéroglyphique, &c.*) containing the assertion which he himself afterwards contradicted, ("that the hieroglyphic signs are signs of *things* and not of *sounds*,") was withdrawn by the author, according to report, from public circulation and from the hands of his friends, as far as was possible. It cannot therefore be doubted, says M. Klaproth, that M. Champollion's discoveries have been grafted on those of Dr. Young, who is fully entitled to the praise of having first demonstrated that the Egyptian hieroglyphic signs were used to express the sounds of proper names. To dispute the doctor's claim on this subject, would be as absurd as to deny the invention of powder to him who first mixed saltpetre with sulphur and charcoal, and to call him the inventor who first employed that mixture in projection.

After some remarks, which our limits do not allow us to notice, M. Klaproth affirms that the discoveries of M. Champollion may



be useful in reading the names of Egyptian kings, but will not, probably, ever lead even to a superficial understanding of the Egyptian inscriptions, and numerous writings on papyrus found in tombs. So that M. C., when he undertakes to translate the most inconsiderable phrase, is obliged to invent for this purpose words which are not Coptic, and which he cannot justify by any authority. In this manner M. Klaproth examines the *Lettres au Duc de Blacas*; the *Pantheon Egyptien*, and the *Précis du Système Hiéroglyphique des Anciens Egyptiens*, published at different times by M. Champollion : in all of which, according to our critic, he has accumulated "conjecture on conjecture, and contradiction on contradiction." Thus the second edition of his *Précis*, partly does away what the first edition had given as demonstrated; and to render his hypotheses more plausible, M. Champollion has been forced to construct a new *Egyptian Mythology*, which is itself hypothetical, and founded on "nothing." (p. 6.) The proofs of these and similar charges occupy the remainder of this work, to which we must refer the reader, who may be desirous of a minute examination: remarking, however, that one of the most serious accusations against M. Champollion is that, not content with arbitrary and unauthorised interpretations, he *falsified* the monument of Abydos; a most valuable fragment of antiquity, found in 1818; by Mr. W. J. Bankes, among the ruins called *El-haraba* by the Arabs.

Considering that as yet no person is capable of spelling more than three or four consecutive words in the *alphabeticodemotic* characters of the Rosetta inscription, M. Klaproth expresses his surprise at the boldness with which M. Champollion affects to translate it. At Aix he persuaded M. Sallier, a gentleman who possessed three papyrus rolls covered with *demotic* Egyptian characters, that one contained the history of the campaigns of Sesostri-Ramsès, (also called Scthos, Scthosis, or Seeosis) composed after the ninth year of that prince's reign, *par son chantre et son ami*. Yet it appears that these rolls were not communicated to M. Champollion till he was on the eve of departure, and that he had scarcely time to look over them.

But we must hasten to the conclusion, wherein M. Klaproth states the result of his critical observations, which in his opinion demonstrate,

1st. That to the late Dr. Young belongs incontestably the honor of having first discovered the nature of a part of the ancient Egyptian hieroglyphical signs; but that M. Champollion corrected the learned Englishman's mistakes, and considerably augmented his discovery.

2nd. That this discovery can only facilitate the reading of the proper names of kings and of some other personages, and of a part of the auxiliary signs of discourse, while it is of no avail in the reading of ideographic and symbolical hieroglyphics; and

that M. Champollion almost always fails in his endeavors to explain these last-mentioned.

3rd. That the system of this *savant* does not rest on any fixed bases; and that he changes at will the sense which he assigns both to the phonetic and symbolic characters.

4th. That the imperfect knowledge of the ancient Egyptian idiom, which we may be able to acquire through the medium of Coptic, will never suffice for ascertaining the sense of an hieroglyphic inscription, even though we should suppose it wholly written in phonetic letters.

5th. That the *Alteration of the Table of Abydos*, published by M. Champollion, shows what degree of confidence may be placed in the result of his labors on Egyptian antiquities.

6th. That there is a still less chance of obtaining an explanation of Egyptian monuments inscribed with the demotic characters, although the demotic part of the Rosetta inscription is in almost perfect preservation.

We shall here close our account of this work, by observing that it is (as far as we know) the first in which the hieroglyphical signs of characters are printed from moveable types, cast for the purpose under M. Klaproth's direction: these occur in their proper places, ranging with the letter-press like the characters used in our common quotations of Greek or Hebrew passages.

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## OXFORD ENGLISH PRIZE ESSAY, FOR 1829.

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### *The Power and Stability of Federative Governments.*

#### ARGUMENT.

The infinite variety in the local and otherwise peculiar circumstances of different nations urged as a principal reason for the wide discrepancies which exist between governments bearing a common appellation. Hence the difficulty of pronouncing any general conclusion on their power and stability.

The nature of confederation commented on; and its place among constitutions of government.

The argument against its capacity for power.

An objection, which might be raised from the fact of the existence of great power in the United Provinces, answered by an inquiry into the sources of that power, showing how it was affected by the peculiarity of their constitution.

The stability of federative governments considered, and shown to be incompatible with power.

Examination of the principal features of the Helvetic confederacy.

Sum of the Argument.

Brief review of the political circumstances of the United States.

**P**OLITICAL Science, however founded on the experience of ages, and illustrated by the highest efforts of human wisdom, is nevertheless of a doubtful and ill-ascertained character. This defect is inherent in its

nature, and inseparable from its subject-matter, arising as well from the unceasing fluctuation in the habits and circumstances, in the moral and social relations of mankind, as from the complex operation of external causes. There exists indeed but little community of opinion or uniformity of practice beyond the circumscribed limits of those maxims in politics, which are deducible by direct inference from moral truths; for the great mass of those rules and principles, which have a more immediate influence on practice, and give to a government its tone and peculiar organisation, are of a description purely local; deriving their force from local circumstances and local interests, and therefore, however just, are only applicable in their full extent to the particular case. Hence it is, that constitutions, nominally and externally the same, have little or no interior resemblance, and in many instances only so far correspond as to justify us in referring them to one common standard.

Closely allied to the difficulties of the science are those impediments to fair and candid investigation which exist with different degrees of strength in the mind of the inquirer. The voice of truth may indeed be heard, but is far too feeble to be obeyed, unless where reason has been enabled to establish around her a calm and perfect silence by stilling the angry and unruly feelings of the human breast. The caution against any attempt to form a comprehensive theory, so just in reference to all subjects which furnish but precarious grounds for reasoning, applies with peculiar force to political discussion, which involves too many questions of interest and prejudice, not to provoke at every step a ready appeal from the judgment to the passions.

The boundaries, then, of this subject are vague and undefined, but comprise in their extent a wide field beaten and explored, and familiar to our knowledge. There are principles of increase and decay, of weakness and energy, common to all governments whatever. Others again develop themselves more fully and powerfully in constitutions of a peculiar kind. The danger, for instance, of an undue assumption of power by the executive exists more or less in all governments; while in republics more particularly we should look for an excess of faction and party spirit.

In like manner, in all federative constitutions there are many points of common origin, on the investigation of which we may arrive at a common conclusion, to be subsequently modified by an inquiry into the peculiar circumstances of each separate example.

The system of federation may be partially regarded as a choice of evils, a species of compromise between subjection and independence originating in the inherent weakness of each member of the confederacy. Advantages indeed it proposes and secures, to which a number of small and unconnected states could individually form no reasonable pretension, but which involve in their very attainment a sacrifice of free agency on the part of the respective members. So far it bears a close resemblance to the social compact, by which every man surrenders a portion of his natural rights in exchange for an assurance of a more full and secure enjoyment of those he reserves. But at this point the parallel must cease. In the great system of society the objects of mutual co-operation are infinite in number and extent; and we admire the peculiar beauty of an order of things, which places its ultimate end in the advancement of human happiness, and furnishes us with a means of attaining it, at once the only one we can imagine, and in all its parts the

most admirably complete. In a federal union, on the contrary, the immediate objects of co-operation are necessarily fewer; the means too for securing them are not only precarious and incomplete, but inferior in many principal points to others, which have been devised for compassing the same end, which are open to observation, and matter of actual experience.

But the excellencies and deficiencies of federal constitutions must be examined, not so much by a comparison with those incident to other forms of government, as by a separate and independent process of investigation; since it would seem a fair assumption in the outset of our inquiry, that, supposing it possible to consolidate any system of confederated states into one single and thoroughly compacted body, without depriving them of any advantages, natural or acquired, which they had previously enjoyed, the chances of prosperity, of power, and stability, would be indefinitely increased. In a word, any government, single and indivisible, is surely preferable to one whose tendency, unless counteracted by the operation of more prevailing causes, is disunion and decay. Nor is it any answer to adduce examples of confederated states, which have attained a higher degree of glory and prosperity than nations possessing a consolidated government; since this would be omitting to notice many important elements of consideration in the manners and habits, temper and situation, of the people thus forced into comparison, all and each of which are to the full as important as their form of government. That there are real advantages belonging more peculiarly to federative constitutions, when organized on just principles, is not wished to be denied; but there are also countervailing obstacles to the extension and durability of national power, which may be said to form part of the essence of federation. Again, the advantages of any state or number of states may be great and unquestionable, and yet the government may be such as to check their growth and increase, and disappoint the fair promise of national prosperity. It will be seen that a federal government necessarily partakes more or less of this character; that it has, in short, a direct tendency to defeat in the end the very object it was devised to promote.

The question of government is a question of the application of means to an end, that end being, in general terms, the happiness and prosperity of the people; and this idea of government supposes a power vested in the hands of a few or more individuals for the benefit of the community. Now it is clear that delegated power ought in all cases to be equal to its object; since it is doubtless unreasonable to make men responsible for the discharge of a sacred trust, while you deny them all adequate means for its fulfilment and execution. It follows that a government, fettered and shackled in its operations by an ill-timed and improper jealousy, cannot be expected to provide for the security, advance the prosperity, or support the independent character of the commonwealth. How indeed can its administration be any thing else than a succession of impotent and temporizing expedients? How can it undertake with confidence, or execute with promptitude and success, any liberal or enlarged plans for the public good?

The public good cannot from its very nature admit of precise and accurate definition. Nor is it possible to assign to it at any given moment fixed and certain limits, which it may not be expedient and even necessary to transgress at some future period in order to its pre-

ervation. Those, therefore, who are intrusted with power for the protection and advancement of national interests, must have full and unlimited scope for the exercise of their functions. This power in a free government (and it is such only we are considering) is lodged in the legislature, composed either entirely or in part of the representatives of the people; and he who would give a constitution to his country, prescribing bounds to the legislative authority, would, in his anxiety to avoid an imaginary danger, lay the foundation of practical and extensive injury. The true check and safeguard against the usurpation of the few lies not in controlling the operations of the legislature, but in making it responsible to public opinion, and in giving the nation frequent opportunities of marking that opinion, of testifying their approbation or disavowal, their rejection or support.

The impossibility of avoiding in a federal constitution the defect which necessarily attaches to a limitation of the legislative authority, is placed in a clear point of view by the practice of the United States, which have an unquestionable title to be regarded as the best model of that form of government, whether in ancient or modern times. With a view to balance the powers of the central and the state governments, and to prevent the former from overstepping its proper limits, a power has been there conceded to the judiciary, which has in no other instance, we believe, been vested in that department. Thus, if the American legislature should in the passing of any law have transgressed its legitimate bounds, the citizen, who is prosecuted for the violation of that law, may defend himself on the plea of its being at variance with the principles or practice of the constitution; and, notwithstanding the act may have passed both houses of the legislature, and have been ratified by the chief magistrate in accordance with all the usual forms, should the supreme court of judicature find that it contravened the constitution, it would be pronounced null and of no authority. In this manner state laws, even on matters over which congress has exclusive jurisdiction, have actually been abrogated.

It does not appear necessary to consider here in what manner the due exercise of the several branches of legislative authority conduces to the vigor and stability of government; but we may safely conclude on the evidence of reason and confirmation of history, that a supremacy of authority, undivided and uncontrolled in the exercise of its delegated powers, must be lodged in some quarter, and that that quarter can be no other than the legislature.

In the application of this principle to the question of the power of a federative constitution, the inquiry naturally presents itself in two distinct points of view. 1. Can a power of this nature, fully competent to its object, exist at all in a confederacy? 2. Is it in the nature of things to expect that confederate states will be inclined to concede even that full degree of power to the federal head, which is compatible with the principles of their constitution?

Now to both these questions the answer is in the negative. To suppose indeed the existence of such a power in a confederacy involves a contradiction of terms. A supremacy of general authority admits of no participation or interference, and is therefore incompatible with the rights of sovereign and independent states. On the other hand, if we suppose all idea of local administration to be abandoned, and every power, executive, legislative, and judicial, lodged in the component parts of the federal head, the confederacy would no longer exist in any

shape but in that of a mere territorial division. We may add, that however slight might be the influence of these divisions on the national administration, in the event of so entire a consolidation of the states, yet would they be quite sufficient to foster old prejudices, to give frequent occasion for umbrage and jealousy, and thus keep alive the embers of dissension and disunion in the very heart of the community.

The denial of the latter of the above questions is grounded on the acknowledged principles of human nature. The grand and primary object of an association of states under one government consists in the improved relations of security, of dignity, and independence, in which they will thereby stand to foreign nations. In the same proportion, therefore, as these interests come less home to the breasts of the greater portion of the community than such as are domestic and of daily recurrence, will the desire of giving efficiency and vigor to the power employed on them be weak and transient. In the same proportion will the citizens of each separate state repose their confidence in the members, and interest themselves in the measures, of their own government, while they are either inattentive to the concerns of the federal administration, or regard its conduct with jealousy and suspicion.

If again by a confederacy is meant an assemblage of independent states into one great state for national purposes, it follows, that all the powers not ceded by them severally, and delegated in express terms to the federal head, must continue to reside in their own respective administrations. These therefore being, in a peculiar manner, the guardians of local interests, and protectors against the encroachments of the federal head, will always possess a higher relative degree of influence over the people of their respective states: "a circumstance," says a celebrated republican,<sup>1</sup> "which teaches us that there is an inherent and intrinsic weakness in all federal constitutions, and that too much pains cannot be taken in their organization to give them all the force consistent and compatible with the principles of liberty."

This division of authority involves, among many other sources of inconvenience and danger, the very difficult and delicate question of a concurrent jurisdiction. Thus, where funds are to be provided as well for the maintenance and purposes of the federal administration, as for those of the state governments, there must not only exist a necessity for an extreme care and prudence in regulating the collection of imposts, and defining the precise province of each jurisdiction, but also for a degree of moderation and mutual forbearance in enforcing these regulations, which is seldom to be met with amid the eager passions and jarring interests of numerous societies.

On referring to the history of confederate states, as well ancient as modern, we shall find ample cause for assenting to the proposition, which asserts the power of such governments to be in exact proportion to the weakness or efficiency of the federal head. The denial of supreme authority to this body has in most cases been attended with fatal results, inasmuch as it comprises, among various other sources of evil, one great radical and vital error, in the principle which assigns to the

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<sup>1</sup> Mr. Hamilton, one of the most distinguished advocates of the present constitution of the United States.

national council under a federative constitution the power of legislating for its members in their collective capacities of states, but denies them all power over the individuals composing those states. Now, supposing a demand to be made by this body on the members of their confederacy for supplies of men, a demand coupled with no constitutional authority for the actual levying of those supplies, the requisition will have practically the force of a mere recommendation, and not of law. The states, on their part, will observe or disregard it at their option, in compliance with the dictates of local interests, or of any faction which may chance to prevail, and accordingly as they shall deem themselves capable or not of prescribing their own terms. For this state of anarchy and disobedience the sole remedy is force; the sole result of such a species of coercion is commonly the aggrandisement of the more powerful states at the expense of their refractory associates.

These remarks are confirmed by observing, that wheresoever a confederacy has been partially<sup>1</sup> free from this error, the result has been favorable to its political existence. Thus the common council of the Lycian confederacy, which is instanced by Montesquieu<sup>2</sup> as the best model of that form of government with which he was acquainted, was intrusted with a very delicate species of interference in the appointment of the officers and magistrates of the various cities composing the confederacy. This concession of authority justifies us in concluding, that a union of a very intimate nature<sup>3</sup> subsisted between these cities; one indeed approaching as nearly as possible to a consolidated government.

Again, in the Achæan league, which has shared with the Lycian the applause of political writers, the federal head possessed very ample powers; while so closely drawn were the bonds of union, that all the cities had the same laws and usages,<sup>4</sup> the same weights and measures, and the same money. Thus, when Lacedæmon was brought into the league by Philipœmen, the change was attended by an abolition of the laws and institutions of Lycurgus, and an adoption of those of the Achæans. The natural result of this wise organization was the attainment of great power and consideration; however little calculated to withstand the force of internal jealousies, fostered and promoted by the ambition and ascendancy of Rome.

It can hardly be necessary to instance the pretence of union among the Greeks under the feeble and inefficient sanction of the Amphictyonic council. They had scarcely any claim to the title of a confederacy; none certainly, if the distinction be allowed, to that of a federative government. The notorious vices and imperfections of their union, with all its attendant anarchy and bloodshed, may, nevertheless, be

<sup>1</sup> We say 'partially,' because there has never been an instance (the United States, as we shall see hereafter, possessing a constitution of a mixed character) of the investment of sovereign power in the federal head; and for the plain reason, that such a government would not be a confederacy, but a consolidation of states.

<sup>2</sup> *Esprit des Loix*, ix. 3.

<sup>3</sup> See the character given of the Lycians, and the account of their constitution, Strabo, l. xiv.

<sup>4</sup> Plutarch, *Life of Philipœmen*, ch. 16. Also c. 8. and *Life of Aratus*, c. 9.

<sup>5</sup> Περὶ δὲ τῶν Ἀχαιῶν παράδοξος ἀξίησις καὶ συμφορὴν ἡσὶς τοῖς κατ' ἡμᾶς καιροῖς γέγευε, κ. τ. λ.—Polybius, ii. 37. *Idem*, iv. 1.

easily referred to the operation of the same mistaken principle, when taken in connexion with the impossibility of harmonizing the discordant elements of oligarchy and democracy, of popular licence and stern republicanism, both of which exercised at the same moment their uncontrolled influence within the narrow limits of ancient Greece.

In more modern times, the most remarkable example of federation, as well from its extent as from its general influence on the affairs of Europe, was the Germanic body. This curious political fabric, which, it may be remarked, bore no uniustructive analogy to the Amphictyonic league, had its foundation and origin in the feudal system, which succeeded to the reality of imperial power enjoyed by the immediate descendants of Charlemagne.<sup>1</sup> We find, accordingly, that it labored under the feeble and confused organization of an imperfect<sup>2</sup> confederacy, engrafted on all the vices and anomalies of that system.

Were we to judge indeed from the parade of constitutional powers vested by the Germanic union in the federal head, from the ample authority intrusted to the diet, and from the extensive influence enjoyed by the executive magistrate in virtue of his numerous prerogatives, we should arrive at no conclusion, but one favorable to the domestic tranquillity and power of the empire. But the facts of the case are far otherwise: the principle, which formed the basis of this confederacy, that the empire was a community of sovereigns, that the diet was a representation of sovereigns, and that the laws were addressed to sovereigns, rendered it a nerveless and unwieldy body; equally incapable of internal regulation, and of security from the pressure of external danger. So far indeed was it from presenting any appearance of concert and unanimity, that the generality of its wars were waged between its own members; nor is there any one instance throughout its whole history in which it can be said to have united in offering a steady resistance to foreign arms.

The history of Germany is a history of wars and tumults, of foreign interference and foreign intrigue, of violence, rapine, and oppression, of refusals to comply with the decisions of the diet, and of attempts to enforce them either abortive, or attended with bloodshed and civil war. In the 16th century the emperor, with one half of the empire, was engaged against the princes and states composing the remainder. Again, previously to the peace of Westphalia, Germany was desolated by a war of thirty years, in which the emperor and part of the empire were opposed to Sweden, aided by many members of the confederacy. Peace was at length negotiated and dictated by foreign powers; and the articles of it, to which foreign powers were parties, became fundamental principles of the Germanic constitution.

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<sup>1</sup> Vers le milieu du 13<sup>e</sup> siècle, la dignité impériale perdit son éclat, soit par les brouilleries avec la cour de Rome, soit par les abus toujours croissans du régime féodal. Avec le pouvoir des empereurs la constitution de l'empire fut altérée. Ce vaste état dégénéra insensiblement en une sorte de système fédératif, et l'empereur ne fut plus, par la suite du temps, que le chef commun et le seigneur suzerain des vastes états, dont ce système était composé.—Tableau des Révolutions, vol. i. p. 173.

<sup>2</sup> Imperfect both in principle and practice, and faulty in the extreme from the admission of many members to a share in the confederacy, who possessed dominions not included under the provisions of the federal compact in other countries of Europe.



Hence it is that we look in vain for the power which ought naturally to have followed on the organization of so extensive a confederacy; for allowing the existence of great strength and abundant resources in the Germanic body, yet we find them seldom or never called into united action, from the prevalence of conflicting interests, without any adequate means of adjustment; from the want of substantial authority in the diet, and the consequent necessity of referring all disputes of moment to the decision of the sword.

Now it would seem that as all questions of the power of federative governments may be resolved into that of the efficiency of the federal head, and as we have shown this to be more or less incompatible with the principles and feelings of all confederacies, the conclusion must be unfavorable to their capacity for power.

But the reserve necessary in the admission of any rule in the science of politics, and the caution with which we must examine all the circumstances in the history of a nation, before we pronounce its constitution to be incapable of a high degree of political power, is no where more strongly forced on our consideration than in the present case.

It is quite true that in the great majority both of ancient and modern confederacies we have a striking picture of weakness and instability. There are some, however, which bear a contrary aspect; and one in particular, which, although in a certain degree exposed to the latter of these imputations, cannot certainly be taxed with a want of power.<sup>1</sup> It will easily be understood that allusion is here made to the United Provinces.

In order to understand in what manner the extraordinary power enjoyed by this nation during a great portion of the 17th century was affected by the constitution of their government, we must recur to the origin of their political existence; since our question is not so much, whether the fact of a people possessing a federal constitution is of itself sufficient to account for the presence or absence of power, as, how far such a constitution may affect the existing causes of weakness or prosperity. A free government is but an epitome of the nation where it exists; and the real springs of power have their source in the peculiar circumstances, principles, habits, and feelings of the people. Good government will develop and assist these in their course; bad government will choke and exhaust them.

The power of the United Provinces derived both its origin and subsequent support from their extensive commerce; and this, although it arose at an early period of their independence, and prior to the existence of their federative government, was in after times much indebted to the peculiarity of their constitution. History indeed teaches us, that in all ages free governments have been the most favorable to commerce. Nor is the fact more evident, than the reasons and principles on which it might be established: but this would lead us into a digression foreign to our purpose.

The federal constitution, which had for its basis the union of Utrecht in 1579, found in the four maritime provinces of the league,<sup>2</sup> in those which have from the earliest times been the depositories of the strength

<sup>1</sup> We may instance also the Hanseatic league, which took its rise in the 13th century, and which may justly be considered to have given the first great impulse to the commerce of modern Europe.

<sup>2</sup> Holland, Zealand, Friesland, Groningen.

and riches of the Netherlands, a people whose whole thoughts and feelings were centred in two grand objects, and these identified the one with the other, their independence and their commerce. The religious persecutions which raged in France, England, and Germany, during the course of the 16th century, had compelled multitudes of those professing the reformed discipline to take shelter in the Low Countries, where the government had long been of a milder character, and the privileges of the cities inviolate. The course of these emigrations took a natural direction towards such of the provinces as held out the fairest prospect of success in the consolidation of their independence; and thus the above-mentioned provinces became the seat of a redundant, but wealthy and enterprising population. The result in favor of commerce was powerful and immediate; and with the growth of their commerce their independence may be fairly said to have been identified, since it was commerce alone which supplied them with the means of a protracted resistance to the Spanish power. Further still, it afforded them so great facilities for the destruction of the Spanish wealth derived from her East Indian possessions,<sup>1</sup> that the desire to put a stop to their further successes and depredations in that quarter was among the chief reasons which extorted from Spain the first recognition of their independence in 1609.

Under such circumstances it was plainly impossible for the federal government to close its eyes to the importance of trade, even had it wished to give a different direction to the current of popular feeling. Fortunately, however, the members of that government were themselves engaged in the same pursuits with the great body of the nation. They were sensible how much depended on the encouragement of commerce; and therefore fell in entirely with its habits, and with its consequences on society. It is to these causes that we may in great measure attribute the traits of frugality, of industry, and perseverance, so indelibly stamped on the character both of the administration and the people.

But the operation of the federal government on commerce, although at first silent and secondary, became in after-times its main spring and support, as will easily appear from a brief review of certain results of that singular constitution.

There is perhaps no example in history which reads us a more forcible lesson on the precarious nature of political wisdom, or which can teach us by a more striking appeal to facts, that the most faultless and unexceptionable theories of government are not always the best adapted to practice, or the best calculated to insure the grand objects of national happiness and national prosperity. A plan for a constitution like that of the United Provinces, could hardly form any part of the speculations of the politician, unless he were desirous to demonstrate the probable consequences of so glaring a perversion of the principles of his science. It was indeed an edifice constructed to all appearance of ill-assorted and heterogeneous materials; a compound of monarchy, aristocracy, and oligarchy; which has been dignified with the title of a republic, without the existence of one particle of popular government throughout its whole composition.

There were in this constitution four main elements. The first and

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<sup>1</sup> Portugal and her Indian dependencies had been subdued by Philip II. in 1580. She did not recover her independence till 1640.

most prominent was the authority and influence of the House of Orange; the second, the federal provisions of the union; the third, the sovereignty of the provinces; the fourth, the freedom of the cities. The direct tendency of the internal administration of the two latter was oligarchical; and as these, in conjunction with the hereditary aristocracy and the princes of Orange, made up the federative government, the great majority of the people had no immediate authority whatever. They exercised, nevertheless, as will appear, a very considerable moral influence over the minds of those in power; a species of influence at once the most salutary and the most efficacious that can be exercised by the bulk of the community.

The political condition then of this people was in many respects of a very anomalous description. Their liberty indeed was secure from the fact of the balance of power between the monarchical and oligarchical principles of the constitution being placed in their hands; but they were destitute of all immediate authority and control over the affairs of the league. It is therefore at first sight matter of surprise that they acquiesced so willingly in this form of government. But there is nothing more remarkable in the history of these provinces than the sterling good sense and moderation of the people; the result in a great measure of that slow and cautious temperament, which has ever marked their character, and still more perhaps of the privations and distress through which, during a long course of years, they struggled to the attainment of a dear-bought independence. Profiting by this experience, the governors presided over the national interests in an equitable and impartial spirit; dealing wisely and temperately with the people; without encroachment or oppression, and, if we may judge from the insignificance of their emoluments,<sup>1</sup> without desire of advantage. They were well aware that the surest way both to the attainment and preservation of power lay through the medium of those qualities, which secure the esteem and gain the confidence of the people; and the use they made of this conviction was wise and salutary. The governed, on the other hand, beheld with content and satisfaction the surrender of all pretence to tyranny, and sacrificed all factious opposition and interference to the public benefit, which they knew to be identified with the vigor and stability of government.

From this account of the general workings of the constitution, it would appear, that although necessarily imperfect from the circumscribed limits assigned to the choice of those invested with power, the oligarchical administration was yet free from the odious vices which commonly attach to that species of government, and met with a noble recompense in the esteem and confidence of the people. Hence it was enabled to adjust and harmonise discordant views and principles, and to preserve to the several elements of the confederacy a due proportion of constitutional authority.

At this stage of our inquiry it will be evident in what manner the existence of a federative government was favorable to the commerce, and therefore to the power of the United Provinces. Since the influence of the oligarchy, however sure and well-founded, would have

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<sup>1</sup> The salary of the pensioner of Holland, the most influential officer of the state, did not exceed 200*l.* per annum; and others in proportion: naval and military officers were remunerated at somewhat a higher rate.

been little able to oppose a permanent and effectual barrier to the encroachments of the House of Orange,<sup>1</sup> had it not derived a very considerable assistance from the sovereignty of the provinces and the freedom of the cities; the one great security against the establishment of a monarchy lay in the uncompromising and watchful jealousy which must ever subsist among the members of a confederacy; while the force and spirit of this must have speedily evaporated, had they been consolidated into one single and undivided state.

In order then to render the inference complete, we must show that under the circumstances of this country, the operation of a monarchy on commerce would have been the reverse of favorable.

It is not meant to be asserted, that a free monarchy has a general tendency to depress commerce; much less, that any republican constitution has advantages to offer comparable to those we enjoy under a kingly government tempered with all the principles of rational liberty. But wheresoever regal authority trenches upon these principles, and is enabled to pursue with advantage to itself a separate and distinct interest from that of the community, there is great danger lest it should deaden, and eventually destroy the spirit and enterprise of the nation. It is not in human nature to incur labor and risk in the pursuit of advantages, for the enjoyment of which it can have no permanent security; and this appears to be the main reason why commerce has never reared her head under the baneful influence of despotism. Consequences the same in character, though differing in degree, have place in all monarchies, which are not founded on the broad basis of freedom, and the true principles of government.

What then, it will be asked, were the impediments to the establishment of a free monarchy in the United Provinces? The answer is easy. The oligarchy were in direct opposition to the investment of the kingly office in the House of Orange.<sup>2</sup> Any attempt therefore on the part of the latter to ascend the throne must have been prefaced by a complete overthrow and subjection of this powerful body in the state. Regal authority pursued in contradiction to the interests and opinions of so important a body, as it must have been acquired by violence and faction, so must it likewise have been sustained by force, and must have rested on a foundation too unstable and insecure to be enabled to dispense with arbitrary power. Even on the supposition of a more fortunate event, and the erection of a throne attended with little or no invasion of the liberties of the people, yet would the change have still proved detrimental to the interests of commerce; since these would no

<sup>1</sup> The authority of their princes was imposing and extensive. They were hereditary high admirals and captains general, and had thereby the disposal of all naval and military commands. They had the power of pardon; the right of choosing the magistrates from a certain number nominated by the towns; with various other privileges and prerogatives, besides an overwhelming influence derived from their great patrimonial revenues, lordships, and principalities.

<sup>2</sup> William II. who died in 1650, had shown a strong disposition to arbitrary power. On the minority, therefore, of his successor, the oligarchical party seized the opportunity to abrogate all the public hereditary dignities of the House of Orange. The states and cities assumed the last nomination of their own magistrates, and there remained no right of pardon, and no representation of the sovereign dignity of the state. This state of things lasted twenty-two years, and hence the division of the confederacy into two distinct and hostile parties at the period of the French invasion in 1672.

longer have preserved their paramount influence over the minds of the entire community, but have given way in great measure to other views and occupations, to other objects of enterprise and ambition. In a word, the establishment of a monarchy would have involved many consequences directly or indirectly unfavorable to commerce, and none more effectual than the introduction of feelings, habits, and pursuits, subversive of those principles of parsimony and frugality, so long a source of wealth and means of power.

The argument then may be shortly recapitulated as follows.

I. That the commerce of the United Provinces formed the very nerves and sinews of their power.

II. That the strong monarchical principle of the constitution, had it once been enabled to acquire the ascendancy, must, from the nature of the case, have assumed an absolute character, which could not have failed to prove in the highest degree prejudicial to commerce.

III. That the one effectual preventive against the acquisition of any such ascendancy lay in the operation of the federal government, which is therefore to be regarded as a necessary element of their power.

Now it is plain, that the above example, however it may exhibit an instance of great political power, and that power mainly dependent on the nature of the constitution, is yet in no way sufficient to constitute a valid objection to the general conclusion, which asserts the prevailing character of federative governments to be weakness and inefficiency. It resulted from local and peculiar circumstances alone, that the operation of the federal constitution was favorable to power; and it was from these, in connexion with their commerce, and the importance derived from their relative situation to the nations of Europe, that this people attained a height of consideration and influence, so disproportionate to their population and territorial extent. Their history is remarkable for many reasons; for no one more than the manner in which the very defects of their constitution were turned to their advantage; as well as for the spirit and decision with which on great emergencies they<sup>1</sup> dispensed with restrictive regulations, when a close adherence to the letter of the constitution would have endangered the best interests of the commonwealth.

The question of the stability of federative governments is made up of opposite considerations to those insisted on in the discussion of their power: and here we cannot fail to observe the existence of a very marked difference between the results of a federal union and those of a national government. In the latter, political power and internal stability have a mutual and beneficial operation; while under a federal

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<sup>1</sup> The States General had no constitutional authority to decide in questions of peace and war, of foreign alliances, of raising or coining money, or of the privileges of the several members of the confederacy, without previously sending to consult the provincial states by their respective deputies. But in concluding the treaties, which laid the foundation of the triple alliance in 1688, they acted in direct contradiction to this fundamental principle. Now it is clear that this assumption of supreme authority by the federal head was the salvation of the state; since an attention to common forms would have given time and opportunity to France to defeat the proposed measures by tampering with the members of the league, any one of whom might, by the provisions of the constitution, prevent a great national object by a single veto.

constitution, although it is quite true that stability is essential to the successful pursuit of power, yet is it also true, that accessions of power have a direct and inevitable tendency to impair the stability of the union. Whether then we pursue an abstract inquiry into the principles of federalism, or look to history for the evidence of example, we shall arrive by distinct paths at a common conclusion; and the coincidence between facts and theory would seem to be plain, striking, and complete.

The most favorable instance of a federal constitution will be found in the union of pure republics. Unanimity can never be expected from an association of monarchies, nor indeed from any combination of monarchy with the forms either of oligarchical or popular government; neither are the two latter more easily reconcilable; and although the case of the United Provinces presents us with an illustrious exception in favor of an union of oligarchies, yet in the great majority of instances the government of the few is of too selfish a character to assimilate and harmonise with federal principles. Good government, therefore, if it be attainable at all under a confederacy, must have for its basis an association of republics. Nor is the process of negative reasoning the only one available to the establishment of this conclusion; but the positive arguments in its favor are sufficiently obvious, to allow us to assume it as one which requires no further proof.

Associations of states, as of individuals, are formed in pursuit of a definite object by an identity of means: their stability, therefore, is liable to be endangered by any change in either of these two essentials. In the case of a confederacy, the one grand object is the attainment of security; and, as subordinate to this, we might enumerate all those political advantages, which are inseparable from an extended sphere of influence, of consideration, and power. In an association of republics, when organised on just principles, the means in order to the acquisition of these advantages would be a close and intimate union, a general community of rights and privileges, and, lastly, the delegation of ample and efficient powers to the federal head. It will hardly be matter of controversy, that a union, established on such principles as these, would embrace very many requisites for good government. But its excellences and advantages would not be confined to a mere guarantee of internal prosperity and peace; but would comprise exhaustless sources of energy and greatness, to swell the stream in its onward course to political power.

Montesquieu<sup>1</sup> treats of a confederate republic as an expedient for extending the sphere of popular government, and combining the advantages of monarchy with those of republicanism; the energy of supreme power with the liberties of the people. This is obviously true of a confederacy in its most perfect form; which would allow little room among its salutary jealousies for the abuses of corruption, still less for any fatal burst of violence or faction, and none for the apprehension of tyranny and despotic power. And were there no adverse principles in the essence of such a constitution, it would not be presumptuous to prophesy in its favor a lengthened political existence. But the very prosperity of a federal government, however excellent in its organisation, carries within its bosom the germ of disunion and decay,

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<sup>1</sup> *Esprit des Lois*, iii. 9.

in the extreme difficulty of retaining for any very lengthened period the unanimity of thought, and singleness of purpose, which gave the first impulse to the measures of the union: in the impossibility (if the expression be allowed) of preserving in their pristine vigor these essentials of a federal constitution, and defending them against the secret, but powerful and unceasing, workings of separate and conflicting interests. In other words, although the great object of national security remain substantially the same, yet the circumstances, under which it is viewed by the members of the confederacy, are exposed to continual fluctuation; and with them the means to its attainment, originally assented to and pursued by all, become a fruitful source of dissension and dispute.

Now there is nothing which has a stronger and a more direct tendency to effect a change in the relative views and feelings of confederate states than an increase and growth of power. If indeed it were possible to assign to the several members of a confederacy a due proportion of the political advantages acquired by them in their collective capacity, and thus to preserve them in a situation similar or analogous to their original condition, the stability of their league would be so far from incurring any danger of a dissolution, as to acquire at every step additional firmness and consistence. But we may leave to the enthusiast the confident expectation of so cheering a result; and turning our eyes from the fair, but fallacious, picture of imaginary excellence, compel ourselves to regard steadily those darker shades, which are the truer representatives of human action, and which harmonise so justly with the varied colors of historical truth.

We will then assume a case of confederate republics, whose several interests have been carefully poised and adjusted in the outset of their national career, and their relative share of influence assigned with impartial justice. This arrangement would render imperative a great degree of mutual concession, and a subservience of particular interests to the general welfare. Now it is reasonable to suppose, that certain of these states will possess advantages in their situation and general circumstances, which will enable them to outstrip with ease their less fortunate associates. An augmentation of prosperity will beget, not merely a pretension, but a right to an augmentation of power. Power once acquired has a natural tendency to a rapid increase; and is unhappily so adverse to the due exercise of equity and moderation, that it is scarcely possible but that the change in the relative situation of the confederates, which began in justice, must end in encroachment and oppression. The natural result of this state of things will be combinations among the weaker states for the purposes of resistance; and the aid of foreign powers will be invoked to repel the threatened subjection, although it is scarcely possible that this summons can fail to involve a dissolution of the federal compact.

We have a striking exemplification of these political consequences in the history of the Achæan league. The feeble tie of the Amphictyonic confederacy, over which Athens, Sparta, and Thebes had exercised a successive sovereignty, was at length effectually severed by the introduction of the Macedonian power.<sup>1</sup> A state of anarchy ensued, and all appearance of concert and unanimity among the states of Greece was

<sup>1</sup> La Grèce était perdue, lorsque un roi de Macédon obtint une place parmi les Amphictyons.—*Esprit des Loix*, iii.

confined to a few inconsiderable towns of Achaia. Even this had at one moment disappeared beneath the potent influence of the arts and arms of Macedon; but it had disappeared only to revive in a shape more commanding and extensive. The disinterested union of a few Achæan towns<sup>1</sup> gave promise of such inestimable advantages, that within a short time from its formation the league embraced nearly the entire Peloponnesus.<sup>2</sup> Even Athens united herself to the common cause, and for a second time in the history of Greece the selfishness of ambition gave way before a generous enthusiasm for the common liberty. Sparta, however, a solitary exception to these sentiments; Sparta, who had reigned the imperial mistress of a former league, in which the Achæans had made so inconsiderable a figure, beheld their rapid progress with jealousy and discontent. The Achæans, unable to cope single-handed with the Spartan power, invoked the aid of Macedon, and were triumphant in the contest. But they had escaped one danger only to incur another, more fatal, because more concealed, and clothed in the garb of friendship and alliance. Macedon had now attained a situation whence she could securely foment the jealousies and discontent which had already begun to manifest themselves among the members of the league: nor was this a task of difficulty. Achaia, as the centre of the union, had acquired by her conduct and good fortune a very considerable share of influence and power. The same fears, therefore, which first gave birth to the confederacy, were again revived; but their direction was changed. Many of the confederates became distracted between their fears of Macedon, and their jealousy of Achaia; and the harmony, so necessary to the very being of the confederacy, was lost for ever.

During this crisis the Romans had appeared on the stage of Greece. Rome, however, was content to forego an immediate, for a future, but more easy and certain, conquest; and, foreseeing the ultimate fate which awaited a divided people, she<sup>3</sup> employed the intermediate time in secretly undermining the few remaining props and bulwarks of Grecian liberty. This insidious forbearance did not long pass unrewarded. Opportunities speedily arose for a more direct and effectual interference; and Achaia, in common with the rest of Greece, submitted to a yoke of hopeless slavery, the more galling, because attended with a conviction, when too late, that their own errors had mainly contributed to strengthen the hands and smooth the path of the haughty conqueror.<sup>4</sup>

The objection furnished by the example of the United Provinces, which may seem to have combined stability with power, is easily met by an inquiry into the real merits of the case. Their confederacy subsisted, it

<sup>1</sup> In the second period of the league, about 280 B. C.

<sup>2</sup> The expressions of Polybius are remarkable. *Τούτῳ δὲ μόνῳ ἔδοκει διαλλάττειν τοῦ μὴ μίας πόλεως διάθεσιν ἔχειν σχεδὸν τὴν σύμπασαν Πελοπόννησον, τῷ μὴ τὸν αὐτὸν περιβόλον ὑπάρχειν τοῖς ἐνοικοῦσιν αὐτῆν.* ii. 37.

<sup>3</sup> *Nec aliud adversus validissimas gentes nobis utilius quam quod in commune non consulunt. Rarus duabus tribusve civitatibus ad propulsandum commune periculum conventus. Ita, dum singuli pugnant, universi vincuntur.*—Tacitus, *Vit. Agricolaë*, c. 9.

<sup>4</sup> The history of the Olynthian confederacy, as detailed by Mitford, c. xxxvi. sect. 2. will furnish us with another proof of the certain operation of prosperity and power in loosening, and finally in dis severing, the ties of federal union.



is true, for upwards of two hundred years; but the duration of its pre-eminence in power did not embrace a sixth part of that period. The spirit of faction, together with other consequences of their brief, though extraordinary, career of prosperity, exposed them in a naked and defenceless state to the ambition of France at the commencement of the war in 1672. Since the era of that struggle they no longer occupied the same high station among the nations of Europe; and the stability of their union, up to the period of the French revolution, was owing to the interest of foreign powers in its preservation, and still more perhaps to their own comparative weakness and insignificance.

We have seen in all the instances examined the obstacles to the permanency of a federal union, which result from the acquisition of power of a purely defensive character; we are justified then in ascribing no less certain consequences to the power of a confederacy, which may have been fortunate enough to escape the influence of internal jealousies, and have proceeded through a long course of prosperity and riches, first to security, and then to conquest. The military talents of a single chief, the devotion of his victorious soldiers, the introduction of standing armies, a necessary accompaniment of conquest, must involve consequences so directly hostile to the stability of the confederacy where they exist, that it is needless to enlarge on their inevitable operation.

If then the acquisition of power has a certain tendency to weaken the ties of federal union, we should expect that a confederacy, deprived by natural, as well as adventitious circumstances, of all pretension to political power, would, for that reason, possess in a superior degree the merit of stability. This position is throughout illustrated by the history of Switzerland, which, prevented by concurrent causes from occupying a high place in the scale of nations, preserved with few variations, during the lapse of five centuries, the original constitution and character of her league.

The revolt of the Waldstetten at the close of the 13th century originated in an unmixed feeling of resistance to oppression: nor can we reasonably imagine that any idea of national power was at that moment entertained by these petty communities. This observation will apply in a no less degree to their subsequent history; for it is a remarkable fact, and one which places in a clear light the general character and complexion of the Helvetic league, that the same free and jealous people, who flew to arms in vindication of their title to freedom in 1298, did not claim an entire exemption from the feudal sovereignty of the empire, until upwards of three centuries<sup>1</sup> had elapsed from the date of their independence. The cantons acceded slowly to the league, accordingly as they severally felt themselves aggrieved by the Austrian dominion; and, content with having emancipated themselves from the yoke of servitude, seemed to pay but little regard to the dictates of ambition. During the course of the 14th century, their history is one strain of well merited panegyric; and the mind, wearied with the follies and disgusted with the crimes of the rest of Europe, reposes with pleasure on a scene, where she can find so little to condemn; nothing at least sufficient to obscure the bright example of public and private virtue.

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<sup>1</sup> i. e. Until the peace of Westphalia, A. D. 1648.

Happy had it been for Switzerland, had she continued to cherish these pure and healthful feelings; happy had it been, had she gained nothing beyond simple liberty in her contest with her ancient masters. But the cravings of avarice and the thirst of plunder are inseparable from the pride of victory; and while the hardy mountaineer exulted in the defeat and humiliation of the Austrian chivalry, he purchased his triumph at the expense of his integrity and the simplicity of his nature. The sudden influx of wealth into the valleys and fastnesses of the Alps wrought a melancholy change in the character of the inhabitants. The peaceful occupations of the peasant and citizen were gladly exchanged for the dangers and privations of the soldier; and the love of freedom, which had first awakened their warlike energies, degenerated into an undistinguishing thirst for gain and desire of advantage.

Under circumstances too favorable for the development of the military character, the Swiss were not slow to attain a prominent rank among the nations of Europe. Their situation, however, precluded them from exerting this means of power in their own behalf, and for the purposes of conquest; and they thus became the ready agents of the highest paymaster; content to substitute for the disinterested enthusiasm of the patriot and the hero, the rapacity of the hireling and the devotion of the slave. On the other hand, the comparative tranquillity, which was in some measure insured to the internal relations of the confederacy by the constant occupation of these turbulent and licentious spirits, was a great, but a solitary advantage.

Such was the condition of Switzerland, when the dawn of the Reformation gave promise of better hopes. It produced indeed a very material change in the character and circumstances of the Swiss; and its effects are chiefly visible in the improved tone of moral feeling, and in the introduction of better habits, and a growing aversion to mercenary service, as the leading features of this improvement. But in another point of view, the Reformation was unavoidably attended with disastrous consequences; and the history of Switzerland, during the latter part of the 16th and the whole of the 17th century, is crowded with endless details of controversies and bloodshed; of that violence and those animosities, which are found so terribly to prevail, where religious zeal has been abused to the purposes of intolerance, or assumed as a passport for the unrestrained indulgence of evil passions. It was not until the commencement of the 18th century, that the mutual exhaustion of the conflicting cantons put an end to a contest which had seemed interminable, but the tranquillity then established was founded on a secure basis; and up to the period of the French revolution, Switzerland enjoyed an uninterrupted course of prosperity and peace.

From this brief and very imperfect sketch of the history of the Helvetic league, it is clear, that the stability of the confederacy during five centuries can in no wise be imputed to the absence of motives to disunion among the cantons, or to their freedom from intestine divisions and social war. The annals of few nations are more deeply tinged with blood; few, like Switzerland, can present to us in the same page the evidences of the most determined hostility, and the semblance of union. But these apparent anomalies are easily reconciled by a slight consideration of the nature of her league, of its original purpose, and subsequent operation.

First then, from the earliest ages<sup>1</sup> down to our own times, the union between the various tribes or communities occupying the extent of modern Switzerland has been restricted to the simple principle of mutual defence. At no period does the federal constitution appear to have comprised any thing of importance beyond a general guarantee of independence, and a right of arbitration in disputes between the members of the league, vested by the constitution in the neutral cantons. But we find no marks or traces of common sovereignty, no common treasury, no common troops, even in time of war, no common coin, or courts of judicature.

The second peculiarity, which resulted immediately from the foregoing, was the extreme feebleness, and singularly ill-defined character, of the ties of federal association. Indeed, since the era of the Reformation, this confederacy existed rather as a consequence of geographical position than of political combination. Before that period, their common interest, their military glory, together with the pressure of a neighboring and hostile empire, preserved them in a state of union, of which they had too recently experienced the unmixed benefit, to be disposed to question its utility and advantage.

Now it is precisely to this feebleness and inefficiency of the federal ties, that we are to look for the main cause of the permanence of the league. An association, which imposed on its members no perceptible restraint,<sup>2</sup> which called on them for no sacrifices, and made no demands on their individual interests, which might, we may almost say,<sup>3</sup> be entered into at pleasure, and at pleasure relinquished, was surely well calculated to survive under circumstances, which must have proved fatal to any system of federation constructed on better ascertained principles, and possessing a vested right to interpret and assert the provisions of its constitution.

It would be unjust to Switzerland to omit in this place all notice of the remarkable excellence of her internal government. The absence of power, and the division of the country into petty communities, appear to have exercised a very beneficial influence on the various forms of administration which are found to have prevailed among the members of the league.<sup>4</sup> The Swiss unquestionably enjoyed during far the greater part of the 18th century, a very high degree of happiness and prosperity. Their simplicity and singleness of character;

<sup>1</sup> We learn from Cæsar, that ancient Helvetia was divided into four communities called 'Pagi,' between whom there subsisted a defensive alliance, but no other sign of a federal union.

<sup>2</sup> For instance, the articles of confederation forbade the concluding of any foreign alliance without the consent of the diet; but, after the Reformation, we find Berne at the head of the Protestant interest in treaty with the United Provinces; and Lucerne as the head of the Catholic interest, in treaty with France.

<sup>3</sup> We find Berne refusing to take any part in the war against Leopold of Austria, in which was fought the battle of Sempach; but this contempt of federal principles seems to have caused little surprise, and to have given birth to no hints at a separation.

<sup>4</sup> We should perhaps confine this praise chiefly to the aristocratical cantons; for it cannot be denied, that in those possessing a democratical form of government, the administration of justice was extremely corrupt. This is perhaps attributable in some measure to their uniform practice of compounding for offences by a fine, which speedily confounds together the ideas of private gain and public justice.

their disposition, bold and uncompromising, yet peaceable and industrious; their steady neutrality amid all the wars of conflicting Europe; are worthy objects of contemplation to the moralist, and of panegyric to the historian. The praises indeed, they so fully merit, have never been denied them, but ratified by the concurrent testimony of all nations; and, to select an evidence of high authority, we find it declared by Burke, "that he had beheld throughout Switzerland, and above all in the canton of Berne, a people at once the happiest and the best governed on earth."

To sum up the argument. It would seem that the advantages of federation are more than counterbalanced by its defects. The former indeed are calculated to promote good internal government; but as this is not the great object of a federal union, so neither can it be much insisted on as a peculiar benefit. On the other hand, in the pursuit of political power, which is the ultimate object of the association, the defects come immediately into play, and their tendency is not more uniform and certain, than it is powerful and destructive. Now it is true, that these last could certainly have no place in a perfect confederacy, which would therefore rank very high among systems of government. But political and moral perfection are equally unattainable; and human nature must indeed change, before a regard for remote and widely-diffused interests can be reasonably expected to stifle the voice of passion, of prejudices, and local feeling. Men, either in their private capacities, or as members of a community, are chiefly swayed by motives, which have the closest and most immediate connexion with their own advantage: and although in the majority of cases the interests of the confederate members and those of the collective body will coincide, it is, nevertheless, certain, that opportunities will frequently arise to give grounds for a real or imaginary opposition and hostility between them. Hence will result a division of authority, and a denial of supremacy to the federal head, which, however it may differ in degree under different circumstances, cannot fail to prove injurious, not merely to the increase, but even to the preservation, of political power.

On the other hand, should the good fortune, the conduct, or the peculiar advantages of any confederacy have been sufficient to counteract the evil influences of a partial and inefficient union, the growth of power will be vigorous and rapid, but its decay will be rapid also. Its maturity will give birth to jealousies and faction, to oppression and resistance; and from the moment when these principles assume a decided shape, from that moment will national power cease, and the spectacle of a mighty and united people give place to one of petty and conflicting states. The stability therefore of confederacies, however it may subsist entire and unimpaired in the absence of all means of aggrandisement, may be pronounced to be incompatible with the possession of power.

We turn our eyes as well from the examples of antiquity, as from those of more recent ages, to the great political phenomenon of our own times. It has been reserved for America to call into renewed existence a form of government, which, among the multiplied parallels of history, has scarcely one to command our unmixed approval, or challenge our unqualified applause. But it would be a most uncandid perversion of the truth, were we to extend to the confederacy of the

western hemisphere those censures, which are in different degrees applicable to the federal systems of the old world.

In premising, that the constitution of the United States differs most essentially from that of any ancient or modern confederacy, we shall at once perceive, that any judgment respecting its future prospects must be attended with great and peculiar difficulties. We shall perceive, that we possess no standard of reference; no examples, by which to try the validity of our conclusions; no analogous cases, to which we may turn for illustration or authority. Their government is a new creation in politics, and must be tried solely and singly on its own merits. But the experience of less than half a century,<sup>1</sup> replete as it is with matter for reflection, for admiration, and for hope, is far too scanty to allow us to appeal with confidence to its results, or to regard them as even tolerably certain indications of what is yet to come.

It is a presumption indeed prior to all positive argument in favor of the American union, that it has avoided the glaring errors of former confederacies. The free and enlightened framers of the constitution of 1787 appear to have studied the models of antiquity in the true spirit of political wisdom. Uniting their own experience of the manifold and incurable evils of a partial union to the lessons of history, they directed their whole energies to the establishment of a permanent and effective government. They considered, that if the association of the states were at all an object, it was clearly one of the most vital and paramount importance: that in all questions, therefore, of co-existing powers, the first point was to settle the national authority on a secure basis, by placing in its hands every thing which could be conceded consistently with the preservation of the independence of the states. With this principle for their guide, they proceeded with deliberate caution and consummate sagacity to blend together and adjust an immense mass of complicated and partly conflicting interests. The result of their patriotic labors was that constitution, which, if they never considered it as perfect, as indeed may easily be gathered from their speeches and recorded opinions, was still unquestionably the best that the views and circumstances of the country would permit; and few men, we should conceive, however they may doubt its ultimate success, can refuse to it the tribute of admiration and respect.

We cannot attempt to offer in this place any detailed account of the provisions of this famous constitution; but must content ourselves with observing, that it partakes largely of the *national* as well as of the *federative* character. A government purely federal, would have no vested power of control over the individual citizens of the several states composing the confederacy, but simply over the legislatures of those states. Now an adherence to this principle is clearly incompatible with a due regard for effective government; and the American acted with temperance and true wisdom, in abandoning an unprofitable independence for the real and tangible advantages of national union.

Again, it is hardly necessary to employ discussion to prove the existence of political power in the United States. If we look around the world, where, shall we find a people who have made within the same period the same advances in all the essentials of national great-

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<sup>1</sup> i. e. From the date of the present constitution, in 1787.

ness and national prosperity? And although we must in fairness assign a large portion of what is enjoyed by them as a nation, to the century which elapsed prior to the date of their independence, when, to use the words of Burke, "a free and generous nature was left to take its own course to perfection," there will still remain a vast aggregate of national advantages, which can only be referred to their form of government, to its admirable adaptation to the spirit of enterprise and the love of freedom.

It would evince a high degree of presumption in the writer of these pages, if with his very limited acquaintance with the social and political circumstances of the United States, he were to offer any positive opinion on the probable fortunes of that great confederacy. But there are certain considerations, arising immediately from the nature of the case, which indeed can have escaped no one, who has at all interested himself in the history of America; but which appear too important to pass unnoticed, since they relate to principles, on which the permanence of the existing union would seem mainly to depend.

The old confederation, under which the United States had achieved their independence, ceased naturally with the conjunctures of the revolution, which had first called it into existence. It was not, it is true, annulled by any formal act; but its insufficiency to answer any good end in time of peace had become so manifest, that no alternative remained, but a dissolution of the confederacy on the one hand, or a union constructed on entirely new principles on the other. It was fortunate for America, that the sound views and enlightened patriotism of the friends of union prevailed over the selfish ambition of men, who would fain have reared the edifice of their own power on the ruins of the confederacy.

The constitution then of 1787 commenced its career under the happiest auspices. The circumstances of the country and the people were all favorable to a republican form of government, and the consolidation of civil and religious liberty. But the extreme difficulty of providing for an ever varying and increasing country a permanent and settled government, could not escape the statesmen of America. They were well aware, that the peculiar advantage at that time enjoyed by their republic in the absence of an impoverished and idle population, could not in the nature of things continue, for any very lengthened period, the same and unimpaired: and although the facilities for obtaining subsistence, and many of the comforts of life, have as yet prevented any very serious evil from the rapid increase of the population, coupled with the extended principle of the elective franchise, it is impossible not to foresee, that sooner or later the time must come, when the antidote will cease to operate, and the poison begin to work; when the republican constitution, founded on the basis of equal representation, will degenerate into the turbulent and ungovernable licentiousness of a wild democracy. It will then remain to be seen how far the popular election of the chief magistrate is compatible with the internal quiet and stability of the union. Even at the present day these elections give occasion for a display of faction and party-hostility, which in any country of Europe possessing a more condensed population and a standing army, would inevitably terminate in a civil war. In America the spirit evaporates and dies away, owing to the absence of these motives to excitement.

The distinction between the manufacturing and commercial

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interests, so long as a due mean and equitable proportion is preserved in their adjustment, would rather tend to unite more closely the members of the confederacy, than permit any adequate reasons for a separation. But if the spirit of legislation, which prescribed the adoption of the tariff of 1824, continue to exert its influence, the groundwork will be laid for substantial differences between the states; and these again, promoted, as they cannot fail to be, by geographical (or in the language of America, by territorial) distinctions, may pave the way for a premature dissolution of the confederacy. This unwise measure has excited, especially among the southern states, an extreme degree of dissatisfaction. Hints at further and more important consequences have been loud and frequent; and the wound must indeed have sunk deep into the vitals of the constitution, when we find one of the most distinguished advocates of the existing union declaring, "that a dissolution of the confederacy would be a preferable alternative to the endurance of evils, which must spring from this odious act of the federal legislature."

There is yet another danger arising from the rapid acquisition of new territory, and the consequent accumulation of local interests. These are every day increasing; and it cannot be denied, that there is a prospect of their becoming too numerous and too widely diffused to admit of regulation by one central congress. It is important also to bear in mind, that the final decision of any question, which may involve the stability of the confederacy, must almost entirely depend on the light in which a national union is regarded by the several states as a source of domestic benefits, and a means of promoting and securing their *internal* prosperity. *External* pressure there can be none; for they are happily placed in circumstances, in which, even supposing them dissevered into two or more confederacies, they may bid defiance to foreign arms; and thus it is, that the strongest inducement to the preservation of a federal union, that of mutual defence, so far from being constantly present to the mind of the American, is in danger of being overlooked or disregarded in the eager pursuit of local interests. There is indeed room for apprehension, lest their security at home should prompt them to an undue interference in the affairs of Europe. But if there be any one line of policy which is clearly marked out for the United States, it is unquestionably that of peace. Should it be their ill fortune or ill conduct to plunge themselves into a protracted war, the high wages of labor would necessarily render the expense of an extensive naval and military establishment very great; while the antipathy to taxes would beget a still more alarming difficulty in defraying that expense. It is a disadvantage also, which is inseparable from the constitution of a federal government, that, as it possesses no strong hold on the affections of the people, the slightest disaster is sufficient to insure its unpopularity, and give the signal for its overthrow.

The causes, however, which may create hostility between the people of the United States and the nations of continental Europe, are too remote to excite apprehension, and can hardly indeed be said to possess any separate existence. On one fair land alone, which the voice of nature and of interest unite in declaring the fitting object of friendship and alliance, the western horizon at times appears to lower with

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<sup>1</sup> Mr. Jefferson. Vide *Edinburgh Review*, No. XCVI. pp. 488, 499.

the signs of tempest. But, while we fear no consequences in the defence or assertion of our rights, we acknowledge with gratitude and hope that there exist but few and decreasing indications of an approaching storm. England and America are both too wise, and one at least swayed by councils too moderate, to allow the prosecution of a spirit of rivalry and petty jealousies to disturb the harmony of the Christian world. Let us not indulge in gloomy anticipations, or torment ourselves with imagining the possible occurrence of more serious causes for offence. England may justly be proud of her child; America may regard her parent with affection and respect: both may concur in displaying to the world the power of enterprise and active industry; the inestimable benefits of popular representation in government, of equal and impartial laws: both may diffuse over either hemisphere, and, if united, with tenfold power, the light of civilization and the blessings of freedom.

GEORGE ANTHONY DENISON,

FELLOW OF ORIEL.

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NUGÆ.

No. XXV.—[Continued from No. LXXVIII.]

REMAINS OF SANCHONIATHO.

THE learned Athanasius Kircher, in his treatise on the "Obeliscus Pamphilius," mentions no less than three collections of Mss. amongst which remains of the lost work of Sanchoniatho were extant in his time. One of these remains, which was in his own possession, was written in the Phœnician or Syriac dialect. Kircher's words, (*Obelisc. Pamphil.* p. 111.) as they are curious, and the work not very common, I have transcribed. After having cited several Greek writers concerning the Phœnician historian, he proceeds:—

Hucusque Porphyrius. Scripsit autem hic Sanchuniathon, teste Philone Biblio, libros sequentes: Historiam Phœnicum, in qua de origine mundi, de principiis rerum naturalium, de theologia Phœnicum et Ægyptiorum, de mirabilibus Taauti sive Mercurii, de inventis ab eo in mundi bonum prolatis, de sacrarum institutione sculpturarum, de Deorum cultu: ex quibus ad nos non nisi pauca quædam fragmenta, quorum nonnulla in bibliotheca Magni Ducis Hetruriæ superesse non ita pridem intellexi, adhuc pervenerunt. Est et apud me fragmentum non nisi paucorum foliorum hujus auctoris, lingua Aramæa, hoc est, Phœnicia lingua, cum Chaldaica et Syriaca fere eadem, conscriptum, vel potius ex Philone Biblio in Aramæam linguam traductum: tractat de institutis Ægyptiorum, et Mercurii potissimum mysteria attingit; in quo tamen nihil adeo singularè occurrit, quod jam alii auctores non tradiderint. Acceperat vero hoc fragmentum



amicorum industria ex bibliotheca Damascena, vulgo *Schima*, toto Oriente celeberrima, magnus vir, Nicolaus Peresius, cujus et copiam mihi Romam, anno 1637, pro suo erga bonarum literarum promotionem zelo, ultimo videlicet anno vitæ suæ, transmittere voluit interpretandæ; ex quo nonnulla in sequentibus depromamus. Vocatur autem a Syris hic auctor Sanchuniatho—{لو}، quod idem in dicta dialecto significat, ac *fulciunt me portenta*. Retulit mihi celeberrimus vir, Leo Allatus, fuisse hujus Philonis Biblii Sanchuniathonem non ita pridem deprehensum in quadam Romæ vicini monasterii bibliotheca; quem cum doctorum virorum commendatio, ardentissimumque desiderium pretiosiorum fecissent quam imperiti ejus possessores prius sibi persuaserant, furto intempestive subreptum, ita ex dicta bibliotheca evanuisse, ut in hunc diem omne summa cura et aviditate eum inquirentium studium eluserit.

In page 403 of the same work Kircher has given us an extract from the Ms. Sanchoniatho which he possessed: he compares it with a passage from the Arabian philosopher Abenephilus:—

Habemus itaque triplicem divinitatis formam in uno *δρι-κυκλο-πτεροπόροφφ* symbolo exhibitam, hoc est, unum Numen triplici virtute expositum. Quod dictis symbolis adumbratum expressissimis verbis ostendit Abenephilus lib. de Religione Ægyptiorum:—

اوليك فلما كانوا يديدون ان يخبر واعلي القوة ومنه  
 اللّه مثلته وبصور وا الدائرة مع حناحان ومنه تخرج  
 الحكمة وبصورة الدائرة كانوا يدلون علي الطبيعة اللّه غير  
 مدر كه وغير معرفته وهي ازلية وغير مبدية وغير مكحدودة  
 وبصورة الحكمة اللّخمة اللّه الذي خلق فيه كل ما يره  
 وبصورة الحناحان القوة التي هي بكر كنه تعطي الكتابة  
 لكل ما في الدنيا

Hoc est: Cum vellent indicare tres divinas virtutes seu proprietates, scribebant circulum, ex quo serpens egrediebatur; per figuram circuli significantes naturam Dei incomprehensibilem, inseparabilem, æternam, omnis principii et finis expertem; per figuram serpentis, virtutem Dei creatricem omnium; per figuram alarum duarum, virtutem Dei motu, omnium, quæ in mundo sunt, vivificatricem. Quibus verbis quid clarius dici possit, non video. His totidem fere verbis astipulatur Sanchuniathonis fragmentum de Religione Phœnicum antiqua Chaldaica sen Phœnicia lingua conscriptum:—

وهي قوة  
 اللّه التي  
 هي بكر  
 كنه  
 تعطي  
 الكتابة  
 لكل  
 ما في  
 الدنيا

*Juppiter aphæra est alata, ex ea producitur, serpens: circulus divinam naturam ostendit sine principio et fine; serpens ostendit verbum ejus quod mundum animat et facundat; ejus ala spiritus Dei, qui mundum motu vivificat.*

T. W.

ADVERSARIA LITERARIA.

NO. XLIX.

*Classical Criticism.*

Absentem qui rodit amicum;

Qui non defendit, alio culpante; solutos

Qui captat risus hominum, famamque dicacis;

Fingere, qui non visa potest; commissa tacere

Qui nequit; hic niger est; hunc tu, Romane, caveto.

Hor. lib. i. sat. iv. 81.

WILL you permit me to offer a few words in reply to a very extraordinary question which occurs at p. 332 of your last Journal?

The learned author of the article On the Mysteries of Eleusis commences his paper in the following manner: "A learned Platonist of our own time, Mr. T. Taylor, in a Dissertation on the Eleusinian Mysteries, has attempted to prove that they were intended to teach allegorically the Platonic philosophy. Pray, does Mr. T. suppose that they originated among the Platonists?"

Pray, does the writer consider himself a wit or Mr. Taylor a fool? If he had given himself the trouble to peruse either Mr. Taylor's Dissertation, or the Introduction to his Translation of the Hymns of Orpheus, he would have found it most satisfactorily demonstrated that the Orphic, Pythagoric, and Platonic philosophy was one and the same; that by Orpheus it was promulgated mystically and symbolically; by Pythagoras enigmatically, and through images; and by the "mighty, magnificent, and immortal philosopher of Athens," scientifically. That the Grecian theology was derived from Orpheus is clearly established by Iamblichus in his Life of Pythagoras, and Proclus in his Commentaries on the Timæus. Before your correspondent again attacks a statement supported by such irrefragable testimony, I beg to remind him of an excellent and appropriate passage in Quintilian: "Modeste tamen et cir-

cumspecto iudicio de tantis viris pronunciandum est; ne, quod plerisque accidit, damnent quæ non intelligunt."

I take this opportunity to apprise those of my readers who may not possess Mr. Taylor's original Dissertation, that a second and enlarged edition was given in Nos. 15 and 16 of the Pamphleteer; and also to assure them that by the aid of this elaborate and masterly treatise, they will be enabled to form a more correct idea of the true end and design of these far-famed mysteries than they could possibly hope to derive from any other source. I have only to add, that Mr. Taylor's luminous interpretation is supported and corroborated by very copious extracts from rare and valuable Platonic manuscripts.

It appears, however, that this feeble attempt to cast a slur on Mr. Taylor's invaluable labors, is merely to pave the way for the writer's own explication of the mysteries, and which is by far the strangest part of the whole affair.

J. J. W.

---

*Epigramma.*

Errabundus, Amor vere versatilis oram  
Armo fit homo, fit mora Roma Maro.

R. P. J.

---

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THE  
CLASSICAL JOURNAL;

N<sup>o</sup>. LXXX.

DECEMBER, 1829.

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*On the Etymology and Formation of certain Classes  
of Latin Words.*

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LENNEP says, in his "Etymologicum Linguæ Græcæ," that the Latin words *Volumnus* and *Vertumnus* are regular participles present passive, formed after the Greek model, and contracted by a familiar syncope from *Volumenus*, and *Vertumenus*. The Rev. F. VALPY, Master of Reading School, in a late and useful publication, "*An Etymological Dictionary of the Latin Language*," represents *Alumnus* to be formed in the same manner from *Alomenus* or *Alumenus*. It is my intention to carry this observation much further, and to show not only that the participle present passive exists as universally in Latin as in Greek, but that it exercises a still more extensive office. I conceive, therefore, that the participle passive in *dus*, is the same as the participle ending, as above, in *menus*, syncopated as to the first syllable in *me-nus*, and intercalating after the *n* in the second syllable a *d*, as in *ἀνδρός* from *ἀνήρ*, *intendo* from *τείνω*, and in the French *Vendredi* from *Veneris-dies*. Thus from *pugnamentus* is formed *pugnandus*; from *monementus*, *monendus*; from *geromentus*, or *gerumentus*, *gerundus* and *gerendus*; from *sequomentus*, *sequendus*, and *secundus*. The broader termination of *undus* gave way to the more easy sound of *endus*, and was chiefly retained in *Eundum*, in some law terms; as, *de Repetundis*, *de familiâ Herciscundâ*, and in the grammatical term *Gerundus*. I would suggest too, that *iracundus*, *rubicundus*, *jucundus*, *verecundus*,

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and *facundus*, are abbreviations for *irascundus*, *rubescundus*, *juvescundus*, *verescundus*, and *fascundus*, from *irascor*, *rubesco*, and the obsolete words, *juvasco*, *verescor*, and *fascor*, *φάσσω*.

In Latin this participle performs another very distinguished office, and becomes a verbal substantive, having three cases in *di*, *do*, and *dum*, under the name of a gerund. In this form, as a gerund, it becomes so much a noun substantive, that it loses its character of being exclusively a passive participle, and is understood either in an active or passive sense, as best suits the context.

This participle is frequently used impersonally; and then it has a sense which it is difficult to account for, namely, a sense of necessity, duty, and futurity. Thus, 'Nunc est bibendum' is not only *nunc bibimus*, but also *nunc bibemus*, and *nunc oportet bibere*. Perhaps what is done and is doing may be some proof that it ought to be done, or should be done; and so the present may suggest and be connected with the future. *Causa latet, vis est notissima*.

The Greeks have a participle or verbal adjective in *τερον*, which supplies the place of the Latin impersonal gerund. This participle seems formed from the third person singular of the perfect passive, by rejecting the reduplication and augment and by changing *αι* into the adjective termination, *έος ή η έον*. Thus from *τεθεράπευται, θεραπευτέον*; from *ήκουσται, άκουστέον*. The verbs, however, that have this participle, are not very numerous. I believe, likewise, that not a single example occurs of any such participle in Homer, Hesiod, or Pindar. Are we to conclude from this, that in their age this participle did not exist, or that it was rejected by them as a prosaic form unsuited to the grandeur of epic and lyric poetry? On the other hand, these participles have been admitted into the tragedies of Sophocles and Euripides.

To return to the original form of this participle in *menus*, I would observe, that a very large family of substantives are derived from the neuter of this participle, namely, all those having the termination of *mentum*, the *t* being intercalated after the *n*, for the sake of euphony, as in *linteus* from *λίνον*. Thus from *alumenus* have been formed, by different processes, *alumenus*, *alendus*, and *alimentum*. The final *tum* has been retrenched from many words, as in *lenimen*, *levamen*, *agmen*, *carmen*, *tegumen*, *volumen*, &c., to the great ease and advantage of the poets.

In the middle ages many substantives, which never had any connexion with participles, received this termination, as *parlamentum*, *torneamentum*; and in compliance with this usage, and in imitation of the French, we have formed many substan-

tives in our own language, such as, *settlement, acknowledgement, &c.*, being Saxon words with a foreign termination. In this way, if we have defiled a little the well of pure English, we have, on the other hand, enriched our language by giving to the terminations of its substantives a greater variety. In lapse of time the original import of this termination has been so far forgotten, that in the three great modern dialects of the ancient Latin; in French, in Spanish, and in Italian, this termination is applied as an adverbial termination in the most extensive manner, as in *heureusement, felicemente, premièrement, premièrement, &c.* It is observable, that however prevalent these adverbs are in French, we have not ingrafted this form into our language. In adverbs, although the words are French, we give them a Saxon termination, as courteously, cavalierly.

Having considered the participle in *dus*, I will now notice some irregularities in the participle of the preter tense. It is evident, that out of this participle two classes of substantives have been formed; one masculine, in *us*, as *visus, casus*; and the other neuter, in *um*, as *delictum, debitum*.

As from *Tesoro* the French have formed *Trésor*, so *r* seems to have been added sometimes after the *t* in the last syllable of these participles, in order to produce a fuller sound. Thus we find *spectrum, tonitru*, for *spectum, tonitum*. In other words the *t* is changed into *ch*, as in *simulachrum, fulchrum, sepulchrum*. As *hausi* makes *haustum*, so *rosi, clausi* and *rasi*, make perhaps *rostum, claustum, and rastum*; and hence *rostrum, claustrum, and rastrum*. The insertion of the *s* before the *t* is not easily to be accounted for in the following words, *capistrum, (capitum)*; *monstrum (monetum)*; *lustrum (luitum)*; *castrum (quadratum)*; unless it be on the principle of association with the preceding. We have, however, in our own language something similar, as, for the mere sake, it should seem, of enriching and strengthening the termination, we say *trickster, gamster, and mîster*, for *tricker, gamer, and Mî-sir (Monsieur)*; *upholster*, and even *upholsterer*, for *upholder*; and formerly we said *baxter*, and *brewster*, for *baker* and *brewer*.

Lastly, I will remove the veil from a class of words, that have hitherto been disguised in consequence of the change of a single letter. In *virtus, servitus, juventus, senectus, salus*, the formation of the substantive is the same as in *humanitas, and sterilitas*, except that in the termination of the former words *u* has been substituted for *a*. Thus *virtus* is *viritas*; *servitus, servitus*; *juventus, juvenitas*; *senectus, senecitas*; and *salus, subvitas*.

“*Des Peuples du Caucase et des Pays au Nord de la Mer Noire et de la Mer Caspienne dans le dixième Siècle; ou Voyage d'Abou-el-Cassim.*” Par M. D'OHSSON. 8vo. Paris, 1828.

IN this volume, as in the celebrated work of Barthelemy, a fictitious personage is rendered the vehicle of much interesting and curious information, derived from real and authentic sources; Abou-el-Cassim, the Arabian Anacharsis, speaking of himself only in such brief sentences as were occasionally necessary to connect the various passages extracted from a multiplicity of Arabic, Persian, and Turkish manuscripts. Respecting these Oriental compositions, of which many are extremely rare and valuable, some observations shall be offered in the course of this notice. Here, however, we must assure the reader, that perfect confidence may be placed in the accuracy with which M. D'Ohsson has quoted and translated the passages above mentioned. He supposes that in the year (of our era) 948, Abou-el-Cassim was despatched from Baghdad by the Khalifah, on a diplomatic mission to the Bulgarian prince of the Wolga, a vassal of the great Commander of the Faithful; and our envoy describes what he himself had seen during his journey through various countries, and relates what he had heard respecting the more northern regions.

Taking the road of Armenia he crossed the rivers Arass and Kour (the Araxes and Cyrus), and entered the province of Shirvan: he then notices the different petty princes who governed in the mountainous regions of Caucasus, each bearing the title of *Shah* or king, such as *Herarzán Sháh*, *Filán Sháh*, *Tabarserán Sháh*, *Irán Sháh*, and others. The name of *Cavcas* (or *Caucasus*), M. D'Ohsson seems inclined to derive from the Arabic *Cabokh*, or *Cabak* (قبك, قبيخ). Abou-el-Cassim mentions the seventy-two nations of that country, each said to have its own particular language and sovereign; reminding us of the seventy, or, according to some reports, the three hundred tribes of Sarmatians and Caucasians, who assembled on certain occasions in the city of Dioscuria, as we learn from Strabo (lib. xi.). Our envoy then describes the celebrated wall constructed by the Persian monarch Chosroës, (Kessra Nouchereván,) across the Caucasus, one extremity advancing into the Caspian sea. His object in erecting this bulwark was, to defend his dominions from the attacks of various northern bar-

barians, the Alans, Serirs, Khazars, and Turks. But some have ascribed this extraordinary wall to Alexander the Macedonian, and others to a conqueror still more ancient, bearing the same title that has been bestowed on the Grecian hero, *Zou'l-Cornain*, or "the two-horned." One, however, is a real and historical personage, while respecting the other we have nothing beyond vague and most improbable traditions. (p. 12.)

The wall above mentioned, which advances into the Caspian Sea near the town of Derbend, was built (as we learn from note vii. p. 161.) of large stones placed one over another without any fastenings of iron or cement, yet so exactly joined that the surface was smooth and polished; but it is extremely doubtful whether this remarkable wall, notwithstanding the numerous fables to which it has given rise, ever extended many miles beyond Derbend: certain passes, however, of Caucasus, appear to have been defended by walls and towers, the work probably of some Persian kings; these passes being called by the Arabs *Báb* (باب), or "Gates." The principal defile received the name of *Bab el Ebouab*, or "the Gate of Gates," and is entitled by the Persians *Der-bend*, (در بند) "the gate-fastening," or "barrier."

Our traveller frequently notices the Christians, who seem to have abounded in several provinces during the tenth century, such as the Sanarians, whose king, according to Ibn Haukal, was named *Senedjarib*. Between Shirvan and the river Kour, or Cyrus, was another race of Christians, the *Schekis*, among whom resided some Muselman artisans and merchants: the inhabitants of *Cabalah*, too, were Mohammedans, but the districts surrounding that city were peopled by Christians. In other places, Abou-el-Cassim found an extraordinary mixture of Jews, Muselmans, and Christians, who had their respective temples, synagogues, mosques, and churches.

Of *Serir*, a mountainous country comprising twelve thousand villages, the king was a Christian, and entitled *Filán Sháh*. Between the Alan country and the mountains of Cabokh or Caucasus was a most extraordinary fortress, situated on a very steep and lofty rock, over the bank of a river. This fortress, called "the Castle of the Alan gate," was erected about five hundred years before Christ by Isfendiar, son of the Persian monarch Gushtasp; and so strong did its natural situation and other circumstances render it, that a single man might defend it against all the barbarian princes. This castle still existed in the tenth century, when it was occupied by an Arab garrison which re-

ceived their clothing and victuals from the frontier city of Tiflis, a distance of five days' journey. (p. 25.)

Westward of the Alans are the *Caschakes*, a great nation retaining its attachment to the doctrines of Sabeism; their country extends from the Caucasian mountains to the Sea of Pontus (or the Euxine). Of this region the inhabitants are more fair, strong, well made, and handsome, than any of the other mountain-races. Their women are reckoned voluptuous, and they dress in fine linen, in silk, scarlet stuffs, and gold-embroidered drapery. At three miles from Derbend, on his way towards the river *Itil* or Wolga, our envoy found a colony of Arabian Muselmans, descended from the conquerors of those northern regions. The capital of the Khazar country is called *Itil*, and situated on the river bearing the same name, (which we call the Wolga): this is said to divide itself near the termination of its course into more than seventy branches. In *Itil* was found an extraordinary mixture of inhabitants: Mohammedans, Christians, Jews, and Pagans. (p. 33.)

In the language of the Khazars, there could not be discovered any resemblance to that used by other nations; it differed totally from Turkish and Persian. Of the Khazars one race was said to be extremely fair and handsome, another almost as black as Indians: the king, (who is entitled *Khacan*,) and his lieutenant, profess the Jewish religion, as do many of the nation. To this sovereign are subject the *Bourtasses*, *Bulgarians*, *Russians*, *Sclabes*, and others, of whom some individuals are always to be seen in the city of *Itil*, where seven judges reside. Two of these magistrates are Mohammedans, and decide according to our law; two are Khazares, and give judgment as the Hebrew law prescribes; two are Christians, and regulate their sentences by the Gospel rules; and the seventh, who judges the *Sclabes*, *Russians*, and other Pagans, decides according to natural reason. In difficult cases, these last consult the Mohammedan *Cadis* and conform to their decision. All the Khazars that one sees in a satte of slavery, are pagans; for the pagans of this country sell their infants and have slaves of their own nation, while the Khazar Christians, Jews, and Muselmans never reduce to slavery those of the same faith.

In the third chapter we find an account compiled from the best authorities, of the Khazar possessions in the south of *Caucasus* one century before the time of Mohammed. It relates also the conquest of Northern Armenia by the Persians; the fortifications raised by the kings *Cobad* and *Noushirwan*, to defend *Caucasus* against the Khazars; the Arabian conquests.

in Armenia, Azerbaidjân (or Media), and various districts of Caucasus; the wars between the Khazars and Arabs in the two first centuries of Islamism; the Arabian power established in most of the mountainous regions that divide the Black from the Caspian Sea. This third chapter also notices the tributes imposed by the Arabs on several petty princes of the Caucasian provinces: thus the Khalifah Hisham required annually from one principality a tribute of fifty young boys and as many girls, with twenty thousand measures of grain (p. 65.); and the Muselman general, Merwan, exacted from another territory an annual supply of five hundred boys, five hundred girls, and one hundred thousand measures of grain, which was to be deposited in the magazine at Derbend. (p. 67.) We may here observe, that to pay tribute in slaves was a custom very anciently practised by the people of these same countries. From Herodotus it appears that the Caucasians sent every five years to the king of Persia one hundred girls and as many boys; and M. D'Ohsson remarks, that even towards the end of the last century, several nations of Caucasus delivered to the Khan of the Crim Tartars a certain number of male and female slaves, as an annual tribute.

From the city of Itil, to ascend the river Wolga as far as the small town of Boulgar, required two months; but to come down with the stream, was a work of only twenty days. The Bulgarians were Christians and Mohammedans, all speaking a language the same as the Khazars, but differing from that of the Russians. Fossil bones of most prodigious size are frequently discovered in Bulgaria: one is particularly noticed—a tooth, which in length was four palms, and in width two; there was a skull also, equal in dimensions to an Arab hut. Tusks resembling those of elephants are sometimes dug up as white as snow, and weighing nearly two hundred *menms*. To what animal they belonged is uncertain, but they are carried into Khorasan, where a considerable price is paid for them by the inhabitants, who make combs, vases, and other articles of this substance, which is more hard than ivory, and never breaks. (p. 80.)

The Russians and Sclaves (or Sclavonians) appear to have been, in the tenth century, divided into several principalities, each having its own sovereign, and frequently engaged in hostilities one with another. All those Sclaves are said (by Mohammedan authors) to be descended from a son of Japhet named *Mari*, (probably *Madai*, mentioned in Genesis, ch. 10.); some are Christians of the sect of Jacob, others pagans without any sacred book or revealed religion. However those northern



nations may have changed in some instances during the course of eight or nine hundred years. The following passage respecting them, founded on the authority of Eastern writers, will probably not seem inapplicable to the present state of their relations with the Turkish government :

“Even in our times,” (says Abou-el-Cassim, writing in the tenth century,) “they render themselves by their incursions extremely disagreeable to all their neighbors, who rely for protection against their attacks wholly on their fortresses; and even the inhabitants of Constantinople scarcely think themselves secure from them behind their walls.” (p. 89.)

The Russians are described by our envoy as men very tall and robust, with white hair and florid complexions; they wear neither vests nor tunics, but wrap a mantle about them, leaving one hand at liberty. Some only shave their beards, others let them grow and plait them as the manes of horses are often plaited. Of each individual the skin is painted with figures of trees and other objects, from the neck to the foot: they all carry hatchets, knives, and sabres, which they never lay aside. The women are ornamented with necklaces of gold or silver, according to the wealth of their husbands. If a Russian possesses ten thousand *dirhems*, he gives one necklace to his wife; if he has twenty thousand *dirhems*, he gives her two necklaces; and in this proportion he continues to decorate her, bestowing a necklace for every acquisition of ten thousand *dirhems*. Thus many wives are seen loaded with different necklaces. In their intercourse with females they study neither privacy nor delicacy; they are not embarrassed by the presence of their companions on those occasions when husbands and wives in other countries would most desire to avoid observation. Neither are the Russians very nice with respect to their ablutions; for a slave presents to her master a large vessel of water, in which he washes his face, beard, and hands; he combs his hair, cleanses his nostrils, and spits into it; after which, the slave presents it to the next person in company, then to another, and so in succession till all have performed the same filthy process.

They burn the bodies of their dead, with whatever horses, arms, and other valuable articles he possessed: the wives also are burnt alive with their husbands' carcasses. Some offer themselves for this purpose voluntarily. But when a Russian woman dies, the husband is never burnt with her body. Four hundred chosen men are attached to the sovereign's person; they devote their lives to his service, and kill themselves when he dies.

Among various nations of Turks inhabiting the countries

southward of the Sclaves, are those called *Gouzes*, who lead their flocks over the sandy plains : there also are the *Batchenakes*, *Betchenis*, and others descended from the same stock. The Batchenakes are remarkable for their ferocity, and, like the Russians above mentioned, are perfectly indifferent about privacy in their intercourse with women, even their own wives. The Baschcourds, also a Turkish race, were accustomed to eat the filthiest vermin that their hair or their garments afforded, resembling, in this respect, that Scythian tribe mentioned by some ancient Greek and Latin authors as dwelling northward of the Black Sea.

The Turkish slaves were celebrated for their strength and beauty ; their price was proportionably high. Some were sold in Khorasan that cost each five thousand *dinars* (gold coins). A price equally exorbitant was paid for some Turkish girls. (p. 148.) Our fictitious envoy, having visited the capital of Khorasan, joined a caravan and proceeded on his return to Baghdad, where he thanks God for his safe arrival, having escaped all the dangers that threaten travellers in those frozen regions, among the barbarians that inhabit them.

To this work M. D'Ohsson has attached a considerable number of very curious and instructive notes ; in one of which, referring to the wall of Derbend above mentioned, he discusses the question, whether some part of that wall, which is now covered by the sea, was originally constructed under the water ; or whether the Caspian has risen above its ancient level since the construction of that wall.

"It may be observed," says our ingenious author, "that some remains of buildings appear beneath the surface of the sea, on a neighboring point of the same coast. From the extremities of the city of Bacou issue two walls, which lose themselves in the sea at a distance of about sixty paces. The geographer Abd-our-Raschid, (surnamed *Bacouy* from his native city,) writing in the year 1403, informs us, that the sea had swallowed up some walls and towers of Bacou, and had already made such progress in his time that it was fast approaching to the great mosque. This geographer's testimony is confirmed by the Russian captain Soïmonow, who in 1719 saw at two wersts or half a league's distance southward of Bacou, and at a depth of four fathoms below the surface of the sea, considerable ruins of a stone edifice, some parts still appearing above the water ; it was supposed to be the remains of a Caravanserai. Hence we may infer that the Derbend wall had been submerged by a similar encroachment of the sea." (p. 164.)

From the same geographer, Bacouy, M. D'Ohsson quotes a passage relative to the *Zirhgueran*, a race of people whose name signifies, "the makers of coats of mail : " they occupy

part of Mount *El-Bourz* beyond Derbend, where they have villages, gardens, forests, and cultivated grounds; they are tall, with fair hair and fine eyes. Their only employment is the manufacturing of cuirasses and coats of mail; they are rich, generous, and hospitable towards strangers, especially those who know how to write, or are conversant with any branch of science. They pay no tribute to any person—a blessing for which they may thank the difficulty of access to their country. They do not profess any religion. When one of them dies, his limbs are separated, and stripped of the flesh, the bones are collected into a garment, on which is written the name of the deceased, that of his father, and the time of his birth and death. The friends hang up this garment with the bones in the deceased person's house, and then they give the flesh, if the dead person was a man, to the crows; if a woman, to the vultures. (p. 176.)

This article might be extended to a considerable length by extracts from other notes with which M. D'Ohsson has illustrated various passages, translated in the body of his work, such as Note XXXVI, furnishing a very curious account of the European nations by Abou Souleiman Daoud, (generally surnamed *Benaketi* from his native place,) and the observations on *Yadjoudje* and *Madjoudje*, the Gog and Magog of Scripture, (Ezekiel, ch. xxxviii.—xxxix. and the Apocalypse of St. John, ch. xx.) and the wall erected for the defence of Caucasus against northern barbarians; but we must hasten to close this notice by mentioning some of the Eastern writers to whom M. D'Ohsson acknowledges his principal obligations. The first is Aboul-Hassan Ali, celebrated under the name of *El-Massoudi*, because he descended (in the eighth generation) from Massoud, a companion of the prophet Mohammed. Massoudi flourished in the middle of the tenth century, when he composed his famous work the *Mourudj uz Zeheb u Maadin-il-Djevheri* or “Meadows of Gold and Mines of Jewels.” He might be styled the Arabian Herodotus, for he travelled much by sea and land that he might examine various countries—Ethiopia, India, Persia, Armenia, Syria, and other regions of the Eastern world. Copies of his work are preserved in the public libraries both of Paris and of Leyden. M. D'Ohsson has made frequent reference to the *Mesalik ve el Memalik* of Ebn Haoucal, or, as we have most commonly seen the name (ابن حوقل) written, Ebn Haukal. This work was composed about the year 360 (or of our era 976-7). We next find the

*Madjem al Boldan*, the work of Shahab ud dîn Abou Abd Allah Yacout, who died near Aleppo in 626 (1229). This is a geographical dictionary in Arabic. Another manuscript (of the Leyden Collection) is the *Kitab Morassid el Ittila*, also geographical. The *Kitab Assar ul Bilad ve Akhbar ul Ybad*, or "the Description of Countries and Traditions of Nations," by Zakaria Cazvini; this Arabic geographical Ms. also belongs to the Leyden Library. The *Kharidet el Adjaieb* or "Pearl of Wonders," composed by *Ibn El Vardi*, who died in the year of our era 1348; an Arabic work on geography and natural history. The *Telkhiss ul Assar fi Adjaieb ul Actar*, or "Description of Terrestrial Wonders," by Abd-our-Rashid, surnamed Bacouy. The *Nokhbet-ud-Dahr*; the *Tacuin-ul-Boldan*; the *Naschak el Azher*; the *Djihan Numa* (a Turkish work); the celebrated *Tarikh* or Chronicle of *Abou Djaafar Mohammed el Tabary*; the *Fotouh el Boldan* of *Balazori*; the *Turikh el Kamil*; the *Zubdet ul Fikret*; the *Nokhbet ut-Tavarikh*, by Mohammed Efendi; the *Tarikh Bedoui-el Khalicat*, an Arabic Ms. belonging to the Upsal library; the Chronicle of *Benaketi*; the *Tarikh Aaly Efendy*, a Turkish Ms.; the celebrated Historical Persian work of *Mirkhond*; the *Shâh nâme*, or "Poetical History of the Persian Kings," by *Firdausi*; and other valuable Mss.

To the geographical work of Ebn Haukal above mentioned M. D'Ohsson makes frequent reference, quoting an Arabic copy preserved in the library at Leyden; and English readers have long been acquainted with the name of that early traveller through the translation made by Sir William Ouseley from a Ms. intitled "*Mesalek el Memalek*," which he published as the "Oriental Geography of Ebn Haukal." The Ms. used by Sir William not expressing any author's name, but agreeing in title with the Leyden copy, he did not hesitate to describe it as the composition of Ebn Haukal, justifying himself by extracts from Abul Feda and other Eastern geographers. So satisfactory did his arguments appear to the Orientalists of Europe, that for many years this translation was received as he described it; even M. de Sacy, one of the most learned, accurate, and able critics now living, devoted to a notice of Sir William's translation above a hundred pages, in the "Magazin Encyclopédique," (tome vi.) and, notwithstanding some variations in certain passages, allows the identity:

"For," says he, "those points of difference are so inconsiderable, that we must acknowledge, in the 'Oriental Geography,' the work of Ebn Haukal, quoted by Abul'feda: 'Mais ces différences sont trop peu

considérables pour faire méconnoître, dans la 'Géographie Orientale,' l'ouvrage d'Ebn Haukal, cité par Aboul feda."

But an ingenious writer, M. Uylenbroek of Leyden, published in the year 1822 a Dissertation on Ebn Haukal, and conjectures that the Ms. translated by Sir W. Ouseley was not exactly the work of that Arabian traveller, but one which he closely followed in his geographical treatise, "sed talem quem Ibn Haukalus in suo scripto componendo maxime secutus sit;" and thus he accounts for the "nexus arctissimum inter Geographiam Orientalem et Ibn Haukalum;" and for many passages expressed in almost the same words, "loca iisdem pæne verbis concepta." (pp. 9. 51. 73.) M. Uylenbroek is inclined to regard *Ibn Khordadbeh*, (who lived a short time before Ibn Haukal,) as the author of that work which Sir W. O. translated; or it may have been composed, he thinks, by *Abou Ishak el Faresi*; but whoever was the original author, it seems to M. Uylenbroek probable, that Ibn Haukal carried the book with him on his various peregrinations, and made such ample use of it as accounts for the conformity between his own work and that which he so frequently consulted: "Hoc, Ibn Haukalus dum ditionem Moslemiticam peragravit, secum tulit, quo tanquam duce uteretur," &c. (p. 61.) But for some other remarks on this subject, and a particular notice of M. Uylenbroek's "Specimen Geographico-Historicum," we shall refer our reader to No. LII. of this Journal, (p. 383.) and we close our remarks on M. D'Ohsson's work, by expressing our surprise that the ingenious author did not think it necessary to illustrate with a map the interesting geographical discussions which are scattered through his pages.

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*ARISTOTELES de Anima, de Sensu, de Memoria, de Somno, similique argumento. Ex recensione*  
IM. BEKKERI. Berlin, 1829.

IT is understood that the learned Mr. Bekker is now printing, at the press of the University of Berlin, a complete edition of the works of *Aristotle*, to be contained in four quarto volumes. As the work proceeds through the press, some separate treatises are detached from the rest, and published in an octavo form. Of these, three have appeared—the *Meteorologics*, the *History of*

Animals, and the volume whose title is placed at the head of this article. On the latter we shall now offer a few remarks, chiefly in reference to some observations which appeared in a former number of this Journal, on the use of the particles *ἀν εἰ*. (No. LXXVIII. p. 194 sq.) As the text is printed alone, without any various readings, our materials for criticism are of necessity very limited. We may, however, state generally that the text is greatly improved, both by the introduction of many new readings, and a better system of punctuation, and raises to a high pitch our expectations of the value of the complete edition.

The text of the volume before us, as printed by Mr. Bekker, does not contain any instance of *ἀν εἰ* before the subjunctive or the present tense of the indicative mood: but the editor admits them several times before an optative mood. In writing our former article, we had considered the possibility of this exception; but were deterred from allowing it by the circumstances, 1. that this collocation of the particles in question is, before any mood, contrary to analogy; 2. that there is no metrical instance of *ἀν εἰ* before the optative (see Part LXXVIII. p. 200. No. XX.); and that in some cases good manuscripts omit the former particle before the optative (ib. No. IX. p. 15.); while the proneness of the transcribers to insert *ἀν* before *εἰ* is proved by its use with the subjunctive mood and the present tense of the indicative, which Mr. Bekker apparently considers as incorrect. We could produce many additional passages, in Mr. Bekker's favor, both from Plato and Aristotle, which we have collected since the publication of our former article; but as they are of precisely the same nature as those already set down, and are only formidable by their number, we shall not weary our readers by the renewal of so dry a grammatical discussion.

De Anima, p. 2. 10. *ὁμοίως δὲ καὶν εἴ τι κοινὸν ἄλλο κατηγοροῦτο.*

Read *καὶ εἴ τι.*

P. 9. 14. *ἔτι δ' εἰ φύσει κινεῖται, καὶν βία κινήσει· καὶν εἰ βία, καὶ φύσει.*

Perhaps *καὶ εἰ βία, καὶν φύσει.*

P. 12. 26. *Καίτοι γε ἡ μὲν ἀρμονία λόγος τίς ἐστι τῶν μιχθέντων ἢ σύνθεσις.* P. 141. 5. *καίτοι γε κύρια ταυτ' ὀρώμεν τοῦ ζῆν καὶ τελευτῶν.*

We believe that the instances in which the particle *γε* directly follows *καίτοι* are so rare, that it is safer with Elmsley ad Acharn. 617. to consider this collocation of the particles inad-

missible. We would, therefore, expunge *γε* in both these passages. In Plato de Rep. i. p. 331 E. *καίτοι γε δραιομένον που τοῦτό ἐστιν ὃ παρακατέθετο*, all the Mss. retain *γε*. In Herod. vii. 9. 5. Mr. Gaisford has edited *καί τοί γε* from one Ms.; all the others omit *γε*. The use of *καίτοι* — *γε*, like *καί μὲν* — *γε*, is very common.

P. 14. 10. τὸ δὲ λέγειν ὀργίζεσθαι τὴν ψυχὴν ὁμοιον καὶ εἰ τις λέγοι τὴν ψυχὴν ὑφαίνεν ἢ οἰκοδομεῖν.

Read ὁμοιον καὶ εἰ τις λέγοι.

P. 16. 27. τίθεται γὰρ γνωρίζειν τῷ ὁμοίῳ τὸ ὁμοίον, ὥσπερ ἂν εἰ τὴν ψυχὴν τὰ πράγματα τίθεντες.

Read ὥσπερ εἰ.

P. 36. 12. δεῖ γὰρ φθάσαι τὴν κίνησιν τοῦ βαπίζοντος τὴν θρόψην τοῦ ἀέρος, ὥσπερ ἂν εἰ σωρὸν ἢ ὄρμαθὸν ψάμμου τύπτοι τις φερόμενοι ταχύ.

Read ὥσπερ εἰ, and compare p. 12. 18. παρακλήσιον δὲ λέγουσιν ὥσπερ εἰ τις φαῖν τὴν τεκτονικὴν εἰς αὐλοὺς ἐνδύεσθαι.

P. 39. 16. ἐν μὲν γὰρ ταῖς ἄλλαις λείπεται πολλῶ τῶν ζώων, κατὰ δὲ τὴν ἀφῆν πολλῶν τῶν ἄλλων διαφερόντως ἀκριβοῖ.

We conceive that in the above sentence Aristotle intended to express the following meaning. "Man has the senses of hearing, seeing, smelling, and tasting, inferior to many of the animals, but the sense of touch more accurate than any other animal." He evidently could not have meant to say that man had the four senses first named in less perfection than *all* animals; which would include fish, crustacea, polypi, &c. Indeed, he throws out a very ingenious idea with respect to those animals which have not the power of closing the eyes, and are devoid of eye-lids or analogous coverings, directly at variance with this supposition, viz. that their *sight* is as inferior to that of man, as the *smell* of man is to that of some animals; for that with them all images conveyed to the sensorium by the sense of sight, cause either pleasure or pain; as is the case with the sense of smell in man; there being no odor which is indifferent to us, and does not cause either pleasure or disgust. We would therefore read, ἐν μὲν γὰρ ταῖς ἄλλαις λείπεται πολλῶν τῶν ζώων, κατὰ δὲ τὴν ἀφῆν τῶν ἄλλων διαφερόντως ἀκριβοῖ; or perhaps Aristotle might have written πάντων τῶν ἄλλων.

P. 41. 7. διὸ καὶ εἰ ἐν ὕδατι εἴμεν, αἰσθανοίμεθ' ἂν ἐμβληθέντος τοῦ γλυκέος.

In this passage it is doubtful whether the construction is *καὶ εἰ εἴμεν*, or *καὶ αἰσθανοίμεθ' ἂν εἰ εἴμεν*. But we rather suspect that the construction is as in the following passage, in which case we would read *καὶ εἰ*.

P. 48. 6. διὸ τὸ τοιοῦτο μῶριον τοῦ σώματος ἔοικεν οὕτως ἔχειν ὥσπερ ἂν εἰ κύκλω ἡμῖν περιπεφύκει ὁ ἀήρ.

Here we would read ὥσπερ εἰ.

P. 44. 7. καίτοι καθάπερ εἶπαμεν καὶ πρότερον, κἂν εἰ δι' ὑμέως αἰσθανοίμεθα τῶν ἅπτων ἀπάντων, ὁμοίως ἂν ἔχοιμεν.

Read καὶ εἰ, "even if."

P. 52. 5. οὐδὲ τοῦτο δ' ἐστὶ ταῦτὸ τῶ αἰσθάνεσθαι.

The disjunctive οὐδὲ is often used after δέ, but we do not remember ever having met with an instance of the reverse order.

P. 59. 25. τὰ δὲ ἐν ἀφαιρέσει λεγόμενα ὥσπερ ἂν εἰ τὸ σιμόν.

Read ὥσπερ εἰ, and compare Eth. Nic. ii. 4. 1. ὥσπερ εἰ τὰ γραμματικά καὶ τὰ μουσικά γραμματικοὶ καὶ μουσικοί.

P. 60. 29. σκεπτόν, πότερον ἔν τι μῶριον αὐτῆς χωριστὸν ἔν ἢ μεγέθει ἢ λόγῳ, ἢ πᾶσα ἢ ψυχῇ, κἂν εἰ μῶριόν τι, πότερον ἴδιόν τι παρὰ τὰ εἰωθότα λέγεσθαι.

Read καὶ εἰ μῶριόν τι.

P. 66. 16. διὸ πάλιν οὗτος τὴν ὄψιν κινεῖ, ὥσπερ ἂν εἰ τὸ ἐν τῶ κηρῷ σημεῖον διεδίδωτο μέχρι τοῦ πέρατος.

Read ὥσπερ εἰ, and the same correction should be made p. 122. 14.

P. 112. 8. οὐκ ἄρα γε τῇ αἰσθήσει τὸ ἐνόησιον αἰσθανοίμεθα. With the exception of a passage in the Nicomachean Ethics, which we corrected in a former number, we have not met with any instance of the use of γε after ἄρα. We would, therefore, read οὐκ ἄρα τῇ αἰσθήσει, &c. See Classical Journal, No. LXXVIII. p. 207.

P. 126. 17. εἰ δὲ πᾶν ἐξελαύνει τὸ ἐνεργεῖα ἐναντίον, κἂν ἐνταῦθ' ἀφθαρτον ἂν εἶη.

This, if the reading is sane, is one of the few instances of the double ἂν in Aristotle.

P. 145. 12. παραπλήσιον γὰρ συμβαίνει. κἂν εἴ τις τινα τῶν ἀναπνεύτων πνίγοι.

Read καὶ εἴ τις.

Everywhere, except p. 37. 9. p. 53. 2. p. 30. 29. and p. 128. 29., Mr. Bekker writes *αι* and *κῶ*. We conclude, therefore, that these are misprints. Also in *τεσσάρων*, p. 9. 4. *δισσαχῆ*, p. 10. 24. *πράσσεισθαι*, p. 102. 10. *μελισσῶν*, p. 107. 4. and *ἐλάσσονος*, p. 116. 8. the Attic form should be restored. We do not see why Mr. Bekker should sometimes write *πλεύμων* and sometimes *πνεύμων*. In pp. 44, 45. running title, for B read Γ. and p. 70. 25. for *ταχύτης* read *ταχύτης*.



We will take this opportunity of offering a few corrections of some passages in the Nicomachean Ethics of Aristotle, which had escaped our notice in our articles on the edition of that treatise by Mr. Cardwell.

11. 6. 20. ὅλως γὰρ οὐθ' ὑπερβολῆς καὶ ἐλλείψεως μεσότης ἐστίν, οὐδὲ μεσότητος ὑπερβολὴ καὶ ἐλλειψις.

Read οὔτε μεσότητος.

111. 4. 5. καὶ διαφέρει πλείστον ἴσως ὁ σπουδαῖος τῶ τάληθες ἐν ἐκάστοις ὁρᾶν, ὥσπερ κανὼν καὶ μέτρον αὐτῶν ἄν.

Read αὐτῶ ἄν, and compare 1v. 8. 10. οἶον νόμος ἄν ἑαυτῶ.

1v. 1. 28. οὔτε γὰρ ἤδεται ἐφ' οἷς δεῖ οὔτε λυπεῖται, οὔτε ὡς δεῖ. Read οὐδὲ ὡς δεῖ.

v. 4. 9. ὥσπερ ἄν εἴ τις εἴποι δίκαιον.

Read ὥσπερ εἴ τις, and compare v. 8. 3. ὥσπερ εἴ τις λαβὰν τὴν χεῖρα αὐτοῦ τύπτει ἕτερον.

v. 5. 16. ἔτι δὴ οὕτως ἢ ἀλλαγὴ ἦν, πρὶν τὸ νόμισμα ἦ, δῆλον.

Read πρὶν τὸ νόμισμα ἦν.

vi. 13. 7. δῆλον δὲ, κἂν εἰ μὴ πρακτικὴ ἦν, ὅτι ἔδει ἄν αὐτῆς. *ib.* 8. ἔτι ὅμοιον κἂν εἴ τις τὴν πολιτικὴν φαίη ἄρχειν τῶν θεῶν.

In both these passages we would read καὶ for κἂν.

*Ib.* 8. ἀλλὰ μὲν οὐδὲ κυρία γέ ἐστι τῆς σοφίας.

Read ἀλλὰ μὲν οὐδέ, and compare 1. 6. 6. ἀλλὰ μὲν οὐδὲ τῶ ἀίδιον εἶναι. and for the use of γε vii. 2. 4. ἀλλὰ μὲν εἴ γε δόξα.

vii. 2. 6. ἀλλὰ μὲν δεῖ γε. &c. &c.

viii. 11. 3. οὕτω γὰρ ἄν καὶ ἡ φιλία.

We would read οὕτω γὰρ καὶ ἡ φιλία.

x. 9. 18. οὔτε—οὔτε—οὐδ' αὐ.

We believe that this use of the disjunctive οὐδὲ, when the conjunctive οὔτε occurs previously in the sentence twice or more times, is defended by a sufficient number of examples to establish its propriety. Thus, in 111. 3. 11. οὔτε—οὔτε—οὔτε—οὐδέ. Isocrat. Panath. p. 287. A. οὔτε—οὔτε—οὔτε—οὐδέ—οὐδέ. Xenoph. Anab. vii. 6. 22. οὔτε—οὔτε—οὐδ' αὐ. *Id.* 1v. p. 426. B. οὔτε—οὔτε—οὔτε—οὔτε—οὔτε—οὐδ' αὐ—οὐδέ—οὐδέ. But we doubt whether οὐδὲ can in any case follow *one* οὔτε. See *Class. Journ.* Part LXXVIII. p. 193. In Plato, Leg. viiii. p. 840. B. quoted by Matthiæ Gr. Gr. § 609. οὔτε τινὸς πάποτε γυναικὸς ἤψατο οὐδ' αὐ παιδός, we would read οὔτινος.

G. C. L.

CLASSICAL AND PHILOLOGICAL  
EXTRACTS

*From the Works of SAMUEL PARR, LL.D., Prebendary of St. Paul's, Curate of Hatton, &c.; with Memoirs of his Life and Writings, and a Selection from his Correspondence. By JOHN JOHNSTONE, M.D. Fellow of the Royal Society, and of the Royal College of Physicians of London, &c. In 8 vols. 8vo. London: Longman and Co.*

No. III.—[Concluded from No. LXXIX.]

Dr. Parr to Dr. Huntingford, Bishop of Hereford.

My Lord,

*Hatton, Oct. 24, 1813.*

I thank you for the intelligence with which you have favored me about Bishop Hurd's edition of Addison's works; and sorry I am, for the sake of your Lordship and other scholars, that I had not an opportunity of granting, or offering to his executors, my copy of Addison's well-written, though little known, work in Latin prose. You shall regale yourself with it when you come to my parsonage. I cannot fix on any particular person as the writer of the epitaph on Addison. He certainly is a man of taste, and probably he is a man of learning. Some of the sentences run off harmoniously to the ear, and there is a fair surface of Latinity. But,

—————Ponere totum  
Nescit.

The topics, though well chosen, are not quite so well arranged, and the Latinity in two or three places is vulnerable. I believe some Etonian to have been the author; and I am sure that, if his compositions were to be compared with other inscriptions in Westminster Abbey, rather than with the peculiar dignity of the subject, he, without much presumption, might have given up his name. Some of my pupils, when they heard it ascribed to me, had the good sense to acquit me; and when the Duke of Bedford first mentioned it to me as mine, in terms of high commendation, I declined the honor before I knew the contents. I will give your Lordship my reasons for my doubts about Bishop Hurd, and I premise that they amounted only to one suspicion opposed to another. There is in the south transept of Westminster Abbey an epitaph on Mr. Mason, written, as I believe, by his friend Bishop Hurd. It has the great merit of being free from all rhetorical flourishes, and the phraseology is on the whole perspicuous and correct. In the opening there is a little error in the collocation. There is what, I think, an ill-judged allusion to a well-known passage in Catullus, who writes,

Nam castum esse decet, pium poetam  
Ipsum, versiculos nihil necesse est.

In the inscription we read—Poëta, si quis alius, castus, pius, cultus. Now, my Lord, it is no very great praise for an English divine not to

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have been otherwise than *castus et pius* in his poetry, and the commendation is certainly bestowed not on his morals, but his writings. Again, it is rather unlucky in a sanctuary to bring back to the memory of men the apology of a heathen poet for the licentiousness of his verses. Again, *cultus* referring to the taste of Mason, does not very naturally follow commendation on his moral poetry. I will not quarrel with *cultus* as an epithet which seldom or never occurs in prose, but will admit the authority of the following passage: "Discentur numeri, culte Tibulle, tui." *Ov. Am.* 1. 15. 28.

My scribe wrote *Xenopho* as I dictated the word, and I would be understood so to approve of *Xenopho*, as not to disapprove of *Xenophon*. If you have, or at Winchester can find, the admirable treatise of H. Stephens, *De Abusu Linguae Græcæ*, pray read the whole of the fourth chapter, where the rationale of Latin terminations in *on* and *o* is largely discussed. "Apud Charisium certe legimus itidem Memnon et Simo, non Memnon et Simon. Est tamen bis in hoc ipso nomine terminatione ista usus Maro, cogente etiam metri lege. At vero Antipho et Demipho, quæ apud eundem grammaticum inveniuntur, minus auri-bus nostris esse nova debent, vel ob talem Terentii usum. Apud eum enim Antipho et Demipho et Ctesipho (sicut Crito, Simo), non Antiphon et Demiphon et Ctesiphon legi, nemo est qui meminisse non possit. His autem simile esset Xenopho, sed nescio quomodo major quædam in hoc nomine esse videtur terminationis insolentia, et a qua aures magis abhorreant." p. 48. Bowyer, in a letter to Mr. R. Gale, adopts Markland's hypothesis on the formation of the imparasyllabic genitive, and writes thus: "For *σωμα* they said *σωματς*, *σωματος*: as *γαλακτς*, *γαλακτος*: *τυψαντς*, *τυψαντος*: *πλατωντς*, *πλατωνος*: *ξενοφωαντς*, *ξενοφωαντος*. On this supposition, I think, we may form a rule, which ought to determine what Greek proper names should now be terminated in *o*, what in *on*, in Latin; viz. those which make *ωντος* in the genitive should have *on* in the nominative; those in *ωνος* should be *o* in the nominative, preserving thus the vestigia of their pristine state, as Plato, Platonis; Solo, Solonis; but Xenophon, Xenophontis; Ctesiphon, Ctesiphontis. Which the learned Dr. Taylor, Chancellor of Lincoln, writes without any discrimination in his accurate editions of *Lysias* and *Demosthenes*, &c. Plato, Solo, Xenopho, Ctesipho."—Bowyer's *Miscellaneous Tracts*, p. 143.

Now, my Lord, the subject seems to have been much controverted among Roman critics; and they, who were advocates for uniformity and independence in the Latin language, contended for the termination in *o*. You shall have a notable passage from Quintilian; where he speaks of the "grammaticum veterum amatorem, qui neget quidquam ex Latina ratione mutandum. Quin etiam laudat virtutem eorum, qui potentiores facere linguam Latinam studebant, nec alienis egere institutis fatebantur; inde Castorem, media syllaba producta, pronuntiarunt; quia hoc omnibus nostris nominibus accidebat quorum prima positio in easdem, quas Castor, literas exit; et ut Palæmo, sicut Plato (nam sic eum Cicero quoque appellat) [dicerentur] retinuerant; quia Latinum quod *o* et *n* literis finiretur, non reperiebant." *Lib. i.* cap. 5. Formerly, when I knew more and cared more about these things than I do now, I made up my mind thus. Whensoever the termination in Greek is *ων*, *ωνος*, there I would invariably retain the termination *o*, and therefore I would always say Plato; and I commend scholars for saying Dio Cassius, though I remember that formerly they

did not hesitate to call him Dion. But when the termination is *ων, ωντος*, I dare not contend for the same uniformity. In the speeches De Corona, we find invariably *Κτησιφώντος*, and yet in Terence we find among the dramatis personæ, Ctesipho. So *Ἀντιφών, Ἀντιφώντος*, does not hinder us from saying Antipho. Thus Bowyer's rule about *ων, ωντος*, is not conclusive, and leaves us to the choice of *on* or *o* in Latin, and perhaps that choice will often be regulated by the ear, or custom; and, in truth, either may be used without impropriety. Yet, as I said, the rule for *ων, ωντος*, compels us to use *o* only, unless we be writing verse; and in verse I hold that Platon and Xenophon, however unusual, would be justifiable. When the question is transferred from proper names to appellatives, we find the predominant power of the Latin termination *o* not only retained in the nominative, but extending even to the oblique cases. Thus *λεων, λεωντος*, gives in Latin, leo, leonis; and thus *δρακων, δρακοντος*, gives draco, draconis. But further, the most striking instance that I know among the latter writers of the right they took to employ the Latin termination *o*, is in the Achilleid of Statius, book i. v. 553.

Conclamant Danai, stimulatque Agamemno volentes.

Our friend Dr. Gabell may tell his boys of the fact, but must not allow them to imitate; and so much for the termination in *o*. You see, my Lord, that some of the sturdy critical antiquaries went a little further; and because *quæstor* and *prætor* made *quæstoris* and *prætoris*, they forsooth would have had any Greek word in *ων* making *opes* become in Latin *or, oris*, with the penultimate of the genitive long. You and I shall observe, but not imitate. On the fact, noticed as it is by Varro de Lingua Latina, we can have no doubt. "Secundum illorum rationem debemus," says Varro, "*secundis syllabis longis* dicere Hectorem, Nestorem. Est enim ut Quæstor, Prætor, Nestor, Hector." Lib. vii. True, say I, this was the very old practice, and it may be illustrated by two lines from Ennius, the first of which is quoted by Varro himself in libro ii.

Hectoris natum de mæro jactarier.

You will find this line in page 239 of the edition of Hesselius. You will also find it immediately preceded by another line, where the termination Hectorem is right, but the metrical position is wrong,

Curru Hectorem quadrijugo raptarier.

So the line is printed in Hesselius and in Maittaire's *Corpus Poetarum*, and in my copy of Maittaire I have had occasion to correct many of these metrical errors. The line, as it has just now been given, was made so by Ursinus, and then quoted by him to prove that the second syllable in quadrijugo is long before *jod*. No, say I, and no said Gerard Vossius, whose words you shall have. "Non cogitavit vir doctissimus veteres secundam in Hæctoris, et similibus produxisse, quomodo idem Ennius alibi ait,

Hæctoris natum de mæro jactarier.

Alioqui, puto, vidisset, versu secundo, trajectis primis verbis, legi debere,

Hæctorem curru quadrijugo jactarier."

De Arte Grammat. lib. i. c. 22. In sapphics and iambics I should write indifferently Hæctorem et Hæctora. But I should not venture to lengthen the penultimate, unless I wished to tease some fastidious

hypercritical who would deny the existence of any instance. Vossius is right about his *jud.* But I shall amuse you and Dr. Gabell by a notable anomaly in Lucilius,

Et Musconis manu prescribere possit *^*Ajacem.—Lib. xxx.

[Vol. vii. p. 622.]

S. PARR.

Dr. Parr to Rev. Dr. Routh.

Dear Mr. President,

1805.

I have twice read very attentively the additamentum. I approve of all the conjectural emendations, and of all your critical remarks. In one or two instances I hesitate a little about the Latinity. Can you say *nemo mei fastidiverat*? *κατα* with a genitive generally means *contra*. But I have seen instances where it does not, and where it has the power of *de*, and *quod attinet ad*. In the Index to Polybius I find *κατα παντων εμπορων*, *de mercatoribus*, and *κατα παντων Πελοποννησιων*, *de omnibus Peloponnesiis*. In the Index to Xenopho we have *κατα παντων Περσων*, *de omnibus Persis*. Verse 15. cap. 15. Epist. 1st of the Corinthians, *εμαρτυρησαμεν κατα του Θεου*, where Hutcheson explains it by *de*. But I have another solution still, so as to exclude the sense of *contra*. The best account is by Reiske, in his Index to Demosthenes. *κατα cum genitivo universe, de sive ad laudem rei, sive ad criminatorem, δ και μεγατον εστι καθ' υμων εγκωμιον*, id est, in respect to us. Yet I cannot think that Dionysius, if he wrote a book, meant to write concerning or about Origen.

The *nisi quod in calce*, &c. is rather awkward after the preceding sentence, but it is intelligible and not improper. Is *referendum est* quite right? Every moment I look at your paper, I am charmed with your accuracy. Your *utcumque* I should alter into *optime*. Where one sentence begins with *dubium videtur*, and the next begins *nec tamen adduci possum*, perhaps I should have written *possim*. Should it not be *sed auctor exstat*, not *exstans*? Pray reconsider this, and yet it is of little consequence, nor will be perceived, I suppose, by the generality of your readers. To me, *sumpta est sed auctor exstans*, is not quite so clear as *auctor exstat*.

S. PARR.

[Vol. vii. p. 663.]

Dear Mr. President,

March 8, 1816.

You received the first part of the Prolegomena to Harry Stephens's Thesaurus? Pray examine it carefully, for nothing was done in it without suggestion or approbation from myself, and my library, ransacked by Barker, supplied nearly, though not quite all, the curious matter. There will be, in a few months, a second part. The tumultuous state of the continent has retarded the arrival of some contributions from foreigners. The words and the interpretations to be added in the Lexicon will be very numerous and very useful. Barker wrote the preface, which you will see, in four pages. I did not quite understand it. I corrected part, but my corrections could not be read. Barker properly came hither, and improperly gave me only seven hours and a half to do that which required seven days. But Valpy was determined to have the book out by the 1st of March; and printers have neither the perspicacity nor the prudence of critics. However, with two exceptions, even now the Latinity is right, and I have dispersed much misty matter.

S. PARR.

[Vol. vii. p. 670.]

W. Hamilton Esq. to Dr. Parr.

Dear Doctor,

*Foreign Office, Jan. 17, 1822.*

We are all, I see, much and deservedly puzzled by this word *επιβλεπειν*, or *επ*, or *ων*. It is evident, from your showing, that it cannot mean *invidere*, whether the *in* be negative or intensitive; and I am quite of your opinion, that the passage would be better without the line: but, as in my confined reading I see that the real lovers of Greek literature are very chary of expunging lines which are found in all Mss., will you allow me to propose the reading of *επιβλεπειν*? which, there can be no doubt, does mean *limis oculis inspicere*, or *invidere*. The sense will then be the same as Coray erroneously gives to *επιβλεπειν*, and may be supported by the true reading of the passage quoted from Cicero. How far, even then, you will allow the *δστις* to follow *δς*, I do not know, and must beg you to decide; as well as the case, in which the object to the verb will be most correctly put. The *τον δ' αρ υποδρα ιδων*, offers nearly a similar meaning.

Many thanks, my dear Doctor, for your instruction on the use of the word *salus*. The *salus publica* on the coins, is manifestly a personification; and so, in many other instances, you have quoted. But what are we to say to the "ad salutem" in the speech of the *Obstetrix*, after quitting the house of the lying-in lady in the *Andria*? Perhaps *salus*, if taken as an appellative, may mean what we call *recovery*. In *Cato R. R.* (as I see in *Facciolati*) *salus* and *valetudo* are joined together as the object of a prayer to *Mars*. *Salus* and *incolumitas* in one of *Cicero's* familiar epistles. *Salus* and *lux* in the *Oration pro Domo*. The term too is used frequently, as we apply the expression of sending compliments, or bidding "farewell."

You will forgive me, if I prefer the scolion of *Simonides* to the distich of *Philemon* on the four constituents of happiness; and particularly for the features of *αδολως* and *φιλων*.

Ἔγμαινει μὲν ἀριστον ἀνδρὶ δυνατῶ,  
 Δευτερον δὲ φῶνα καλον γενεσθαι,  
 Πλουτεων δ' ἀδολως τριτον· κ' ἐπειτα  
 Τεταρτον μετὰ τῶν φίλων συνηβην.

I have but one word more to add on this first of the needfuls, which is, that since you called me *μαγμονα συμποταν*, and told me what sort of affection you had for *that* sect of philosophers, I have taken my share of the generous grape, though I am still Stoic enough to confine the more solid portion of my sustenance *siliquis grandique polentæ*.

[Vol. viii. p. 36.]

W. R. HAMILTON.

Uvedale Price, Esq. to Dr. Parr.

Dear Sir,

*Foxley, Feb. 9, 1824.*

*Atilius Fortunatus* is very mild in calling hexameters, all spondees, "*parum teretes et sororos*;" they drag on as heavily as one of the old lumbering coaches and six up a sandy hill; or, as *La Fontaine* has well expressed it, the dead weight being at the end of the line, "*six forts chevaux tiroient un coche*." *Knight*, as I dare say you must have observed, has given a dactyl to the line in the *Iliad*, by dividing the *η* into *εε*, *Πατροκλεος δειλιου*, and one to that in the *Odyssey* by so very slight and obvious an alteration, that of *τη δ' εφ* to *τη δ' εφι Μεσσηνη*: the wonder is how it ever came to be written otherwise. I am very much for bestowing a dactyl on all such lines whenever it can be done without impropriety, as I think it ought in the line from *Catullus*, and merely

by reading "*neque*" instead of "*non conarere*." In Gesner's edition of Baxter's Horace, I observed that *ne* is in the text, instead of the more common reading of "*neu* Babylonios tentaris," and the cases run alike. The old Ennian verse, which I had not seen for a long while, does not admit a dactyl quite so readily, and the father of Latin heroic poetry might be left in quiet possession of his old-fashioned coach, with six Suffolk punches. I could wish, however, to give him one horse of a lighter and more active kind. This might possibly be done (for to you I of course speak quite under correction) by the same method that Knight has taken with Πατροκλέος. I believe that in the age of Ennius the Romans marked a long vowel by two of them, as *Albaai longaaî*: you probably can tell whether it is positively known that they then *always* pronounced both words as molossi: if nothing positive be known, they may perhaps, in the first of the two words, for the sake of a dactyl, have separated the two vowels to the ear as well as to the eye, making it a choriambus, *ālbāāî lōngāāî*. This Ennian line, both with and without the proposed dactyl, furnishes a very good illustration of what I ventured to show you at Guy's Cliff, on the *ictus metricus*, and on the effect it would have, if observed, in correcting the principal errors and vices of our pronunciation; as we pronounce the line in question, the *ictus* (any thing but metricus) is laid in the following manner:

*Olli respondit rex Albaai longaaî,*

by means of which we give only five feet to the hexameter, and end the line, which, if heavy, ought at least to be grave and dignified, with a jingling chime of two amphibrachs, *ālbāāî lōngāāî*. Now with the *ictus* on all the proper syllables,

*Olli respondit rex Albaai longaaî,*

we **MUST** give the six legitimate feet, must have a cæsura of its due length at the proper place, and there can no longer be any jingling chime at the end; and if, from our perverse and inveterate habits, we choose to shorten the long syllables on which the *ictus* does *not* fall, as *rēspōndit ālbāāî*, still a great advantage would be gained by having the long finals (especially at the cæsura) pronounced long, and by exchanging the jiggish amphibrach for the dignified amphimacer. If the dactyl be admitted, the *ictus* on the proper syllables secures the right pronunciation of the choriambus, both in the Greek and the Latin verse, Πατροκλέος, and

*Olli respondit rex Albaai longaaî,*

which then would acquire flow and harmony without losing dignity; but in our system we are obliged to make all finals short, and therefore must pronounce as well as we can, Πατροκλέος, *rēspōndit ālbāāî*, to the total destruction, in so very narrow a compass, of quantity, metre, rhyme, euphony, and articulation.

All that has just been said respecting the *ictus*, and its use in the recitation of hexameters, had but very recently occurred to me, when I ventured to show you at Guy's Cliff a page or two I had written on the subject; you had but little time for reading them, and none for giving me your opinion on any particular point; I therefore felt very desirous to recall the subject to your recollection, and to lay it more fully before you, in hopes of having my notions either confirmed or corrected by your judgment. Here, then, at last comes my interpolation, mixed with the genuine lines, the dross and the ore together. I shall begin a little earlier than was necessary, for the sake of bringing in a justly

celebrated line, on which also I shall have a remark or two to offer: I will only add, in the Italian phrase, *compatisca*.

Ἰχθια τυττε ποδεσαι παρος κων ἀμφιχυθηναι, &c.

As the sense of my Greek may not be very clear, I will put down in English what I meant to express, and in part to suggest. My supposition is, that when Ajax falls, Ulysses, who was close behind, whipt round him to the *right*, where it may be supposed the ground was pretty clear from the dung, or, if not, that his guardian deity, “*επιρροδος ηλθε ποδων*,” so he got in first; that on the *left* of Ajax, it may again be supposed, the ground was covered with dung and blood, and that Antilochus, who was on that side, seeing from what had happened the danger of slipping, checked his speed; at which moment Ajax sprung up, darted forward, and came in second. All this, with very little Greek, and as little practice in Greek hexameters, I have been trying to make out, and again repeat *compatisca*.

I have another explanation to make of a different kind, which I foresee will be of some length; but I am so deep in sin that I am grown quite hardened: it relates to a little mark I have placed on the last syllable of some of the pyrrhics. We uniformly lay our accent on the first, as indeed in all dissyllables, and thence spoil many a dactyl, and often where the dactylic rhythm has its most striking effect, as in the first line of the quotation, which I shall now mark with *our* accents as we always lay them.

Ἰχθια τυτ'τε ποδεσαι, παρος κων ἀμφιχυθηναι.

As long as our accent is on the long syllables, and on them only, the dactylic rhythm, so well suited to the occasion, springs forward without a check, but at once breaks down where it is on two short ones, *παρος κων*. Now, though either the *ictus* or our accent would equally secure the quantity of the iambus, *παρος*, yet there is nothing to secure the *omission* of our accent on *both* the syllables of the pyrrhic, without which omission it cannot have its true sound, or form a dactyl with the last syllable of *παρος*. The fact is (at least after much reflection, and much discussion and amicable controversy on the point, I am convinced of it), that we English never give to any dissyllable, either in our own or the ancient languages, the sound which a pyrrhic ought to have; and for the obvious reason, that we always lay an accent, which gives length, either on the first or the last; it is therefore a sound, as far as the detached foot is concerned, totally unknown to us, as likewise, I believe, to the Italians, and for the same reason. But, though no single detached dissyllable can be produced as a proper standard, yet many of them become such when joined in composition with a preceding long syllable, and thence forming the end of a dactyl. Thus, for instance, *colôr* is, with our accent *color*, as much a trochee as *sôr*, or, I might add, *sôlans* with the same accent: were it to be laid, where we never lay it on any Latin word, on the last, *colôr*, it would be an iambus, both equally distant from the pyrrhic; but if you pronounce the compound *dis'color* in the usual manner, and then the last two syllables without the *dis*, exactly as you did with it, you will have a sound or cadence, neither that of a trochee nor an iambus, but formed by the unaccented or short syllable of each, *colôr*. The mark is meant as a warning, and a very necessary one, that we are not to lay the accent where we are used to lay it, on the first, but to pass quickly over it to the last, just touch on *that*, and quit it instantly. This mode of pronouncing the



pyrrhic gives what is so much wanting, a distinct and appropriate cadence to a distinct foot, and one which accords with and displays its peculiar characteristic, that of lightness; the lightness of the most volatile part of the element, from which it is named: it is the way, if my notions be just, in which the pyrrhic ought always to be pronounced, either when sounded separately as a detached word, which the sense sometimes requires, or when it forms the end of a dactyl; in which last case I should join it to the preceding word, nearly as if they formed a single one, as *παρὸς-κοινῶν, τελευτῶν-δρομον*. In such cases, however, I believe in all, the syllables may be divided and arranged; similar quantities should produce a similar rhythm or cadence, certainly not one of a totally dissimilar kind; but we are creatures, nay, slaves of habit. We should start at hearing the compound pronounced *περιδρόμος*, yet patiently hear it so pronounced if the two words happen to be separate, as if *περὶ δρόμος*, or *τέλειον δρόμον*, were less opposed to every just idea of quantity, metre, and rhythm! U. PRICE.

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Dr. Parr's Letter to Mr. Berry, on the Plan of Teaching.

Dear Mr. Berry,

Dec. 19, 1819.

When they have made real advances in Greek prose, read over with them the whole of Vigerus, with every note of Hooegeveen and Herman, and with the notes also of Zeunius, as contained in the editions above mentioned. Mr. Berry, what I now recommend, is really one of the most useful parts of education. You should make them read Vigerus in this way twice every year for five or six or seven years. Pray mind my detail. Moreover, to increase the stock of phraseology, let them read a good deal of Lucian, and make them consult their Vigerus.

Moreover, you must get two other auxiliary books, Heineccius de Fundamentis Styli Latini (or, I rather think, Styli Cultioris), with the notes of Nicles (it is a large duodecimo), and Scheller de Stylo bene Latino. Grammatical accuracy and good taste will be the result of careful, continued, continued, continued perusal of these two books. Get them, study them; make your boys study them some years hence. Mr. Berry, these works of Heineccius and Scheller are inexhaustible treasures of Latin learning.

There is another work which your boys, when they are seventeen or eighteen, should read. I mean Lambert Bos on the Greek Ellipsis. Get the best edition, and with it get Palairot on the Latin Ellipsis. You should also buy the last edition of Maittaire on the Greek Dialects; and if your boys follow the advice I am giving, they will turn Maittaire's book to very good account when they are twenty-one or twenty-two years old.

I have only to speak on one more subject, and I speak feelingly. If you wish your boys to be good theologians, make them good biblical grammarians. There is not much critical information, and there is far too much doctrinal trash, in Hardy's Greek Testament. Buy for your boys the useful book which Mr. Valpy has published on the New Testament. He is the master of Norwich school. The philological parts of it are very useful, and your boys will have pleasure in reading them; and pray let Blackwall accompany their first studies in this way, while they are reading Valpy's and Bowyer's Testaments.

[Vol. viii. p. 483 ]

S. PARR.

## ON THE SUBJUNCTIVE MOOD.

Letter from Dr. Parr to Professor Pillans.

Our grammars speak of words, which indefinite posita subjunctivum postulant. But they give very scanty information for the guidance of boys. We have no evolution of the principle, and I hardly know any teacher who understands it. My way of stating it to my boys was this: *Qualis, quotus, quantus, quis, quam*, with an adjective, as *magnus* or *parvus*, ut in the sense of *quomodo* or *quemadmodum*, may be used interrogatively; and when the interrogation is real and unqualified, the verb must be in the indicative, and that is only one enunciation, *Quis est vir iste? Qualis est Scipio? Quantus fuit Alexander? Quam magnus fuit orator Cicero?* &c. But all these words may be used indefinitely; and then one part of the enunciation depends on the other, and the subjunctive mood is employed at the close. The preceding word may be a verb, as *Scio qualis fuerit Cicero. Nescio quam magnus orator fuerit.* Or it may be an adjective, as *nescius, ignarus*; and in either of these cases we must have the subjunctive. If there be a verb, then there may be only one enunciation, *Nescio qualis fuerit Cicero.* If there be a participle, or an adjective, then there must be two parts in the enunciation, as *Incertus quid agam* for one part, and *huc venio* for another; *Certior factus quid agere debeam* for one part, *ad te veni* for the other. The rule applies to *quam* joined with an adjective, and to *ut* in the sense of *quomodo* or *quemadmodum*, followed by a verb; and great care should be taken by a teacher, when it is so used, not to let his boys render it by the word that, when it ought to be rendered *ut, how*. My meaning will be clear by instances.

*Namque canebat uti magnum per inane coacta  
Semina, terrarumque, animæque, marisque fuissent,  
Et liquidi simul ignis: ut his exordia primis  
Omnia, et ipse tener mundi concreverit orbis.*

Virg. *Elog.* vi. v. 31.

Mr. Pillans will have no difficulty in adjusting *utrum* and *an* to the rule, and in adjusting *ne* with an *or necne*. *Utrum* interrogative: *utrum hoc fecit Cicero, an Catilina? Utrum hoc Cicero fecerit, an Catilina, nemini dubium esse potest. Tunc id fecisti, an alius? Tunc id fecerit, an alius, nemini dubium esse potest. Cicero hoc fecit, necne? Cicero hoc fecerit, necne, nemini dubium esse potest.* And pray observe that, as only the article *necne* is expressed, another particle, such as *num*, must be previously understood. Again, pray take notice, that *utrum* is frequently understood as the first part of the sentence.

*Ne perconteris, fundus meus, optime Quinti,  
Arvo pascat herum, an baccis opulentet olivæ.*

Hor. lib. i. ep. 16.

Here you must supply *utrum* before *pascat*.

*Cum tu inter scabiem tantam et contagia lucri  
Nil parvum sapias, et adhuc sublimia cures;—  
Quæ mare comescant causæ; quid temperet annum;  
Stellæ sponte sua, jussæne, vagentur et erent;  
Quid premat obscurum Lunæ, quid proferat orbem;  
Quid velit et possit rerum concordia discors:  
Empedocles, an Stertinius deliret acumen.*

Hor. lib. i. ep. 12.

Here you see *cures* precedes several indefinite words followed by a subjunctive. Before Empedocles we must understand *utrum*; and let me, in transitu, remind and inform you, that *Stertini*, which occurs in the common editions, is wrong; for no poets before the Augustan age, and in the Augustan age none before Ovid, used the genitive *ii* from nominatives in *ius* or *ium*. Thus *Mercuri*, not *Mercurii*; *consili*, not *consilii*; and this was a notable discovery of Dr. Bentley. Mr. Pillans, I must stop a little to clear up a passage which, in my hearing, has been once or twice alleged about an:

Debes hoc etiam rescribere, si tibi curæ,  
Quantæ conveniat, Munatius: an male sarta  
Gratia nequicquam coit, et rescinditur.—Lib. i. epist. iii. v. 30.

The verb which should follow *si* is omitted; that verb is *sit*. The construction is, *debes rescribere, si Munatius tibi curæ sit*; and *si*, thus indefinite, means whether, as thus:

Quæ si sit Danais reddenda, vel Hectora fratrem,  
Vel cum Deiphobo Polydamanta roga.—Ovid.

But the power of *rescribere* goes no further. We have a colon or full stop at *Munatius*, and then begins a new sentence in an interrogative form, an *gratia male sarta coit*? This I mention, because I have known persons, who supposed *rescribere* to act onwards, and an to be subjoined to it with *coit* in the indicative; but this is grossly erroneous. I shall now go to Mr. Carson's useful book.

Mr. Carson has done well, in his remarks on *est qui* and *sunt qui*, followed by subjunctives, and he will be glad to find that his judgment is confirmed by Scheller in *Præcepta Styli bene Latini*; and as you may not have the book, I will give Scheller's words: "*Qui, quæ, quod, de quo*, in libellis grammaticis, vulgo parum accurate traditur, et cujus tamen usus in primis ob brevitatem commendandus est, sæpissime conjunctivum postulat post *esse, reperiri, inveniri*, et similia, si hæc verba prædicati personam induunt; atque ita *qui* cum sua enuntiatione subjecti vim habet; videlicet, *Est qui dicat, maledicit. Sunt qui dicant, narrent, dixerint, &c. Male dicunt, narrent, dixerunt. Fuerunt qui dicerent; erunt qui dicant; reperti sunt qui confirmarent, &c. Male dixerunt, dicunt, confirmarunt. Sic Inveniuntur, reperiuntur qui dicant; inventi, reperti, sunt qui dicerent.*"—Scheller, p. 161.

I pass an unequivocal and unqualified interdict in prose against the use of *est qui*, or *sunt qui*, with an indicative; but I find that the poets are not quite uniform. In the very first ode of Horace,

Sunt quos curriculo pulverem Olympicum  
Collegisse juvat.  
Est qui nec veteris pocula Massici,  
Nec partem solido demere de die,  
Spernit.

All the *Ms.* give *juvat* and *spernit*, and the reading must not be disturbed; and yet the propositions are general, and do not refer definitively to any particular person. Pray attend to the following note from Bentley:

"(Sunt quibus in satira *videtur*.) Dimidia fere codicum pars *videtur*, altera *videtur*. Utrumque probum; ut Carm. i. 7:

Sunt quibus anum opus est intactæ Palladis urbem —

et Carm. i. 1 :

Sunt quos curriculo pulverem Olympicum  
Collegisse juvat.

et

Quod sunt, quos genus hoc minime juvat.—Serm. i. 4, 24.

Seneca, Controv. 16. 'Sunt qui castra timeant; sunt qui cicatricibus gaudent.' Et alii passim. Quare *videar*, quod hactenus editores occupavit, possessione sua depellere et iniquum foret et inutile."

The metre will not allow us to say *opus sit*, though in all the other poetical instances the metre does allow us to use the indicative or subjunctive, *promit*, *promat*, *moratur*, *moretur*, &c. I shall now establish my position, that the poets do not uniformly keep the rule.

The examples will now be produced, and it will be found that they are poetical;

O Romule, Romule, dic O,  
Qualem te patriæ custodem Di genuerunt.—Ennii Annales, lib. ii.

Genuerunt according to the rule would be genuerint.

Misimus et Sparten. Sparte quoque nescia veri,  
Quas habitas terras, aut ubi lentus abes.

Ovid. Epist. Penel. Ulyss. v. 65.

The punctuation depends merely on a conjecture of Burman. But such interrogation would be very abrupt and inelegant. The sentence is continued throughout the two lines in almost all editions, and then we must read *habites* and *agas*. I produce these two lines because they may offer exceptions to the general rule, and such they would be if the common reading were followed. But the common reading is wrong, and the note of Heinsius is perfectly right. *Lentus agas* in Chartaceo Scriverii, quod placet præ vulgato, si *habites* quoque repopatur, ut in uno Mediceo extat. Vulgata scriptura minus Latina est.

Quis justius induit arma  
Scire nefas.—Lucan, lib. i. v. 126.

This I consider is the true reading; there is room, indeed, for evasion, by putting a mark of interrogation at *arma*. But there is another passage in Lucan, which plainly shows that he did not adhere strictly to the rule.

Quære quid est virtus, et posce exemplar honesti.

Lucan, lib. ix. v. 563.

I ought to notice that Burman states, on the first cited passage from Lucan, a conjectural reading, *induat* for *induit*, and a conjectural punctuation which puts an interrogative at *arma*. I agree with Burman in rejecting both. I hold that Lucan has in two instances deviated from the common rule. But let us hear what Burman says: "Nunquam potui mihi persuadere, poetæ ita servire ludimagistrorum canonibus, ut non sæpius hoc obsequium librariis, quam ipsis scriptoribus sit adtribuendum." The poets, I not only grant but contend, did in some instances neglect the rule; and I shall produce all the instances in which this neglect appears in hexameters and pentameters.

He quotes from Lucan, lib. viii. v. 644 :

Nescis, crudelis, ubi ipsa  
Viscera sunt Magni.

But *sint* is the true reading, and is properly adopted by Oudendorp, who notices, but does not admit, the various lection of *sunt* in the edition of Hortensius. Burman thinks that the prose writers neglected the rule; but he is mistaken, and his reading of Cicero in *Orat. pro Murena* of *Nescio quo pacto hoc fit* is not to the purpose; for the construction is, *Hoc fit, nescio quo pacto*. And I shall have occasion to resume this observation, when I come to the comic writers. Burman has accumulated instances, *nescio quid, adde quod, &c.* but they are nothing to the purpose. I am fixedly of opinion, that the comic writers frequently neglect the rule, and I admit all the instances which Burman has quoted from Terence. I shall produce three myself, and I shall add several from Plautus. But I must take notice, that the instances in Burman's note, where an precedes an indicative, are beside the purpose; and I shall also have occasion to notice a great peculiarity in the Latin poets, where *video* precedes. *Haud scio an, nescio an*, are phrases *sui generis*, but followed by a subjunctive: more of this by and by. I must here state what is said by Vossius, who, together with Burman, admits what I deny, that in prose the rule is neglected; and who maintains with Burman, what I admit, that the comic writers do not uniformly observe the rule. Vossius, *De Constructione*, cap. 62, writes thus: "*Volunt particulæ interrogandi, si interrogative sumantur, indicative jungi; si indefinite, subjunctivo: itaque dici, Ubi degit? Dic, ubi degat. Quo it? Scio quo eat. Unde venit? Nescio unde veniat. Cur negas? Video cur neges. Verum hoc perpetuum non est.*" From Plautus he quotes the following instances, every one of which must be admitted:

*Scio quid ago. P. Et, pol! quid metuo.*

*Bacch. act. i. sc. 1.*

*Idem, Aulul. Act. ii.*

*Verba ne facias, soror,*

*Scio quid dictura es, hanc esse pauperem:*

*Hæc pauper placet.*

*Et eadem, Aulul. Act. i.*

*Neu persentiscit, aurum ubi est absconditum.*

All these are real exceptions. But Vossius unaccountably quotes a passage, which, instead of being an exception to the general rule, is an instance of it:

*Nimis hercle in ortus abeo, si quid agam, scio.*

*Idem in Aulularia.*

The passage which Vossius quotes next from the *Aulularia* is nothing to the purpose.

Vossius goes on to Cicero; and I maintain that the readings which he produces, in every passage, are incorrect. *Putas* should be *putes*, *est* should be *sit*, *habet* should be *habeat*, even though *video* precedes; for with *video* the prose writers do not take the same liberties as the poets do. *Faciendum est* should be *faciendum sit*, *ignoro*. I wish Mr. Pillans and his excellent undermaster to read both what is written by Burman and by Vossius: but I oppose both. I say broadly that in Cicero there is no one exception to the rule. I shall now adduce from the Roman poets other passages in which the rule is entirely neglected.

*Nec tibi quid liceat, sed quid fecisse decebit.*

*Claudian de Quart. Consul. Honor. v. 267.*

There is an instance in the Epigrams ascribed to Claudian :

Heu ! miser ignorans quam grave crimen erat !  
 Deprecatio ad Alethium.

On which Burman says in the note, " Indicativus modus, ut hic in verbo *erat*, etiam optima ætate invenitur." Vid. id. viii. 267.

These words, *optima ætate*, must be understood with many restrictions, for Catullus furnishes one example only ; but Lucretius, Horace, Virgil, Ovid, and Tibullus, do not furnish any exception to the general rule. If we consider the use of *video* as a peculiarity, is there no writer, then, *optimæ ætatis*, in whose works an exception can be found? Yes, there is one writer, and but one, Propertius. In that one writer the exceptions we find in two passages ; and it deserves particularly to be remarked, that in both these passages the indicative mood and the subjunctive mood follow an indefinite word :

Aspice quid donis Eriphyla invenit amaris ;  
 Arserit et quantis nupta Creusa malis.  
 Propert. lib. ii. eleg. xiii. v. 29.

Here we have *invenit* and *arserit* in the same sentence after *aspice* quid.

Non rursus licet Ætoli referas Acheloi,  
 Fluxerit ut magno fractus amore liquor ;  
 Atque etiam ut Phrygio fallax Mæandria campo  
 Errat, et ipsa suas decipit unda vias ;  
 Qualis et Adrasti fuerit vocalis Arion,  
 Tristis ad Archemori funera victor equus.

Here we have *referas* ut, with the power of *quemadmodum*, and *fluxerit*, and *referas* ut *errat*, and *referas* ut *decipit*, and *referas* *qualis* *fuerit*. There are no more instances in Propertius. I come next to Persius, from whom I shall quote two passages ; and in one of them, as in Propertius, we shall find both the indicative and the subjunctive :

Discite,<sup>1</sup> O miseri, et causas cognoscite rerum,  
 Quid sumus, et quidnam victuri gignimur: ordo  
 Quis datus ; aut metæ quam mollis flexus, ut undæ :  
 Quis modus argento : quid fas optare : quid asper  
 Utile nummus habet : patriæ carisque propinquis,  
 Quantum elargire deceat : quem te Deus esse  
 Jussit, et humana qua parte locatus es in re.

Here we have *discite* followed by *quid sumus*, *quidnam victuri gignimur*, *quid nummus habet*, *quantum deceat*, *quem jussit*, and *qua parte locatus es*.

Persius seems to follow the rule or neglect it, as the metre required. The second instance from Persius is this,

Hic ego centenas ausim deponere voces,  
 Ut, quantum mihi te sinuoso in pectore fixi,  
 Voce traham pura.—Ibid. Sat. v. 26.

If the rule were here followed, *fixi* would be *fixerim*. Burman, in

<sup>1</sup> Some editions have *disciteque*, and *et unde*. Perhaps *quare agite*, for *discite*, would be too bold a conjecture.—ED.

his note on his first passage from Lucan, quotes from the *Ætna* of Severus the following line,

Scire quid occulto naturæ terra coërcet.

I don't mean to dispute the reading, but I look on the work itself as having no authority. As Burman refers somewhat triumphantly to Wopkins, I will take some notice of the passage. In chap. 6th, book the 2nd of Cicero de Natura Deorum, we have these words: "Animam denique illam spirabilem, si quis quærat, unde habemus, apparet," &c. Here Davis, who was deeply read in Cicero, says, "Latinitas flagitat ut legatur *habeamus*." But, "Grammaticam," says Wopkins, "sive rigidas grammaticorum vix ulla cum exceptione regulas hoc flagitare, concedo: an vero Latinitas flagitare, hoc quidem haud ita constat, quin rationem dubitandi exhibeat, quæ observavit Vechnerus Hellen. lib. ii. cap. 36. Adde Corn. Ser. in *Ætna*, v. 274.

Scire quid occulto naturæ terra coërcet.

Sic sæpius poëtæ."—See Wopkins, *Lectionis Tullianæ* lib. ii. cap. v. p. 144.

Our critic, instead of very often, ought to have said sometimes. Wopkins endeavors to support his opinions by instances taken from Seneca, Minucius Felix, Lactantius, and even Sallust. But not one of his readings is correct. I shall content myself with rectifying the passage which he quotes from Sallust. Qui si reputaverint, et quibus ego temporibus magistratus adeptus sum, et quales viri idem assequi nequiverint.—Bell. Jugur. cap. 4.

It is quite incredible that Sallust in the same instance should write nequiverint and adeptus sum. Cortius is more exact and more minute than any other critic in his remarks on the phraseology of Sallust, and he very properly reads *sim*, and not *sum* with adeptus.

Let me now recapitulate. We have indisputable exceptions to the rule, as follows—one in Ennius, two in Claudian, two in Lucan, two passages in Propertius, and two passages in Persius, and here we must stop. For Lucretius, Virgil, Horace, Ovid, Tibullus, Juvenal, Silius Italicus, and Valerius Flaccus, supply no instances. There is in Horace a seeming exception, and it is only a seeming one:

Disce docendus adhuc quæ censet amicus.

But quæ here is not from quis, quæ, quid, but from qui, quæ, quod; and the construction is Disce docendus ea quæ censet amicus.

I ought to notice what would be an additional exception, if the passage were genuine, but it is not. In the first book of the Fables of Phædrus, and in fable 14th, are these words,

Hac re probatur quantum ingenium valet  
Virtuti et semper prævalet sapientia.

Here the rule would require valet, and prævalet. But let us hear Bentley in his note: "Versus spurii: nec numeris probis, nec oratione Latina, nec sententia quicquam ad fabulam pertinente. Quid quod *επιμνηστικῶς* in principio fabulæ hic veniat, nec unquam geminetur?" I said that with video there was often a peculiarity of construction; and the seeming impropriety of an indicative, where we should expect a subjunctive, is removed by making the construction interrogative:

—Nonne vides, croceos ut Imolus odores,

India mittit ebur?

Virg. Georg. i. v. 56.

Ut here has the power of *quomodo*. We put an interrogative at *vides*, and another at *odores*.

Again, in *Æneid. ix. verse 269*, we read,

Vidisti quo Turnus equo, quibus ibat in armis  
Aureus.

Here *ibat* should be in the subjunctive after *quo* and *vidisti*. But we ought to have a double interrogative, and this well suits the spirit of the passage. I cannot assent to another interpretation of the passage, which would introduce a Græcism, where the substantive, which should be antecedent, is found with a relative, as in Terence,

Populo ut placerent, quas fecisset fabulas.

And in Horace,

Seu ratio dederit, seu fors objecerit, illa  
Contentus vivat.

The solution which I propose is far the easier than *vidisti equum, quo equo, &c.*

Calphurnius uses *ut* with *cerno* in the same way :

Cernis ut, ecce pater quas tradidit, Ornate, vaccæ,  
Molle sub hirsuta latus explicuere genista? See *Eclogue i. v. 4.*

We have a similar instance with *viden'* in Plautus, act iii. scene 3.

Viden' ut ægre patitur gnatum esse corruptum tuum,  
Suum sodalem? ut ipse se cruciat ægritudine?

Be it observed that the poets are not uniform, but seem to put the indicative or the subjunctive after *viden'* *ut*, as it suits their metre. I will give examples of the subjunctive :

Viden' ut Latonia virgo  
Accensas quatit Phlegethontis gurgite tædas?  
Sil. Italicus, *Pun. xii. 713.*

Viden' Arctoo de carcere quanta  
Tollat se nubes, atque æquore pendeat atro?  
Valerius Flaccus, *Argon. lib. iii. v. 499.*

But Virgil says,

——viden' ut geminæ stant vertice cristæ,  
Et pater ipse suo superum jam signat honore? *Æn. vi. v. 780.*

It must, however, be acknowledged that *stant* and *signet* are found in some of the Mss., and therefore no stress can be laid on these instances.

Tibullus uses *viden'* with the subjunctive :

—— Viden' ut felicibus extis  
Significet placidos nuntia fibra Deos?

Such is the text of Broukhusius.

But Broukhusius, in his note, admits *stant* as the reading in Virgil, and produces an earlier and quite indisputable instance from Catullus, where the indicative follows *viden'* *ut* :

Sic certe. Viden' ut feliciter exsiluere?  
Catull. *Carmen lix. v. 8.*

All these instances confirm my position, that after *video* and *cerno*,



as an equivalent word, the poets arbitrarily put the indicative or subjunctive. But when the indicative is put, the rule about the subjunctive following an indefinite word is not employed, for we have two interrogatives; and when the subjunctive is used, the rule is preserved.

Though I contend that in prose the Latin writers have uniformly observed the rule, which the poets occasionally neglect, yet I am convinced that in their colloquial language, the Romans sometimes kept to the rule, and sometimes violated it. I found this my opinion on passages in Plautus and Terence, because in these writers we may reasonably look for the common discourse of the Romans. I have already assented to some instances from Terence, which Burman quotes in his annotations on the first book of Lucan; and I have also reproduced some of the comic instances, which Gerard Vossius has inserted in his *Book de Constructione*. But I believe that Mr. Pillans and Mr. Carson would not be sorry to see some examples which I have marked for myself, and therefore I shall show them on paper, without regarding whether one or other of them has or has not been anticipated by Vossius or Burman. I will begin with Terence :

Age ; sit, huc qua gratia  
Te accersi, jussi, ausculta.—Eun. act i. scene 2.

I just stop to observe, that there is no such word as *accersi*. We ought always to read *arcessi*, and Mr. Pillans will take care to inculcate this strongly on the minds of his scholars :

Viden' otium et cibus quid facit alienus ?—Eun. act ii. scene 2.  
Vide avaritia quid facit.—Phormio, act ii. scene 3.

Mr. Pillans and Mr. Carson will remember that in Burman's *Lucan* they will find additional instances from Terence. I now go to Plautus :

Nunc cujus jussu venio, et quamobrem venerim  
Dicam. Prol. to *Amphitruo*, v. 17.

Here, as in *Propertius* and *Persius*, the rule is violated and preserved in the same sentence :

Nunc quam rem oratum huc veni primum proloquor.  
Prol. to *Amphitruo*, v. 50.

Observatote quam blande mulieri palpabitis.  
*Amphitruo*, act i. scene 3.

Mane, mane, audi, dic quid me æquum censes pro illa tibi dare.  
*Asinaria*, act ii. scene 1. v. 76.

Eloquere utrumque nobis,  
Et quid tibi est, et quid velis nostram operam.  
*Cistellaria*, act i. scene 1. v. 58.

Scio quid ago. Pr. Et, pol! ego scio quid metuo.  
*Bacchides*, act i. scene 1. v. 45.

Sed lubet scire, quantum aurum herus sibi demat, et quid suo reddidit patri.  
*Bacchides*, act iv. scene 4. v. 14.

Nec dicta ex factis nosce : rem vides, quæ sim, et quæ fui ante.  
*Mostellaria*, act i. scene 3. v. 42.

Circumspice dum, nunquid est  
Sermonem nostrum qui aucupet.  
*Mostellaria*, act ii. scene 2. v. 41.

Viden' ut tremis atque extimuit,  
Postquam te aspexit?

Miles Gloriosus, act iv. scene 6. v. 57.

I must in transitu desire Mr. Pillans and Mr. Carson to observe, that the second syllable in *viden'* is short not only in *Pautus*, but in *Silius Italicus*, and *Valerius Flaccus*.

I shall stop to mark a construction, where the principle of the indefinite does not apply.

Quin domi eccam : nescio quæ te, Sceledre, scelera suscitant.

Miles Gloriosus, act ii. scene 3. v. 59.

Here the construction is, *scelera te suscitant, nescio quæ.*

Nescio quam fabricam facit.

Epidicus, act v. scene 2. v. 25.

Here the construction is *Fabricam facit, nescio quam.*

My good friend Mr. Pillans may depend on my exactness, when I state, that even among the older writers of Latin prose, the principle of the indefinite with the subjunctive is uniformly observed. In the *Origines* of Cato the construction is throughout inartificial, and there is not one instance of an indefinite. But in Cato, and in Varro de *Re Rustica*, the rule is never neglected; and numerous are the instances where it is observed.

I hope I have said enough to satisfy Mr. Pillans and Mr. Carson that the exceptions to the rule are merely poetical. Mr. Carson, in the new edition of his book, will do well to state this.

Now, my good friend Mr. Pillans, I know very few scholars who are acquainted with the rule. By accident and by ear they use the subjunctive, and sometimes they violate it without consciousness of the impropriety; and this is often the case with Bishop Lowth, in his noble work on Hebrew poetry. I remember that the second edition of his work opened thus,

Quid huic secundæ editioni accessit, paucis exponam.

I told one of Lowth's friends that it ought to be *accesserit*, and so it was altered. True, but in several other instances it remained, and I will produce a few :

Notum est quantum in hac re sibi permiserant poëtæ Græci.

Lowth, *Prælection* the 3d.

Et quo impetu jam iterum erumpit vatis indignatio, quæso, advertite.

*Prælection* 15.

Piget pudetque referre, quæ tam sæpe dominabatur in hoc disciplinæ atque humanitatis domicilio libido atque immanitas.—Idem, in *Oratione Crewiana*.

Now, in the preceding examples, Lowth was wrong, because he was unacquainted with the rule; but sometimes he was guided by his ear and his taste to what was right, as thus : " Si ejus sublimitatem cæterisque virtutes recte æstimare velimus, hoc est quantum in conciliandis animi humani affectibus valeat, intelligere."—Lowth, *Prælection* 2.

The rule was well known to my schoolfellow Sir William Jones, who, in his commentaries *Pœsicos Asiaticæ*, never violates it; and we often had talked it over with our learned instructor, Dr. Robert Sumner, and by these conversations it was most deeply impressed on our minds. Among the scholars who in my memory have been very conspicuous

in England, Sir George Baker, M.D., an Etonian, Dr. William Barford, an Etonian, and Dr. Lawrence, M.D., a Carthusian, uniformly put a subjunctive mood after an indefinite word. Barford, in all probability, was acquainted with the rule; but Lawrence and Baker were fortunate enough to be guided right by their ear and their taste.

Brother Pillans! work your boys day and night, through winter and summer, and recommend them when they read to mark the rule, and praise them when they observe it in their exercises. Make yourself master of it by intense and incessant application. Let me add one more instance from a scholar of the highest class, Bishop Hare, whose Latinity in the dedication of his Terence to Lord Townshend is almost unparalleled. In his note on scene first, act fourth, of the *Andria*, Hare says, "Miror autem quid clarissimo viro in mentem fuit, cum diceret a nemine fuisse animadversos." In the annals of criticism this is a memorable note, for it led to a fierce controversy between Bentley and Hare.

The Syphilis of Fracastorius is justly considered by scholars as a poem which, for exactness and elegance, stands next to Virgil's *Georgics*; and now I will show you that Fracastorius sometimes observes the rule, sometimes neglects it, which proves that he was right by ear and taste, and not by that regular conviction which the knowledge of the rule would have impressed on his judgment. Here then you will see the importance of understanding and of inculcating a principle unknown to so accomplished a scholar, and so distinguished a poet, as Fracastorius; and because my remark would at first alarm a reader tolerably learned, I shall support my position by long and apposite quotations. Fracastorius stumbles in limine, for in the introduction to his poem he uses *attulerint* right, and *comperit* wrong:

Qui casus rerum varii, quæ semina morbum  
Insuetum, nec longa ulli per sæcula visum,  
Attulerint; nostra qui tempestate per omnem  
Europam, partemque Asiæ Libyæque per urbes  
Sæviit; in Latium vero per tristia bella  
Gallorum irrupit, nomenque a gente recepit:  
Necnon et quæ cura, et opis quid comperit usus,  
Magnaque in angustiis hominum sollertia rebus,  
Et monstrata Deum auxilia, et data munera cœli,  
Hinc canere, et longe secretas quærere causas  
Aëra per liquidum, et vasti per sidera Olympi  
Incipiam.

Magni primum circumspecte mundi  
Quantum hoc infecit vitium, quot adiverit urbes.

Here we have *infecit* for *infecerit* wrong, and *adiverit* right, in the same sentence.

Nunc vero quonam ille modo contagia traxit,  
Accipe quid mutare queant labentia sæcla. Book i.

Here, too, after *accipe* we have *traxit* wrong, and *queant* right.

Aspice ut hibernus rapidos ubi flexit in austrum  
Phœbus equos, nostrumque videt depressior orbem,  
Bruma riget. Book i.

Such is the caprice of language, that the latitude granted to *video* and *cerno* cannot be granted to *aspice*.

Dr. Johnstone's *Life of Parr.* 259

Aspicis ut virides etiam nunc litera rimas  
Servet, et areni nondum se laxet hiatu.

Calphurnius, *Ecloga* i. v. 22.

Aspicis ut virides audito Cæsare sylvas  
Conticeant.

Idem, *Ecloga* iv. v. 97.

I return to Fracastorius.

animumque agitans per cuncta requiro  
Quis status illorum fuerit, quæ signa dedere  
Sidera, quid nostris cælum portenderit annis.

Here you have fuerit right, and dedere wrong. I have said enough to justify my position that Fracastorius was unacquainted with the rule.

The excellences of Vida are not so numerous, nor so splendid, as those of Fracastorius. But Vida, by the fortunate guidance of his ear perhaps, rather than by grammatical accuracy, has escaped the impropriety, which I have pointed out in Fracastorius. Probably in the last century no Latin poem excelled that of Boscovitch de Solis et Lunæ defectibus. But Boscovitch is uniformly right in that use of the subjunctive, which we are now discussing. Mr. Gray was not only an eminent poet, but a most profound and correct scholar. But even Gray has fallen into the mistake which I have imputed to Fracastorius:

Hæc simul assiduo depascens omnia visu,  
Perspiciet, vis quanta loci, quid polleat ordo,  
Juncturæ quis honos, ut res accendere rebus  
Lumina conjurant, inter se et mutua fulgent.

De Principiis Cogitandi, v. 112.

Here Gray is right, where he says perspiciet quid polleat ordo. But he is wrong when, employing ut with the power of quomodo between perspiciet and another verb, he writes, conjurant and fulgent in the indicative, when they ought to be in the subjunctive.

I shall not chase the errors of ordinary scholars; but, that the rule was unknown to some of our best scholars, will appear to you from the passages which I am going to produce. You must have heard of Dr. George, once master of Eton school, then provost of King's College, author of the celebrated and unparalleled iambics on the death of Frederick, Prince of Wales. Several of George's poems are inserted in the second volume of the *Musæ Etonenses*, published by Prinsep; and from these poems shall be taken examples, which show that George, though a very learned teacher, was ignorant of the rule about the indefinite followed by the subjunctive. In his fine poem called *Ecclesiastes*, we find:

Quis mihi vim terræ altricem sophus explicet, unde  
Semina, quæ putri jacuerunt obruta sulco,  
Pubescunt rediviva iterum festoque gravantur.      *Eccles.*

Aspice nunc quanto studio curaque sagaci  
Mellifica immensos tranant examina campos  
Aëris.      *Eccles.*

The next instances I shall produce are from Dr. Hallam, dean of Bristol, and father of Mr. Hallam, who lately published a well-known and well-received book on the Literature of the Middle Ages:

Expedient alii, quorum mens ardua callet  
Affectus lucis varios, queis didita parat

Legibus, et quæ vis detorquet tela diei  
 Obvia, perque auras devexo tramite mittit.  
 Quis tamen expediet fando, quam præpite cursu  
 Descendent radii?

Dr. George is right in the following lines :

Dicite, vos, quibus arcanos natura recessus  
 Exposuit, quibus ingenii, quo prædita sensu  
 Concipiant tantos bruta hæc animalia motus.

In the next lines here produced he is wrong again :

Qui fit ut ardentem rosa matutina ruborem  
 Induat, expedies. Ecclesiastes.

Qui fit should be qui fiat. On George's verses I would add, that my observations on ut with video and cerno, having the power of quomodo, will vindicate the following passage :

Cernis, ut incerto palantes calle planetæ  
 Nunc lento incedunt passu, nunc orbe citato  
 Corripuere gradum. Ecclesiastes.

The rule would require incedant and corripuerint. I shall content myself with referring to one more Etonian, whose sagacity and learning were of a very high order ; I mean Daniel Gaches :

Nec subit interea quantis se gloria rebus  
 Angliaca attollit ; quam lato crevit adaucta  
 Imperii moles.

These are the words of Gaches in the congratulatory verses sent from Cambridge on the peace of 1763. They made a great noise from their boldness ; and the greater, because the writer was appointed by the University a censor, whose office it was to examine all the compositions, and admit such only as were proper both in point of matter and diction. But Gaches, with that singular intrepidity which marked his whole character through life, seized and monopolized for himself the liberty which he refused to other academics. He poured forth bitter invectives against the oppressive effects of the cider tax, and the inglorious terms of the peace, and with solemn mockery he derided the intellect of the king. Have these celebrated verses found their way to Edinburgh ?

My good Mr. Pillans, I put before you the errors of distinguished men, in order to show you the necessity there is for teachers to examine thoroughly, and inculcate frequently, the rule about indefinite words followed by the subjunctive mood. I tell you again and again that the prose writers, both in the earlier and later stages of the Latin language, are correct. You well say that in Bentley's note he quotes only one prose passage from Seneca, and in that passage we have, as we ought to have, the subjunctive mood. Whether Bentley made the distinction, or whether it did not occur to him to notice it at the time, I by no means decide. But the stores of his memory were so large, that, if a prose passage with the indicative had occurred to him, he would have introduced it ; and here, my friend, I shall claim thanks from you and Mr. Carson, for clearing up one passage in prose, where the generality of readers believe that the indicative actually follows an indefinite word. In 1732 Schwarts published at Coburg a most use-

ful Latin Grammar, and by the aid of a dictionary I make out the German illustrations as well as I can. Now, in page 656, he lays down this broad and just rule: "Omnia nomina, pronomina, adverbia, et conjunctiones, rem definitam et certam vel significantia vel postulantia, indicativum; infinitam et dubiam signantia, conjunctivum asciscunt." But in the note he says, "Interdum tamen indicativus positus est pro conjunctivo. Seneca, Epist. 94. 'Vis scire, quam falsus oculos tuos decipit fulgor.'" My friend, I should have pronounced the reading false. In the Strasburg edition of Seneca's Epistles, published 1809, the editor gives *deceperit*. He says, "*deceperit*; *perperam decipit* editiones." Mr. Pillans, you would be surprised at the numerous mistakes into which critics are led by false readings. One of the acutest grammarians we ever had in this country was Richard Johnson, whose Grammatical Commentaries I recommend to you very earnestly. I must, at the same time, warn you that Johnson was often misled by bad editions, and this my observation extends to some quotations in his *Noctes Nottinghamicæ*. It is a book not often to be met with, and, unfortunately for scholars, it was left imperfect by the very acute and learned writer. If you lived near me, you would often have opportunities to avail yourself of the advantages I have derived from long and severe attention to these grammatical niceties; and I must entreat you and Mr. Carson to be on your guard, when you quote passages of classical antiquity.

Mr. Pillans will see plainly that the Roman writers of prose steadily keep the rule; that the comic writers, with the laxity of common discourse, often neglect it; that a few other Roman poets now and then break it for the convenience of the metre; and that later writers of Latin poetry neglect the rule when it suits their metre, and observe it at other times, and were probably one and all ignorant of the principle, and were guided by their ear, which is the very guidance also to some excellent modern writers of Latin prose. Here, then, a question will arise, Why may not a modern writer of Latin verse take the liberty, which evidently was taken by some ancient writers of Latin verse? My answer is, in the first place, it is better to know a principle than not to know it; secondly, on the ground of uniformity, it is better to adhere to the principle, when well known, than to swerve from it; thirdly, that, in point of propriety, it is safer to follow Lucretius, Virgil, Horace, Ovid, and Tibullus, who uniformly follow the rule, than Catullus, who neglected it once; than Propertius, who in two passages neglects it; than Lucan, who twice neglects it; than Claudian, who twice neglects it; and than Persius, who twice neglects it. Really, on the best principles of criticism, I would discourage young men from breaking the rule in Latin verse, and I would rigorously insist on the observance of it in Latin prose. My ear is always offended by the violation of the rule; and, by repeated admonitions and clear explanations, I enabled my boys to understand, and compelled them to adhere to the principle. Before I conclude, I will carry back the attention of Mr. Pillans to Burman's note on the first book of Lucan. Even Burman, who, like Gerard Vossius, is an advocate for latitude, writes thus: "*Nolo ex corrupta apud Ovidium Epist. x. v. 86.*

*Quis scit an hæc sævas tigridas insula habet?*

*argumentum capere; sed tamen temere nimis Heinsium pronuntiare*

*Latine non dici, 'quis scit an habet,' sed dicendum 'an habeat,' arbitror.*" This is an honest and judicious concession. If Mr. Pillans will look at the 10th Epistle of the *Heroides*, v. 86. vol. 1. of Burman's edition of Ovid, he will see, from the various readings of Mss. and the various conjectures of critics, that there is some corruption in the passage. "*Duo sunt,*" says Heinsius, "*quæ in hoc versu offendunt. Primo, quod Latine haud dicitur, 'Quis scit an habet,' sed, 'an habeat.'*" The two least improbable conjectures are,

*Quis scit an hæc tigres insula sæva ferat?  
Quis scit an et sæva tigride Dia vacet?*

The first conjecture is far too removed from the *ductus literarum*. I object to *vacet tigride*, which does not resemble *cultu vacare*. If I say *terra vacat cultu*, the meaning is plain. The land wants the cultivation which it ought to have. But if I say *tigride vacat*, then surely the land is free from the annoyance which it ought not to have, and this favorable sense is the very reverse of what we should expect. What is the subject of terror? that the land is not free from a tiger? whereas this reading would suggest that it is so free. If we fear lions, we must also fear tigers; and it were strange to say, in one line, that there are lions to be feared, and, in the next, that there is no fear of tigers. I really do not know what the true reading was; but I am quite clear that the original reading was not such as *left habet* after *quis scit an*.

I desire Mr. Pillans to consider well the manner in which *haud scio an* is used in Latin. The subject is curious, and there are some judicious remarks on it in the second volume of the *Port Royal Latin Grammar*, translated by Nugent, page 165. Mr. Pillans will also look at pages 474 and 475 of Scheller *De Præceptis Styli bene Latini*, where he will find that *nescio an* has the power of *nescio an non*, and that, if a verb follows, it is always in the subjunctive. Mr. Pillans will also consult *Voltenii Lexicon*, p. 1457. The direct form of such construction is *dubitandi*. The indirect import is affirmation.

Now the meaning of definite and indefinite ought to be explained: when we use the indicative, the proposition is definite. But there is something doubtful or indefinite, when the subjunctive is put in propositions such as I have stated. With the indicative a proposition is directly and uniformly positive; but, if less positive, it carries less certainty, when we use the subjunctive in an indefinite form. Consider this well: logically, the definite is opposed to the indefinite; grammatically, the interrogative construction differs from the indefinite construction. Pray attend to this distinction in the logical powers of sentences, and the grammatical construction of them, and pray observe what I am going to add. It is a convenience, and a very marked property of the Latin language, that the indefinite construction can be employed as I have stated it. But surely, Mr. Pillans, such an accurate denotation must have arisen, when a language had passed from its early and rude infancy to marked precision and perspicuity. It is however improbable, that the accuracy, which by degrees was established in writing, should in any period of the language have been steadily observed in common discourse; and by these means we can easily account for the frequent neglect of the rule which I have noticed in *Plautus* and *Terence*.

I am sure that your good sense will point out to you the propriety of the foregoing remark; and I anticipate the prompt and entire concur-

rence of your profound, philosophical countryman, Dugald Stewart. You know very well the high opinion which I have of Dr. Gregory's Latinity; and he will be happy, if not proud, when he knows that he is in a very unusual degree correct in employing right construction, when so many English scholars, of the first eminence in this country, have fallen into mistakes. I think it not very likely that he knows any thing of the rule. But his ear and his taste guided him right, and his great sagacity would lead him to understand the rule, and to approve of it. I beg leave to assure you, that the Italian prose writers of Latin in this age are seldom or never wrong, and they too in all probability had no other guidance than their taste. You will see plainly, by the length of these papers, the anxiety I feel that the boys of your High-school may have the full benefit of instruction from such instructors as yourself and Mr. Carson.

Yesterday I had a letter from Leonard Horner, and finding that he is in London, I shall send this packet to him, and desire him to deliver it to you. I am still very poorly; and you have a proof of my esteem and regard, when, amidst the pains and debility under which I labor, I make such an exertion, as I have now made in dictating this letter to you. Remember me to all my friends. I have most attentively read Dr. Brown's book on cause and effect. It proves that he was worthy to be the successor of Dugald Stewart. Ask him if he ever read a book, written by one Arpe, de Fato. It is chiefly historical, and gives a list of those who have written on fate, fortune, necessity, &c., but is worth reading.

Dr. Brown knows the imperfect state in which Cicero's book de Fato is come down to us. But what is there said of causæ antecedentes, assisted me when I was reading Dr. Brown. I am not ashamed to add, that the work of Grotius de Fato deserves attention. Brown's book is most excellent, and I have recommended it to one of my metaphysical countrymen. I am truly your friend,

I have not time to revise.

S. PARR.

[Vol. viii. p. 533.]

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## ON THE MYSTERIES OF ELEUSIS.

No. III.—[*Concluded from No. LXXIX.*]

WE will now consider the more arcane parts of the mysteries, which consisted in representing the history of Ceres and Baubo.<sup>1</sup> For a description of these representations, I refer my reader to Mr. Taylor's "Dissertation," and to Clemens and Arnobius, from whom he has taken it. The passage from Psellus, which he gives in his appendix, as it serves to show how all the other mysteries rested on, and were included in these of Eleusis, will

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<sup>1</sup> Βαυβω τιβηνη Δημητρος. Hesychius.



be found in the note below.<sup>1</sup> Clemens connects with Themis a somewhat similar representation.<sup>2</sup>

These representations were never considered by the ancients as licentious exhibitions. They were not intended to provoke lust on the contrary, the initiated were obliged, during the days that the ceremonies lasted, to keep themselves pure from all venereal connexions. They had a symbolical and an historical import. They were taken along with the mysteries from Egypt. In that country, Osiris, according to Plutarch, was considered as the cause of generation.<sup>3</sup> This idea is connected with his history. Typhon, Plutarch tells us, when he tore the body of Osiris to pieces, threw his generative member into the Nile: Isis, who could not find this part of her husband, made an image of it and caused it to be worshipped, and instituted the rites of the Phallus; and hence, he tells us, were attributed to Osiris the first spermatic power, and the cause of generation.<sup>4</sup> Thus we find that all the Phallic rites, as well as those of Priapus, originated from these mysteries: for Priapus was the same as Dionysus.<sup>5</sup> Exactly the same history of the Phallus is connected with Dionysus, the Grecian Osiris, as torn to pieces by the Titans.

Herodotus seems to suppose that the Bacchic rites were altered in their introduction into Greece, and that Phœnician

<sup>1</sup> Ἄ δε γε μυστηρια τούτων, ὅσον αὐτικά τα Ελευσινία, τον μυθικον ὑποκρινεται Δια μιγνυμενον τη Δηρι, η τη Δημητερι, και τη θυγατερι ταυτης Φερσεφαττη τη και Κορη. Επειδη δε εμελλον και αφροδισιοι επι τη μησει γινεσθαι συμπλοκαι, αναδινεται πως η Αφροδιτη απο τινων πεπλασμενων μηδεων πελαγιος. Ειτα δε γαμηλιος επι τη Κορη ὕμεναιος. Και επαδουσιν οἱ τελουμενοι, εκ τυμπανου εφαγον, εκ κυμβαλων εκιον, εκερνοφορησα ὑπο τον παστον εισεδυν. Ἐποκρινεται δε και τας Δηους ὠδινας. Ἰκετηρια γουν αὐτικά Δηους. Και χολης ποσις, και καρδιαλγίαι.—Επι πασιν αἱ του Διονυσου τιμα, και η κυστις, και τα πολυμοφαλα ποπανα, και οἱ τῷ Σαβαξίῳ τελουμενοι, κληδονες τε και μιμαλωνες, και τις ηχων λεβης Θεσπρωτειος και Δωδωναιον χαλκειον, και Κορυβας αλλος και Κουρης ἕτερος, δαμμονων μιμηματα. Εφ' οἷς η Βαυβω τους μπρους ανασυρομενη, και ὁ γυναικος κτεις, ὁτω γαρ ονομαζουσι την αιδω ανσχυρομενοι. Psellus, Ms. τινα περι δαιμμονων δοξαζουσιν Ἑλληνες.

<sup>2</sup> Και προσετι της Θεμιδος τα απορρήτα συμβολα, οριγανον, λυχνος, ξιφος, κτεις γυναικειος ὁ εστιν, ευφημιος και μυστικος ειπειν, μοριον γυναικειον. Protrept. p. 24.

<sup>3</sup> Οἱ γὰρ σοφωτεροι των ἱερων—Οσιριν μεν ἄπλως ἄπασην την ὑγροσινον αρχην και δυναμιν, αιτια γενεσεως και σπερματος ουσιαν νομιζοντες. Plutarch. de Is. et Os. p. 269.

<sup>4</sup> Και γαρ ὁ προστιθεμενος τῷ μῦθῳ λογος, ὡς του Οσιριδος ὁ Τυφων το αιδον ερρήξεν εις του ποταμον, η δ' Ισις ουχ εἴρεν, ἀλλ' εμφορες αγαλαμα θεμενη και κατασκευασασα, τιμῶν και φαλληφορειν εταξεν, ενταυθα γε παραχωρει διδασκων, ὅτι το γονιμον και το σπερματικον του θειου πρωτον εσχεν ὄλην την ὑγροτητα, και δι' ὑγροτητος ενεκραθη τοις πεφυκασι μετεχειν γενεσεως. Plut. ibid. p. 270. See Synesius de Providentia.

<sup>5</sup> Παρ' ενοις δε, ὁ αὐτος εστι τῷ Διονυσῳ. Schol. in Theocrit. Id. α'. v. 21.—Τιματα παρα Λαμψακησιος ὁ Πριαπος, ὁ αὐτος ὢν τῷ Διονυσῳ, εἰς ἐπιθετον καλουμενος ὁτως, ὡς Θριαμβος και Διθυραμβος. Athenæus, Deipnosophist. lib. i.

fables were mixed with the worship that Melampus brought from Egypt.<sup>1</sup> But in truth they were all nearly the same; and although we have less direct testimony that Adonis or Thamus was considered as a generative principle, yet we have abundant evidence that the Phœnician Aphrodite was so.<sup>2</sup> She was fabled to have been produced from the generative organs of Cronus, when they fell into the ocean, or primitive chaos:

*Μηδεα θ' ὡς τοπρωτον αποτμηξας, αδαμαντον  
Καββαλ' ἐπ' Ηπειροιο πολυκλυστῳ ἐνι ποντῳ.  
Ὡς φερετ' ἀμπελαγος πουλυν χρονον' ἀμφι δε λευκος  
Αφρος ἀπ' ἀθανατου χροος ὠρνυτο, τῳ δ' ἐνι κουρη  
Εθρεφθη· πρωτον δε Κυθηροισι ζαθειοισιν  
Επλετο, ενθεν επειτα περιβρυτον ικετο Κυπρον.  
Εκ δ' εβη αιδοιη καλη θεος· ἀμφι δε ποιη  
Ποσσιν ὑπο ραδινοισιν αεξετο· την δ' Αφροδιτην,  
Αφρογενειαν τε θεαν, ευστεφανον Κυθερειαν  
Κικλησκουσι θεοι τε και ανερες, ουνεκ' εν αφρω  
Θρεφθη.<sup>3</sup>*

And we find from the account of Lucian before cited, that the Byblian women offered their chastity to Aphrodite, just as the ladies of Chaldea sacrificed theirs in honor of the Babylonian Mylitta. The same custom was prevalent at Carthage.<sup>4</sup> But Venus, as Libera, was the same as Proserpine. And thus Porphyry, after showing that the art of weaving was symbolical of the descent of the soul into the body, and that the body is as it were a vest for the soul, adds, “thus also in Orpheus, Proserpine, who presides over all seminal powers, is introduced weaving.”<sup>5</sup> And Demeter also is represented peculiarly as a generative principle.<sup>6</sup>

<sup>1</sup> Herodotus, lib. ii. p. 122.

<sup>2</sup> See Villoison, *Anecdota Græca*, tom. i. p. 13.

<sup>3</sup> Hesiod. *Theogon.* v. 188.

<sup>4</sup> *Cui gloriæ Punicarum fœminarum, ut ex comparatione turpius appareat, dedecus subnectam. Siccæ enim fanum est Veneris, in quod se matronæ conferebant; atque inde procedentes ad quæstum, dotes corporis injuria contrahebant, honesta nimirum tam inhonesto vinculo conjugia juncturæ.* Val. Max. lib. ii. c. 6. extern. exemp. 15.—The same practice existed in Cyprus, where the Punic and Syrian rites were prevalent. *Mos erat Cypriis, virgines ante nuptias statutis diebus, dotalem pecuniam quæsituras, in quæstum ad littus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas.* Justin. *Histor.* lib. xviii. c. 6.

<sup>5</sup> *Ὅτω και παρα τῳ Ὀρφει ἡ Κορη, ἡπερ ἐστι παντος του σπειρομενου εφορος, ἰστουργουσα παραδιδοται.* Porphyri. *de Antro Nymphar.* p. 259.—And so Proclus: *Και γαρ ἀπτεσθαι των περιφορων ὁ Σωκρατης ελεγε, και εν Κρατυλῳ, την εγκοσμιον Κορην, την τῳ Πλουτωνι συνουσαν, και πασαν την γενεσιν επιτροκειουσαν, ἀπτεσθαι της φερομενης ουσιας ετιθετο.* In Platon. *Theolog.* lib. vi. c. 24. p. 411.

<sup>6</sup> *Της γε μιν ζωογονικης εξαρχει μεν ἡ Δημητηρ, ὁλωσ απογενουσα· παντα εγκοσμιον ζῳων, την τε νοεραν, και την ψυχικην, και την αχωριστον του σωματος.* Proclus in Platon. *Theolog.* lib. vi. c. 22. p. 403.

*Ἄνοι παμμητεια, θεα, πολυωνυμη δαιμον,  
Σεμνη Δημητηρ, κ. τ. λ.<sup>1</sup>*

The arcane exhibitions of the mysteries, then, were symbolical of generation, as introduced into the world by these divinities. And Jamblichus represents the Phallic rites, and the obscene discourses, as so many allusions to the generative power as derived from the gods.<sup>2</sup> All these indecent exhibitions in the mysteries, the history of Ceres and Baubo, are represented as secondary consequences of the rape of Proserpine, as the Phallic worship was a secondary consequence of the fall of Osiris, or Dionysus. Generation was introduced when Proserpine was ravished out of Paradise.

Now I consider that when two traditions amongst two different people are similar to one another, and they can easily have been derived from one common source, we may be allowed to suppose that they are both of one origin. If, therefore, it can be shown, that notions that have any connexion with these originated out of the Mosaic history of the fall, we can scarcely doubt, when we review the other proofs of identity between the two histories, that the more arcane parts of the fable of Ceres and Proserpine, as well as all the rest, were intended originally to record Eve's transgression.

It appears to have been the opinion of our poet Milton, that the eating of the forbidden fruit introduced into the world carnal lust.

— But that false fruit  
Far other operation first display'd,  
Carnal desire inflaming: he on Eve  
Began to cast lascivious eyes, she him  
As wantonly repaid; in lust they burn.

Par. Lost, Book ix.

But the Rabbinical writers, who have preserved to us the popular notions and traditions of the Jews, went still further: they imagined that all generation was introduced by the fall. I will instance a few. "Aben Ezra," says one account, "said,

<sup>1</sup> Orph. Hymn. xi. Δημητρος.

<sup>2</sup> Τα δε εν τοις καθεκαστα εκινυτες, την μεν των φαλλων στασιν της γονιμου δυναμειωσ συνθημα τι φαμεν, και ταυτην προσκαλεισθαι νομιζομεν εις την γενεσιουργωσ του κοσμου· διοπερ δη τα πολλα τφ ηρι καθιερουται, δε δη και ο πασ κοσμοσ δεχεται απο των θεων της γενεσεωσ ολης την απογεννησιν· τασ δ' αισχρολογιασ της περι την ολην στερησεωσ των καλων, και της προτερον ασχημοσυνησ των μελλοντων διακοσμεισθαι ηγουμαι το ενδειγμα παραδεχεσθαι, απερ οντα ενδεη του κοσμεισθαι, εφιεται τοσοτον μαλλον, οσφ πλεον καταγινωσκει της περι ταυτα απρεπειασ. Jamblichus, de Mysteriis, sect. i. c. 11. p. 21. Ed. Gale.

that Adam was full of wisdom, for God had hidden nothing from him: of one thing, however, he was ignorant, that was copulation."<sup>1</sup> And Aben Ezra himself tells us, that "the tree of knowledge produced venereal desire; and thence it was that Adam and his wife covered their secret parts."<sup>2</sup> And Abarbanetis had a similar idea.<sup>3</sup> The Greeks represented the seduction of Proserpine as a venereal congress, and she became the wife of Pluto. And a rabbinical writer has asserted, that the serpent intended no other than that Adam should first eat of the fruit and die, and that he should take Eve to wife.<sup>4</sup> And a more modern writer imagines, that God had destined Eve to be the mother of the human race, to conceive her own offspring, not by carnal copulation, and in the manner of brutes, nor at the will of the man, but from God or the obumbration of the Holy Spirit alone, in the same manner as the Saviour was conceived; that is, the virginity of the mother remaining pure, and the womb closed, she should produce without pain; and that she was created superior to man.<sup>5</sup> The notions of the rabbinical writers on this subject are innumerable; but enough has been adduced for my purpose. Some believed that God had created Adam originally androgynous, or an hermaphrodite, with the parts of both sexes. Others thought that he was made double, consisting of a man and woman joined together; and that when God is said to have taken the rib from Adam's side, it is signified that he divided the female side from him. According to others, he was a man before and a woman behind.<sup>6</sup> Some

<sup>1</sup> כהבו עורא על ויה כי אדם מלא רעתהיה כי השם לא יצוה לאשר אין דעת לו רק דעת טוב ורע ברבר אה' לברו לא ידע ע"כ. וה הדבר אה' שלא דע ר"ל המסגלי. *Aben Ezra dicit, quod homo fuerit sapientia plenus, nam Deus nihil præciperet ei, qui omnia scientia curet; unicam vero rem ignoraverit, coitum nempe.* Mekor Chajim. fol. 1. col. 1.

<sup>2</sup> עץ הדעת יוליד תאוה המסגל ועל כן כסו האדם ואשרו ערוהו וכו. &c. *Arbor scientia peperit concupiscentiam veneream, atque inde obtexerunt Adam ejusque uxor verenda sua, &c.* Aben Ezra, ad Gen. iii. 6.

<sup>3</sup> Abarbanetis, fol. כט.

<sup>4</sup> אתה לא כה כונת אלא שימת אדם שיאכל הוא תחלה וחשא את חוה: *Tu, o serpens, nil aliud intendisti, quam ut moreretur Adam, ipseque primum comederet, tu vero Evam in uxorem duceres.* R. Isaac. ben Arama.

<sup>5</sup> Deum ex suo beneplacito Evam creavisse, destinavisseque, ut esset totius humanitatis futura mater, suam conceptura prolem, non quidem ex copula carnali, ac brutorum more, neque ex concupiscentia carnis, aut voluntate viri, sed ex Deo sive ex obumbratione solius S. Spiritus, per modum quo concepta sit et nata humanitas, in qua et per quam regenerari oportet omnes salvandos; id est, manente matris virginitate integra, et utero clauso, peperisset absque dolore; eratque Eva constituta supra virum. Johan. Baptist. von Helmont, ap. Chemnitium de Arbore Scient. Boni et Mali, p. 37.

<sup>6</sup> See the writers cited in Bartoloccus, Bibliotheca Rabbin. in verb. אדם.

writers have supposed that Adam and Eve were created without any generative members at all; but that these burst forth like excrescences when they tasted of the fatal fruit. But almost all are agreed that generation was a consequence of the fall: and, indeed, this may easily be conjectured from the very words of Moses; for Adam appears not to have known Eve till after that event.

And here, by the way, I must not forget a very remarkable similitude between a particular of the Mosaical record and a notion of Plato. Satan, according to the former, seduced Eve by the promise of superior wisdom and knowledge.<sup>1</sup> And the serpent itself, under which Satan was concealed, is characterised as the most ערום<sup>2</sup> subtle and cunning of all the beasts which God had created;<sup>3</sup> or, according to the Arabic version, the wisest.<sup>4</sup> Now Plato and Proclus characterise Pluto as the supplier of wisdom to the soul.<sup>5</sup> But if I were inclined to adduce such instances as this, they are innumerable, and have been many of them observed by other writers, who do not appear to have had the least idea of applying the same mode of explanation to the mysteries as the present. I will just adduce one passage in illustration, from Christie's "Disquisition on Etruscan Vases," p. 62. "But a more striking instance," he observes, "may be noticed on a vase, plate xciv. in the third volume of D'Hancarville's Collection." The painting of this, as far as it concerns Pan and Celmis, I have already explained: the remaining part also deserves notice. A naked male then approaches a tree, the trunk of which is embraced by two serpents, in the same way as the mundane egg is embraced by the

<sup>1</sup> ואמר הנחש אל-האשה—ביום אכלכם ממנו ונפתחו עיניכם והייתם כאלהים ידעי טוב ורע. "And the serpent said unto the woman, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil." Gen. iii. 5.—ותרא האשה כי טוב העץ למאכל וכי תאחזה הוא לעינים ונחמד העץ. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." iii. 6.

<sup>2</sup> "ערום wise, prudent, ready-witted.—In a bad sense, quick-witted, cunning, subtle, sharp." Parkhurst.

<sup>3</sup> Gen. iii. 1.

<sup>4</sup> See the Arabic version as given in No. LXXIX. Class. Journ. p. 68. not. 7. The Jerusalem Targum has—אלהים "אלהים מכל חיות ברא רעבד " אלהים—*Sed serpens erat sapiens ad malum præ omnibus bestiis agri, quas fecerat Dominus Deus.*

<sup>5</sup> Και εστιν (ὅς γε ἐκ τοῦ λόγου τούτου) ὁ Θεὸς οὗτος τέλος σοφιστῆς τε καὶ μέγας εὐεργετῆς τῶν παρ' αὐτοῦ, ὅς γε καὶ τοῖς ἐνθάδε τῶσαντα ἀγαθὰ ἀνησίου. Plato, Cratylus, p. 265 F.—Ἐρεῖ καὶ ὁ μὲν Πλούτων, σοφίας ἐστὶ χορηγός, καὶ νοῦ τῶν ψυχῶν, κατὰ τὸν ἐν Κρατυλῷ Σωκράτην. Proclus in Platon. Theolog. lib. vi. c. 11. p. 371.

agathodæmon. The three Hesperian apples hang above; and the naked male figure appears to be kept at bay by one of the serpents which guard them. A *draped* figure advances on the other side; but on that no fruit is to be seen. Thus fruitfulness and sterility, and the draped and the unembarrassed states appear to be purposely contrasted. To the right is Pan, with the globe. I confess that I formerly found a difficulty in believing, with Passeri, that many Chaldean traditions had found their way among his Tuscan ancestors; but the more I view this plate, the more I am led to think that an obscure notion of the objects of these traditions had been preserved in the mysteries; nor can I refrain from adducing those memorable words in Gen. iii. 11. "Who told thee that thou wast *naked*? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?"

But to return from this digression, we find the deities, Isis, Demeter, Venus, with Orus, and others of the Eleusinian divinities in their Egyptian form, characterised by the blossom of the lotus.<sup>1</sup> Isis, on the Abraxas, is often represented as sitting on this flower. "The lotus-flower," says Chausse, "denotes the virtue of the sun, which excites generation."<sup>2</sup> It was in reality a symbol of the generative powers. Amongst the Egyptians, it was a sacred plant. According to Sprengel; it was the bean or fruit of the lotus, from which the Egyptians abstained, and from which originated the antipathy of the Pythagoreans to eating the bean.<sup>3</sup> Beans, we learn from Herodotus, were neither cultivated nor eaten by the Egyptians.<sup>4</sup> The Pythagoreans held that it was as wicked to eat beans as to eat human flesh.<sup>5</sup> And if we review the reasons which ancient authors have given for Pythagoras's abstinence from this vegetable, we shall find many particulars that refer to the fables of the mysteries. Some said that they were produced out of the

<sup>1</sup> See figures in Chausse, &c.

<sup>2</sup> Iside col fiore loto in capo, porge con la sinistra il sistro, e con la destra un vaso. Il fiore loto in cima della testa dinota la virtù, che commove alla generazione; et il vaso solito portaree nella pompa d'Iside l'umida natura principio di tutte le cose. Chausse, Le Gemme Aniche Figurata, p. 16. number 51.

<sup>3</sup> Oder vielmehr, nach Sprengel, Historia Rei Herbar. i. 30. der *κυμαιον Αιγυπτίων*, oder der Frucht des Ägyptischen lotus: *Nelumbium speciosum*, Linn.—Creuzer, Symbolik und Mythol. erste band, p. 126. n. 151.

<sup>4</sup> *Κυμαίους δε ουτε τι μαλα σπειρουσι Αιγυπτιοι εν τη χωρη, τους τε γενομενους ουτε τρωγουσι, ουτε εφονται διατεονται.* Herodotus, lib. ii. p. 116 E.

<sup>5</sup> *Ισα δε κυμαίων παρηγει απεχεσθαι καθαπερ ανθρωπων σαρκων.* Porphyg. de Vit. Pythag. p. 200.—*Και το ισον ησεβηκεναι, κυμαίους φαγοντα, ως αν, ει την κεφαλην του πατρος εδηοκεις.* Lucian. *Ονειρος η Αλεκτρωνων*, p. 163.—See also his *Dialog. Menippi et Ξασ.* and Aulus Gellius, *Noct. Att. lib. iv. c. 11.*

earth, at the beginning of things, at the same time as man:<sup>1</sup> according to others, when chewed, and exposed to the sun for a certain time, they smelled like human gore:<sup>2</sup> and another and principal reason for abstaining from them was said to be, because when buried in the earth, and dug up again after ninety days, they present the appearance either of a child's head, or *γυναικος αιδιον*.<sup>3</sup> Hence Diogenes Laërtius says that beans are like the generative organs;<sup>4</sup> and accordingly Porphyry tells us, that beans were symbolical of generation:<sup>5</sup> and we find them enumerated amongst the articles of which it was forbidden to eat at Eleusis.<sup>6</sup>

According to the Homeric hymn, a consequence of the rape of Proserpine was the division of Ceres, or the earth, from the gods of Olympus; after which she roved about amidst the cities of men.

Χωσαμενη δ' ηπειτα κελαινεφεϊ Κρονιωνι,  
Νοσφισθεισα θεων αγορην και μακρον Ολυμπον,  
Ωλιχετ' επ' ανθρωπων πολιας και πιονα εργα,  
Ειδος αμαλδνουσα πολυν χρονον.<sup>7</sup>

And, indeed, by Eve's transgression the world was divided from heaven, and was filled with nothing but mortality. For God had made it a particular compact: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die;"<sup>8</sup> or, as Symmachus translates it, *θνητος εση, thou shalt be mortal*. And Orpheus calls Proserpine

Ζωη και θανατος μουνη θνητοις πολυμοχοις<sup>9</sup>

Sole cause of life and death to wretched mortals:

<sup>1</sup> Porphyr. de Vit. Pythag. p. 200.

<sup>2</sup> Porphyr. *ibid.*—Acron in Horatium, Sat. vi. lib. ii.—Scholiast. in Juvenal. Sat. xv.

<sup>3</sup> *Ει δε και ανθουτος εν τη βλαστανειν του κναμου, λαβον τις περκαζοντος του ανθους βραχυν, ενθειη αγγειω κεραμω, και εννηνηκοτα παραφυλαξειεν ημερας μετα το κατορυχθηναι, ειτα μετα ταυτα ορυζας λαβοι, και αφελοι το παμα, εβροι αν αντι του κναμου η παιδος κεφαλην συνεστωσαν, η γυναικος αιδιον.* Porphyr. de Vit. Pythag. p. 201.—*Fabæ florentis summitates lectæ et tritæ, ac vasi terreo mandatæ, et post nonaginta dies extractæ, caput infantis pæne cruenti ostendunt; quod si pro supra dictos dies retexeris, muliebri corpus [i. e. naturale corpus—αιδιον. Cf. Firmicus, lib. vi. c. 21. et lib. vii. c. 3.] formatum deprehendet.* Octavius Horatianus in Horat.—Compare Lucian, in *βιον πρασει*, and Johannes Lydus de Mensibus.

<sup>4</sup> *Απεχεσθαι των κναμων, ητοι οτι αιδιοις εισιν ομοιοι.* Diog. Laërt. in Pythag. p. 588.

<sup>5</sup> *Και κναμους ουκ επιζωνουσιν ους ελαμβανον εις συμβολον της κατ' ειθειαν γενεσεως, και ακαμπτους.* Porphyr. de Antro Nympharum, p. 262.

<sup>6</sup> See the passage cited from Porphyry in No. LXXIX. Class. Journ. p. 70. not. 1.

<sup>7</sup> Hom. Hymn. εις Δημητραν, v. 91.

<sup>8</sup> Gen. ii. 17.

<sup>9</sup> Orph. Hymn. xxix. *δμνος Περσεφοης.*

For Eve brought into the world both life and mortality. And Proserpine is celebrated in the Orphic hymns as the mother of the Eumenides ; i. e. as bringing on the world the divine wrath :

*Ευμενίδων γενετειρα, καταχθονιων βασιλεια*<sup>1</sup>

Mother of the Eumenides, queen of the infernal domains.

But the *καταχθονια* must be here understood as signifying the earth in its fallen condition. And thus Herodotus tells us that, according to the Egyptian theology, Demeter and Dionysus ruled the infernal regions ;<sup>2</sup> where we must understand Demeter as Isis Persephone. And hence we find the terrible Proserpine, *επαινη Περσεφονεια*, peculiarly introduced by Homer as the ruler of the shades, whilst Pluto is seldom mentioned. The reason is evident : Homer's idea of Hades is taken from Egypt ; it is the earth itself in its fallen state.<sup>3</sup> Ceres or Isis is celebrated as the giver of laws :<sup>4</sup> hence she was called Thesmophora.<sup>5</sup> And we find also in Il Museo Pio-Clementino a figure of Isis Thesmophora.<sup>6</sup> I am not certain if we ought not to give this attribute to Isis, as Proserpina, as ruling the lower regions—inferna—the fallen earth. We find three of these laws in Porphyry, as they were preserved at Eleusis : he attributes them to Triptolemus, who was one of the fabulous personages in the Eleusinian legend : they are very simple and agreeable to our notion of the earliest ages : they are—reverence your parents—offer fruits to the gods—do not hurt any living creatures.<sup>7</sup>

The *cista* is one of the symbolical attributes of Proserpine, or of Demeter Persephone ;<sup>8</sup> and it is very common on medals

<sup>1</sup> Orph. Hymn. xxix.

<sup>2</sup> *Αρχηγετευειν δε των κατω Αιγυπτιοι λεγουσι Δημητραν και Διονυσον.* Herod. lib. ii. p. 154.

<sup>3</sup> "Ergo hanc terram in qua vivimus inferos esse voluerunt." Serv. in *Æn.* vi. 127.

<sup>4</sup> *Θειναι δε φασι και νομους την Ισιν, καθ' ους αλληλοις διδουαι τους ανθρωπους το δικαιον, και της αθεσμου βιας και υβρεως παυσασθαι, δια τον απο της τιμωριας φοβον διο και τους παλαιους Έλληνας την Δημητραν Θεσμοφορον ονομαζεν, ως των νομων πρωτον επ' αυτης τεθειμενων.* Diod. Sic. lib. i. p. 17.—*Δικαιως δε αρχηγγον ελεγον νομων και θεσμων την Δημητρα αυτοις γεγοναναι, κ. τ. λ.* Phurnutus de Natura Deorum, p. 79.—"Legiferæ Cereri," Virgil. *Æn.* i. 4.—"Leges nam ipsa dicitur invenisse," Servius ibi.

<sup>5</sup> Diod. lib. v. p. 334. et 385.—Thus in Gruter, Thes. p. cccix. ΜΕΓΑΛΗΝ ΘΕΑΝ ΘΕΣΜΟΦΟΡΟΝ ΔΗΜΗΤΡΑ.

<sup>6</sup> Questo intaglio Greco-Egizio è tratto parimenti dal Museo Borghiano a Velletri, Iside Teamofora siede sulla cista de' suoi misteri, e fersa a questo, epiteto potrebbero alludere le quatro lettere ΘΕΙC, che si leggono nell' area.—Il Museo Pio-Clementino, tom. ii. p. 105.

<sup>7</sup> *Φασι δε και Τριπτολεμον Αθηναιοι νομοθετησαι, και των νομων αυτου τρεις ετι Ηραοκρατης ο φιλοσοφος λεγει διαμενειν Ελευσινι τουσδε Γονεις τιμαν Θεου καρποισ αγαλλειν Ζωα μη σινεσθαι.* Porphyry. de Abstinent. lib. iv. p. 178.

<sup>8</sup> Pausanias observes of a statue of Ceres and Despœna at Acacesium, *η μεν*



and coins. It was also an attribute of Isis Proserpina.<sup>1</sup> And the people whose office it was to carry this symbol in the sacred rites were called Cistophori.<sup>2</sup> "The cista," says Mr. Taylor, "contained the most arcane symbols of the mysteries, into which it was unlawful for the profane to look; and whatever were its contents, we learn from the hymn of Callimachus to Ceres that they were formed from gold, which, from its incorruptibility, is an evident symbol of an immaterial nature." But we have pictorial evidence towards ascertaining the nature of the contents of this mystic coffer; for Montfaucon gives us a figure of it, with its cover lifted up, and a great serpent arising in folds out of it. In tab. xxii. tom. iv. of Il Museo Pio-Clementino, we have a figure of Bacchus drawn in a car, accompanied by Bacchanals and Bacchantes; and on the ground there is also represented the cista, with the cover uplifted, and the serpent rising out as in the former. Clemens, too, enumerates amongst its contents, dragons (i. e. serpents) and pomegranates.<sup>3</sup> This symbol was looked on with peculiar veneration and dread.<sup>4</sup> It had somewhat a similar reference with the "mystica vannus Iacchi."<sup>5</sup>

*ὡν Δημήτηρ δάδα ἐν δεξιᾷ φερεῖ, τὴν δὲ ἕτεραν χεῖρα ἐπιβεβλήκει ἐπὶ τὴν Δεσποινῶν ἢ Δεσποῖνα σκηπτρον τε καὶ καλουμένην κιστὴν ἐπὶ τοῖς γόνασιν ἔχει· τῆ δὲ ἔχειται τῆ δεξιᾷ κιστῆς.* Arcadica, cap. xxxvii.—Despina was a title of Proserpine; the sceptre here mentioned helps to confirm what I have just been saying.

<sup>1</sup> In Muratori's collection of ancient inscriptions, the goddess Isis has the names of Cistophorus and Cistophora applied to her.

<sup>2</sup> *Κιστοφορος, εἰκεν δὲ τὰς κίστας ἱεράς εἶναι Διονύσου καὶ ταιν θεῶν.* Suidas and Photius, in Lex. ad verb.—Schleusner, in his note on the passage in Photius, has the following strange observation: "Duplice eoque gravissimo vitio laborat hæc glossa. Quis enim unquam audivit, cistas aut capsas sacras esse Baccho deabusque? Meo periculo scribendum est, Κισσοφορος, εἰκεν δὲ τὰς κίστας ἱεράς εἶναι Διονύσου καὶ ταιν θεῶν. Sunt enim hæc verba desumpta ex Harpocracione, cui etiam sequentem articulum debet Photius. Confer tamen, quæ Küsterus ad Suidam et Interpres ad Harpocracionem ad defendendam lectionem receptam protulerunt, ac Alex. Xaver. Panelium, qui de Κιστοφοροις separatim scripsit." Lugd. 1784. 4.

<sup>3</sup> *Ὅμαι δὲ καὶ αἱ κίσται αἱ μυστικαὶ; Δεῖ γὰρ ἀπογυμνωσαὶ τὰ ἅγια αὐτῶν, καὶ τὰ ἀβήτητα ἐξεῖκεν. Οὐ Σησάμαι τὰντα, καὶ Πυραμίδες, καὶ τολυπαί, καὶ ποκαρὰ πολυομφαλά, χονδροὶ τε ἄλων, καὶ δρακοντῶν, ὄργιον Διονύσου Βασσαρῶν; οὐχὶ δὲ ῥοιαί; πρὸς τοιαύτῃ καρδίᾳ, νάρθηκες τε καὶ κίττοι; πρὸς δὲ καὶ φθοῖς, καὶ μῆκωνες; ταῦτ' ἐστὶν αὐτῶν τὰ ἅγια.* Clemens, Protrept.—Thus Olympias represented the ὄργιας of Bacchus: *Ὀφείς μεγάλους ἐκ τοῦ κίττου καὶ τῶν μυστικῶν λίκων παραδουμένους.* Plut. in Alexand. vit.

<sup>4</sup> Pars obscura cavis celebrabant orgia cistis;

Orgia, quæ frustra cupiant audire profani.—Catullus.

—Tacita plenas formidine cistas.—Valerius Flaccus.

<sup>5</sup> Virgil, Georg. lib. i. where Servius observes: "Mystica Iacchi ideo ait, quod Liberi patris sacra ad purgationem animæ pertinebant; et sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur. Hinc est quod dicitur Osiridis membra a Typhone dilaniata Isis cribro superposuisse: nam idem est Liber pater, in cuius mysteriis vannus est, quis, ut diximus, animas purgat; unde Liber, ab eo quod liberet dictus, quem Orpheus a Gigantibus dicit esse discerptum."

There is a connexion between it and the history of the chest consigned by Pallas to the three Atlantidæ—the prohibition to open it—her watching them from a neighboring tree—their seduction of one of the sisters—the removal of the lid—the *dragon form* which terrified them from within, and the change of the disobedient sister into the *bird of death*. The well-known story of Pandora, too, had a similar import; and we learn from Tzetzes, that Pandora was the same as Proserpine, and as Isis (i. e. Isis Proserpina).<sup>1</sup>

One of the most important parts of the Mosaic history, is the promise that the seed of the woman should bruise the serpent's head.<sup>2</sup> This particular is also preserved in the gentile traditions. Hercules is identified by Bryant with Osiris, i. e. Osiris, as the seed or representative of the primeval Osiris, or Protogonus. He is celebrated by Orpheus, as

Bringing a cure for all our ills;  
—*Νουσων θελκκτηρια παντα κομιζων*<sup>3</sup>

And there was a tradition, according to Apollodorus,<sup>4</sup> that the gods would never conquer the giants, unless it were by the aid of one of mortal birth. Hence, even whilst he was a babe, he is fabled to have *crushed* two dreadful *serpents* with his hands.<sup>5</sup> One of his actions was the slaying of the Lernæan *Hydra*: this was the offspring of Typhon:<sup>6</sup> and in an Etrus-

<sup>1</sup> Περσεφορη δε, και Ισις, η Γη, και 'Ρεα, και 'Εστια, και Πανδωρα, και ετερα μυρια ονομαζεται. Tzetzes, in Lycophon. Alexand. v. 705.

<sup>2</sup> ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה הוא ישופך ראש ואתה תשופם : קרב " And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. —The Septuagint translates it: Αυτος σου τηρησει κεφαλην, και συ τηρησεις αυτου

πτεραν.—And so also the Coptic: ΟΥΟΣ ΗΘΟΥ ΕΥΕΛΡΕ  
ΕΤΕΡΑΨΕ ΟΥΟΣ ΗΘΟΥ ΕΚΕΛΡΕΣ  
ΕΠΕΥΘΙΒC.—The Arabic version has: وهي مسدح &c.

*et hæc scindet ex te caput, et tu mordebis eum in calcaneo.*—The Targum of Onkelos has: ודבברו אשוי בינך ובין אתה ובין בנך ובין בנהא הוא יחידכר לך מחדעבדך : ליה-מלקדימין ואת חתי-נשר-ליה לשופם. *Et inimicitiam ponam inter te et inter mulierem; et inter filium ejus: ipse recordabitur tibi, quod fecisti ei a principio; et tu observabis ei in finem.*

<sup>3</sup> Orph. Hymn. eis 'Ηρακλ.

<sup>4</sup> Τοις δε θεοις λογιων ην, οτο θεων μεν μηδενα των γιγαντων απολεσθαι δυνασθαι- συμμαχουστος δε θηητου τιωος, τελευτησεν. Apollodorus, lib. i. p. 14.—See Macrobian. Saturn. lib. i. c. 20.

<sup>5</sup> Infans cum esset, dracones duos duabus manibus necavit.—Hygin. Fab. xxx.

<sup>6</sup> Hydram Lernæam, Typhonis filiam, &c.—Hyginus, ibidem.

can amulet given by Caylus, he is represented as *treading it* beneath his feet.<sup>1</sup> He slew the dreadful *dragon* that guarded the golden apples of the Hesperides, near Mount Atlas; and this dragon also was the offspring of Typhon:<sup>2</sup> and in a Tyrian coin in Maurice, he is represented as *crushing* the great *serpent* with a stone. But his *last*<sup>3</sup> and most celebrated labor, was conquering Hades itself, and dragging the three-headed monster Cerberus in chains. Cerberus was also the offspring of Typhon;<sup>4</sup> and was even himself represented as a serpent.<sup>5</sup>

Hercules is represented by Nonnus as the same as Mithras, or Helios, or Delphian Apollo.

— εἶτε σὺ Μιθρῆς,

Ἡελίος Βαβυλωνός, ἐν Ἑλλάδι Δελφός Ἀπολλῶν.<sup>6</sup>

And Apollo is identified with Osiris and Dionysus.<sup>7</sup> There was a tradition, according to Hyginus, that the serpent Python would be destroyed by the offspring of Latona: for this reason he persecuted her wherever she fled. But she, escaping to Delos, was delivered of Apollo and Diana; the former of whom immediately went to Parnassus to revenge his mother, and slew Python with his arrows.<sup>8</sup> Millin gives us a figure of Latona holding in her arms the infants Diana and Apollo, and pursued by the dreadful serpent.<sup>9</sup> Plutarch, too, calls it *Οφις*, a serpent.<sup>10</sup> But Latona was the same as Proserpine, the mother of mankind. Hence Callimachus celebrates Apollo, as the destined saviour of man:

Ἰη, ἣ παιῶν ἀκουόμεν' οὐνεκα τοῦτο  
Δελφός τοι πρῶτιστον ἐφύμνιον εὔρετο λαός,

<sup>1</sup> Caylus, Recueil d'Antiq. tom. ii. tab. xviii. fig. 1.

<sup>2</sup> Draconem, immanem Typhonis filium, qui mala aurea Hesperidum servare solitus erat, ad montem Atlantem interfecit.—Hygin. *ibid.* p. 87.

<sup>3</sup> Cerberus extremi suprema est meta laboris.—Ausonius.

<sup>4</sup> Canem Cerberum, Typhonis filium.—Hyginus, *ibid.* p. 88.

<sup>5</sup> Περὶ Κερβερον Καταίος (leg. Ἑκαταίος) ὁ Μιλησιος λόγος εἶπεν εἰκότα, οφίον φησας ἐπὶ Ταυάρῃ τραφῆναι δεῖον, κ. τ. λ. Schol. in Antholog. lib. iii. p. 391. ed. Brodæi.

<sup>6</sup> Nonnus, Dionysiac. lib. xi.

<sup>7</sup> Πολλὰς ὀνομασίας καλεῖται ὁ ἥλιος

Ἡλιος, Ὀρος, Οσίρις, ἀναξ, Δίος υἱός, Ἀπολλῶν, κ. τ. λ.

Johannes Lydus, de Mens. p. 15.

Conf. Macrobian. Sat. lib. i. c. 18.

<sup>8</sup> Python, Terræ filius, draco ingens. Hic ante Apollinem ex oraculo in monte Parnasso responsa dare solitus erat. Huic ex Latonæ partu interitus erat factus futurus. Post diem quartum quam essent nati, Apollo matris pœnas exsecutus est. Nam Parnassum venit, et Pythonem sagittis interfecit, inde Pythius est dictus.—Hygin. fab. cxl. See Macrobian. Saturn. lib. i. c. 17. p. 196.

<sup>9</sup> Millin, Galerie Mythologique, plate xiv. fig. 51.

<sup>10</sup> Καὶ πλησίον οφίον τῶν Ἀπολλῶνι περι τοῦ χρηστηρίου μονομαχοῦσαν ἐν Δελφοῖς γενεσθαι λεγούσων.—Plutarchus περι τοῦ τα ἀλογα λόγῳ χρῆσθαι, p. 790.

Ἡμος ἐκῆβολιην χρυσεων επεδεικνυσο τοξων.  
 Πυθω τοι κατιοντι συνηγματο δαιμονιος θηρ,  
 Λινος οφισ· τον μεν συ κατηναρες, αλλον επ' αλλω  
 Βαλλων ακυν οϊστον· επηυτησε δε λαος,  
 Ἰη, Ἰη παιγον, ιει βελος. ΕΤΟΤ ΣΕ ΜΗΤΗΡ  
 ΓΕΙΝΑΤ' ΑΟΣΣΗΤΗΡΑ· το δ' εξετι κειθεν αιδηγ.<sup>1</sup>

And Virgil speaking of the second anticipated golden age of the world, free from sin and disease, says,

Casta fave Lucina, tuus jam regnat Apollo.—Ecl. iv. 10.

L'Abbé Pluche explains the fable of Apollo and Python— qu' Horus s'étoit armé de flèches, et avoit tué Ob, ou Python, que pour cette raison il avoit été nommé Apollon, le conquérant.<sup>2</sup> Herodotus tells us that Apollo and Diana were the children of Dionysus and Isis, and that Latona was their nurse and preserver: "For Apollo is called," he says, "in the Egyptian language, Horus; Demeter, Isis; and Diana, Bubastis."<sup>3</sup> Æschylus makes Apollo to be the father of Apis.<sup>4</sup> But Horus and Osiris have been identified by Bryant; and Osiris and Adonis, and their representatives in other eastern countries, were typical of Adam, as the first born, and generative cause and the producer of all; of Noah, as the regenerative cause and principle of generation in the second world; and of the promised seed of the woman, as the future cause of salvation and regeneration to the world. Apollo, as Osiris, is considered by Macrobius as a generative principle.<sup>5</sup> I will just adduce in conclusion the following passage of Parkhurst. "I find myself," he observes, "obliged to refer ΠΩΤ, as well as the Greek and Roman *Hercules*, to that class of *idols* which were *originally*

<sup>1</sup> Callimach. Hymn. εις Απολλωνα, v. 97.—Proserpine herself was called Σωτειρα, or the Saviour, by the Arcadians: την Κορην δε Σωτειραν καλουσιν οι Αρκαδες. Pausan. Arcad. c. 31.

<sup>2</sup> Pluche, Hist. du Ciel, p. 247. tom. i.

<sup>3</sup> Απολλωνα δε, και Αρτεμιν, Διονυσου και Ισιδος λεγουσι ειναι παιδες· Αητουν δε, τροφον αυτοισι και σωτειραν γενεσθαι. Αγκυπτιστι δε Απολλων μεν Ἐρος· Δημητηρ δε, Ισις· Αρτεμις δε Βουβαστις. Herod. lib. ii. p. 171.—So in the Epigram:—

Οὐτω Βουβαστις καταλυεται. ει γαρ ἕκαστη

Τεξεται ὡς αὐτη τις Θεου εστι λογος;

Antholog. lib. i. p. 154. Conf. Schol. et Brodæi annot.

<sup>4</sup> Απις γαρ ελθεν εκ περας Ναυπακτιας,

Ἰατρομαντιας, παυς Απολλωνος, χθονα

Την δ' εκκαθαιρει κνωδαλων βροτοφθορων.

Æschyl. in Supplic.

<sup>5</sup> Apollinem πατρων cognominaverunt, et auctorem progengerandarum omnium rerum—ut ait Orpheus:

πατρος εχοντα νοον και επιφρονα βουλην.

Macrobian. Sat. i. 17. p. 195.

designed to represent the *promised Saviour, the desire of all nations*. His other name, *Adonis*, is almost the very Heb. **אָדֹנָי**, or *Lord*, a well-known title of Christ; and as for **אֵת**, I would, without being dogmatical or positive, propose the derivation of it from **אֵת** to *put an end to*, and **אֵת** *heat*; i. e. *wrath or punishment*. I cannot forbear adding, from the learned Mr. Spearman, to whose second letter on the LXX. I am much obliged in this article, that, ‘according to Julius Firmicus, on a certain night, while the solemnity [in honor of Adonis] lasted, an image was laid in a bed, and after *great lamentation* made over it, *light* was brought in, and the priest, *anointing* the mouths of the assistants, whispered to them that *salvation was come, that deliverance was brought to pass*;<sup>1</sup> or, as Godwin (Moses and Aaron, p. 186.) gives the words, **θαρρῆτε τῷ θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία**: *Trust ye in God, for out of pains salvation is come unto us*: on which their sorrow was turned into joy, and the image taken, as it were, out of its sepulchre.”<sup>1</sup>

We may consider these three deities, Demeter, Proserpine, and Dionysus, as the real triad;<sup>2</sup> the origin of all others, whether Egyptian or Chaldean—whether published by Orpheus, by Pythagoras, or by Plato. From this triad all other gods were derived. They were the productive principles, the origin of all things: originally representative of the earth, and the first pair, they became, as their original application was forgotten, applied to the visible deities of every gentile nation—the terra mater, the sun, and the moon.<sup>3</sup>

<sup>1</sup> Parkhurst, Heb. Lex. in v. אָדֹנָי.

<sup>2</sup> Πάντα γὰρ νόητα ἐν τῇ τριάδι περιεχεται, καὶ καὶ ὁ θεὸς ἀριθμὸς ἐν τῇ τάξει ταυτῇ προελήλυθεν, ὡς καὶ αὐτὸς ὁ Χάλδαιος ἐν τοῖς Λογίοις·

Τῆσδε γὰρ ἐν τριάδος ποικίσιον ἐπαρχεται πάντα.

καὶ ταλιν·

Τῆσδε γὰρ ἐκ τριάδος παν πνεῦμα πατρὴ ἐκεράσε.

Johannes Lydus, p. 20. De Triade, conf. etiam Damascium de Princip. ap. Wolfii Anecd. Græc. tom. iii.

<sup>3</sup> Thus Osiris and Isis, as Persephone, first representative of the original pair, were afterwards amongst the Egyptians applied to the sun and moon.—Ἐπολαβεῖν (Ἐgyptii) εἶναι δύο θεοὺς αἰδίου τε καὶ πρώτου, τὸν τε ἡλίον καὶ τὴν σελήνην, ὃν τὸν μὲν, Ὁσίριον, τὴν δὲ, Ἴσιον ὀνομασαι. Diod. Sic. lib. i. p. 14.—And thus Abenephilus, ap. Kircher. Œdip. Ægypt. tom. i. p. 186: &c. **اِسْرَاحِ** **اِسْرَاحِ**

*Memorant Philosophorum Persarum et Ægyptiorum familie, quod Osiris, de cuius operibus ante locuti sumus, nihil aliud sit quam Sol; uxor vero ejus Isis, Luna.* And the moon is represented by Porphyry as a generative cause, *σελήνην τε οὐσαν γένεσως προστατιδα*. De Antro Nymphæ. p. 261.—And Dionysus is made to be the offspring of the moon, *ἐπιὸ δὲ παιδα σελήνης τὸν Διονύσον*, Ulpian. in Demosth. contra Midiam, p. 154. (tom. v. Op. Demosth. a Wolf.)—Adonis, too, is identified

We shall find, on examination, that the theology of the mysteries was the theology of every nation of antiquity.

Among the people of Phrygia, Demeter was worshipped under the appellation of Cybele,<sup>1</sup> or Rhea.<sup>2</sup> The reasons which led L'Abbé Pluche to identify Cybele with Isis, and Atys, the companion of Cybele, with Osiris, may be seen in the note below.<sup>3</sup> Cybele is represented in Gronovius with the lotus-flower.<sup>4</sup> But what Clemens says is very remarkable: "These rites," he observes, speaking of the Eleusinian mysteries, "are performed by the Phrygians, in honor of Atys and Cybele, and the Corybantes."<sup>5</sup>

The legend of Atys is this: a king's daughter in Phrygia took a pomegranate, and placed it in her bosom; the fruit vanished, and she became with child, and produced Atys, or Attis, who was said to be the same as Apollo.<sup>6</sup>

The Corybantes are said to have been derived from Proserpine; i. e. their worship originated out of the same source.<sup>7</sup> Corybas, the father and head, is described in the Orphic Hymns with the attributes of Dionysus.<sup>8</sup> And in the Bacchæ of Euripides, there are some passages from which it may be inferred

by Macrobius with the sun: "Adonin quoque solem esse non dubitabitur," &c. Saturnal. lib. i. c. 21.—Hercules was the sun, Ἡρακλεῖα δὲ, τὸν Ἥλιον, Tzetzes in Hesiod. p. 249.—And so Macrobius: "Sed nec Hercules a substantia solis alienus est," &c. Saturn. lib. i. c. 20.

<sup>1</sup> Ὅτι ἡ Δημητὴρ κολεως ἐστὶ καταρκτηκὴ, οἶονεὶ ἡ γῆ ὄθεν καὶ πυργοφορὸν αὐτῆν γράφουσι, λεγεται δὲ καὶ Κυβηλῆ, κ. τ. λ. Johannes Lydus, p. 19.—And thus Suidas in Δημητῆρ: Ἐπι δὲ ἔδρα κολεως ἡ γῆ ἐστίν, ὡς βασιταῖζουσα τὰς κολεῖς, πλαττεται πυργοφορος.

<sup>2</sup> Tzetzes cited in p. 273. note 1; she is there identified with Vesta.—And thus Phurnutus: Ἐξῆς δὲ περὶ τῆς Δημητῆρος καὶ Ἐστίας οὐκ ἄλλων λέκτεων ἕκατερα δ' εοικεν οὐχ ἕτερα τῆς γῆς εἶναι. De Nat. Deor. p. 74. The same words occur in Villosion, Anec. Gr. as cited in Class. Journ. No. LXXVIII. p. 336. note 2.

<sup>3</sup> On pourra me demander qui est cet Atys qui accompagne ordinairement la Cybèle de Phrygie. Il ne diffère d'Osiris que par le son. Les savans conviennent que ce mot signifioit *seigneur* en Phrygien. On voit des monumens où Atys est appellé le très-haut, [μητὴρ τῶν πάντων Περὶ, Ἀττίδ' ὑψιστῶν à Rhæa, la mère commune de tous (les dieux et de tous les hommes) et à Atys le très-haut. Gruter, Inscript. p. 82. 1.] et placé à côté de Rhæa, la mère commune. Mais ce qui montre que cet Atys est Osiris ou le soleil, et que Rhæa ou Cybèle, qui est inséparable d'Atys, est la même qu'Isis, c'est que cet Atys éprouve les mêmes traitemens qu'Osiris: une telle ressemblance entre les malheurs du mari d'Isis et de celui de Cybèle, suffiroit pour faire voir que l'un est une copie de l'autre.—Pluche, Hist. du Ciel, tom. i. p. 196.

<sup>4</sup> Gronov. Thesaur. Antiq. Græc. tom. vii. p. 424.

<sup>5</sup> Ταῦτα οἱ Φρυγες τελεικουσιν Ἀττίδι, καὶ Κυβηλῆ, καὶ Κορυβασίν. Clem. Alex. Protrept. p. 11. And he observes, a little after, δι' ἣν αἰτίαν οὐκ ἀπεικώτας τὸν Διονυσίου τινες Ἀττίω προσάγορευεσθαι θελοῦσι, αἰδοίαν ἐστερημένον. p. 12.

<sup>6</sup> See Arnobius, lib. v. and Pausanias, lib. vii.

<sup>7</sup> Quos quidam Corybantes dictos trahunt a τῶς Κορῆς: Corybas enim Proserpina, quæ Κορῆ dicitur Græce, sine patre natus.—Servius in Æn. lib. v. 3.

<sup>8</sup> See Orph. Hymn. LXXVIII.

that the Bacchanalian *χοροί* were borrowed from the Lydian worship of Cybele.

Amongst the Pelasgic tribes these deities were denominated Cabiri: they were called, according to the scholiast on Apollonius Rhodius, Axieres or Ceres, Axiokersa or Proserpine, and Axiokersos or Pluto;<sup>1</sup> or rather, I should imagine, from the analogy of the rites of Ceres, Libera, and Liber, as introduced into Italy by the Pelasgi, Dionysus. And that the Pelasgic deities were those of Eleusis we have another proof. The worship of the Cabiri, we learn from Herodotus, was introduced by the Pelasgi into Samothrace;<sup>2</sup> and we are told by Strabo, that Demeter and Proserpine were worshipped in some of the British isles with the same rites as in Samothrace.<sup>3</sup> The worship, therefore, of the Celtic and German tribes of the west was the same as that of the people of the east. Thus Proclus tells us, that there were seven islands in the ocean sacred to Proserpine.<sup>4</sup> According to Dionysius and Strabo, the women in the islands about Britain performed the rites of Bacchus, crowned with ivy, &c.<sup>5</sup> Tacitus says of the ancient Ger-

<sup>1</sup> Τεσσαρες ειναι τον αριθμον, Αξιερως, Αξιοκερσα, Αξιοκερσος. Αξιερως μεν ονν εστιν η Δημητηρ· Αξιοκερσα δε η Περσεφονη· Αξιοκερσος δε ο Αδης. Ο δε προστιθεμενος τεταρτος Κασμιλος ο Ερμης εστιν, ως ιστορει Διονυσιοδοωρος. Schol. in Apoll. Rhod. Argonaut. lib. i. Conf. Phavorin. et Etymolog. Magn. in Καβειροι.

<sup>2</sup> Οστις δε τα Καβειρων οργια μεμνηται, τα Σαμοθρηκικες παραλαβοντες παρα Πελασγων, ουτος ωνηρ οιδε το λεγων την γαρ Σαμοθρηκικην ωκειον προτερον Πελασγοι οδτοι, τοιπερ Αθηναιοισι συνοικιοι εγενοντο, και παρα τωτων Σαμοθρηκικες τα οργια παραλαμβάνουσι. Herod. lib. ii. c. 51.

<sup>3</sup> Περι δε της Δημητρος και της Κορης, πιστοτερα· οτι φησιν ειναι νησον προς τη Βρεττανικη, καθ' ην ομοια τοις εν Σαμοθρακη περι την Δημητρον και την Κορην ιεροποιείται. Strabo, lib. iv. c. 5, p. 320. (tom. i. Ed. Tauchnitz.)—At Anthea there was a temple dedicated to the Pelasgic Ceres. Αντικρυ δε του μνηματος των γυναικων Δημητρος εστιν ιερον επικλησιν Πελασγιδος, κ. τ. λ. Pausan. Corinth. c. 22.

<sup>4</sup> Ειναι γαρ εν τοις αυτων χρονοις επτα μεν νησους εν εκεινω τω πελαγει Περσεφονης ιερας, τρεις δε αλλας απλετους, την μεν Πλουτανος, την δε Αλλωνος, χιλιων σταδιων το μεγαθος. Proclus in Τιμαεο, p. 55. See the Schol. on Plato ed. by Rubnken.

<sup>5</sup> Αγχι δε Νησιαδων ετερος πορος, ενθα γυναικες Ανδρων αντιπερηθεν αγαυων Αμνιτων Ορνυμεναι τελευσι κατα νομον ιερα Βακχω, Στεψαμεναι κισσιο μελαμφυλλιο κορυμβοις, Εννηχιαι καταγης δε λιγυθροος ορνυται ηχη, κ. τ. λ.

Dionys. Perieg. v. 570.

See the Scholiast in loco, and the Comment of Eustathius.

Nec spatio distant Nesidum littora longe:  
In quibus uxores Amnitum Bacchica sacra  
Concelebrant, hederæ foliis tectæque corymbis.

Prisciani Perieg. v. 589.

Εν δε τω οκεινω φασιν ειναι νησον μικραν, ου πανυ πελαγιαν, προκειμενην της εκβολης του Λεγγηρος ποταμου· οικειν δε ταυτην τας των Ναμνιτων γυναικας, Διονσωφ κατεχομενας· και Ιλασκομενας τον θεον τωτων τελεταις τε, και αλλαις ιεροποιιαις εξιλουμενας. Strabo, lib. iv. c. 4. p. 349. vide loc. My edit. is the stereotype of Leipzig, 3 vols. 1819.

mans, that they worshipped in common Herthum (or, as Boxhornius proposes to read it, Aerthum); that is, says he, terra mater, or the earth, *erde*:<sup>1</sup> and he adds that an island in the ocean, called Castum Nemus, was dedicated to her, and that in it were celebrated her mystic rites.<sup>2</sup> The same author tells us, that part of the Suevi worshipped Isis.<sup>3</sup> Marcus Zuerius Boxhornius, in an epistle to Nic. Blanchard, illustrative of Tacitus, has shown us, that not only many words, but also the worship of the Germans were like those of the Persians.<sup>4</sup> And we may find all their deities in the mythology of the eastern nations: for instance, Teutates and Hesus<sup>5</sup> may be recognised as the Egyptian and Phœnician Thoth,<sup>6</sup> and the Syrian Hazizos.<sup>7</sup> Montfaucon has presented us with a figure of Seiva, the German Venus, naked, with an apple in her right hand, and a bunch of grapes in the other.<sup>8</sup>

<sup>1</sup> Reudigni deinde, et Aviones, et Angli, et Varini, et Eudoses, et Suardones, et Nuithones, fluminibus aut sylvis muniuntur, nec quidquam notabile in singulis, nisi quod in commune Herthum, id est, terram matrem, colunt, eamque intervenire rebus hominum, inveni populis arbitrantur.—Tacit. German. p. 554. ed. Amat. 1661.

<sup>2</sup> Est insula oceani Castum Nemus, dicatumque in eo vehiculum veste contectum, attingere uni sacerdoti concessum. Is adesse penetrati deam intelligit, vectamque bubus feminis multa cum veneratione prosequitur.—Id. ib. p. 555.

<sup>3</sup> Pars Suevorum et Isidi sacrificant.—Id. ib. p. 542.

<sup>4</sup> "Neque tantum nomina hæc Persis et Germanis eadem, sed et sacra fuere, et sol et ignis Germanis quoque ut numina colebantur. Insignis est locus in legibus Canuti, totius Angliæ, Danorum, et Septemtrionalium (ita se ipse appellat) regis: *Prohibemus, inquit, gravissime omnem gentilitatem. Gentilitas est, quod quis idola veneretur; id est, quod quis veneretur gentiles Deos, et solem et lunam, ignem aut aquam, &c.* Ignis ergo et sol Dii Germanis, et præcipue culti, sicut et Persia."—Boxhorn. Epist. ad calcem Tacit. Op. Ed. Amst. 1661.—Cæsar observes of the Celtic religion: "Deum maxime Mercurium colunt; post hunc, Apollinem, et Martem, et Jovem, et Minervam. De his eandem fere, quam reliquæ gentes, habent opinionem," &c. De Bello Gallico, lib. vi. c. 17.—And again of the Germans: "Deorum numero eos solos ducunt, quos cernunt, et quorum aperte opibus juvantur, Solem, et Vulcanum, et Lunam: reliquos ne fama quidem acceperunt." Id. ib. lib. vi. c. 21. But he was not aware that these included all the rest. Pliny, speaking of the doctrine of the Magi, says: "Britannia hodieque eam annite celebrat tantis ceremoniis, ut dedisse Persis videri possit." Hist. Nat. lib. xxx. c. 1.—It was Apollo whom the Celts of Britain, according to Hecateus, were said peculiarly to worship: Ἐκαταίος και τινες ἕτεροι φασιν, εν τοις αντιπεραν της Κελτικης τοποις κατα τον Ωκεανον ειναι ιησον ουκ ελαττω της Σικελιας—ὄπαρχειν δε κατα την ιησον τεμενος τε Απολλωνος μεγαλοπρεπες, και ναον αξιολογον αναθημασι πολλοις κεκοσμημενον σφαιροειδη τω σχηματι. Diod. Sic. lib. ii. c. 13.

<sup>5</sup> Et quibus immitis placatur sanguine diro  
Teutates, horrensque feris altaribus Hesus.

Lucan. Pharsal. lib. i.

<sup>6</sup> See Bochart, &c.

<sup>7</sup> Hesus was Mars, says Bochart. And the emperor Julian observes, *Αρης Αξίζος λεγομενος ὑπο των οικουντων την Ελευσα Συρων.* Orat. in Solem.

<sup>8</sup> Montfaucon, Antiq. Expliq. tom. ii. part 2. plate clxxxiv.



At Ephesus, Proserpine was worshipped under the name of Artemis, or Diana. Æschylus, says Herodotus, made Diana to be the daughter of Ceres, and borrowed the idea from the Egyptians.<sup>1</sup> The Ephesian Diana was pictured as covered with breasts;<sup>2</sup> and the Egyptian Isis was represented in a similar manner.<sup>3</sup> Hence Diana was exactly synonymous with Isis in her double character of Ceres and Proserpine: for Ceres was also represented as mammiferous.<sup>4</sup> And according to the Roman fabulists, a personage called Virbius is represented as bearing the same relations to Diana, as Adonis to Aphrodite.<sup>5</sup> Diana was called by the Thracians Bendis;<sup>6</sup> and her rites were similar to the Bacchanalia, &c.<sup>7</sup>

The Syrian Aphrodite, or Babylonian Mylitta, was worshipped by the Persians, according to Herodotus, under the title of Mithra.<sup>8</sup> Mithra and Mithras were Isis and Osiris, Demeter and Persephone and Dionysus: and the mysteries of the Persian deities, performed in dark caverns,<sup>9</sup> were the same as those that were celebrated in the secret recesses of Eleusis.<sup>10</sup>

<sup>1</sup> Εκ τούτου δε του λόγου και ουδενος αλλου, Αισχυλος δ' Ευφοριωνος ηρπασατο, εγη φρασω, μουνος δη ποιητων των προγενομενων εποησε γαρ Αρτεμιν ειναι θυγατερα Δημητρος, κ. τ. λ. Herod. lib. ii. p. 171.—Servius asserts the identity of Diana and Proserpine: "Propter cupressum Dianæ. Ipsa enim est etiam Proserpina;" in Æn. iii. 681.—"Hecate trium potestatum numen est. Ipsa est enim Diana, Luna, Proserpina;" in Æn. vi. 564.

<sup>2</sup> Diana, Ephesiis multis mammis et uberibus extracta.—Minucius Felix, c. 21. See figures of her in Montfaucon, &c.

<sup>3</sup> Hinc est quod continuatis uberibus corpus Deæ (Isidis) densetur, quia terræ vel rerum naturæ alit nutritur universitas.—Macrob. Saturnal. lib. i. c. 20.

<sup>4</sup> At gemina et mammosa Ceres est ipsa ab Iaccho.—Lucret. lib. iv. 1164.

<sup>5</sup> Alii Memphitum deum volunt Leucothææ connexum, sicut est Veneri Adonis, Dianæ Virbius.—Servius in Æn. lib. vii.

<sup>6</sup> Βενδης ή Αρτεμης Θρακιστι.—Hesychius. Vide Palæphatum de Incred. Suidam, et Phavorinum.

<sup>7</sup> Τοις Διονυσιοις εοικε και τα παρα τοις Θραξι, τατε Κορυττια, και τα Βενδιδεια, παρ' οις και Ορφικα την καταρχην εσχον. Strabo. lib. ix.

<sup>8</sup> Herod. lib. i. c. 131. See particularly what Julius Firmicus says of Mithras, De Error. Profan. Relig.

<sup>9</sup> Porphyr. de Antro Nymphar. p. 263. Julius Firmicus, de Error. Profan. Relig.

<sup>10</sup> "Was nunden Dienst jener Mithra betrifft, so wären genauere Nachrichten sehr zu wünschen. Daraus würde sich die Identität mit allen übrigen weiblichen Naturwesen vollends über allen Zweifel erheben lassen. Ein Symbol, das Plutarchos, bei Gelegenheit jener Einweihung zu Pasargada bemerkt, werden wir unten in den Mystereien des Bacchus und der Proserpina zu Athen und in Grosgrichenland, wieder finden. Vielleicht hatte er auch manches andere mit dem etwas sinnlichen Cultus der übrigen Wesen dieser Art gemein. Dass der Dienst des Mithras etwas von diesem Charakter schon bei den alten Persern hatte, wissen wir aus dem Zeugniß des Duris beim Athenæos (lib. x. 10. vergl. vii.): Nur an dem Mithras-tage durfte, nach dem Magiergesetz, der persische König bis zur Trunkenheit trinken, und auch dann nur tanzte er den Nationaltanz." Creuser, Symbol. und

With the Babylonian goddess was connected their deity Belus, Baal, or Bêl, in conjunction with whom was worshipped a dragon or serpent.<sup>1</sup> And Belus may be identified with the Egyptian Apis.

*Βηλος ἐπ' Εὐφρηταο, Λιβυς κεκλημενος Αμμων,  
Απισ εφους Νειλωος, Αραψ Κρονος, Ασσυριος Ζευς.*

Nonnus, lib. x.

In the verses that follow, some of which have been already cited, Nonnus identifies this deity with Apollo, and Mithras, and Hercules.

The Emperor Antonine, the son of Caracalla, had more cause for giving the Phœnician Astroarche, or Astarte, in particular, for a wife to his god Heliogabalus,<sup>2</sup> than has been generally imagined. Heliogabalus, or Alagabalus, was Baal, or Dionysus; and the solar orb,<sup>3</sup> as being the cause and promoter of generation.<sup>4</sup> To him was consecrated a *serpent*; and amongst the mystical symbols of his worship were *αιδοια ανθρωπου*.<sup>5</sup> Astarte was, according to Herodian, Urania, and symbolically

Myth. band ii. p. 21.—In the following passage Mithras may be identified with the Phrygian Attis, and Attis is expressly identified with Dionysus: *Ἡ μὲν Βέρδης, Θρακικὸς θεὸς, ὁ δὲ Ἀνουβίς Ἀργυπτικός, ὃν οἱ λόγοι καὶ κυνοπροσαπὼν φασίν. Μίθρης, Περσικός, ὁ Ἄττις, Φρυγίος· ὁ μὲν Μίθρη, ὁ αὐτὸς οὗτος τῶ Ἡφαίστῳ, ἀλλοὶ δὲ τῶ ἥλιῳ φασίν· ἐπεὶ οὖν οἱ βαρβαροὶ Πλουτῶ ἐκομῶν, εἰκότως καὶ πολυτέλως τοὺς ἑαυτῶν θεοὺς κατεσκευάζον· τὸν Ἄττιν δὲ Φρυγίης σεβόνται, τὸν αὐτὸν οὐτὰ τῶ Διονυσῶ, κ. τ. λ.* Schol. in Lucian. Zeus Traγῆδος, p. 8.

<sup>1</sup> *Καὶ τὴν εἰδωλὸν τοῖς Βαβυλωνίῳις φ' ὄνομα Βηλ.—Καὶ τὴν δράκων μέγας, καὶ ἐσεβόντο αὐτὸν οἱ Βαβυλωνίῳι.—* Apocryphal book of Bel and the Dragon, v. 3—23.—“*Profecto potentiam fecit Deus in brachio suo: subiguntur enim leones, et dracones eliduntur, et Bel atque Mithras captivi abducuntur.*” S. Domitiani concio ad Persas, in Menæis Græcorum.—Amongst the extraordinary things shown to Alexander in India, was a great dragon that was sacred to Dionysus, *ἐν δὲ τοῖς εἰδείκει καὶ ζῶων ὑπερφύως, Διονυσίου ἀγάλμα, φ' Ἰνδοῖ ἐθνῶν· δράκων τὴν μήκος πενταπλεθρον, ἐστρεφετο δὲ ἐν χερσὶ κοιλῆ, ἐν κρήνῃ βαθεῖ, τειχεὶ ὑψηλῆ ὑπερ τῶν ἀκρῶν περιβεβλημένος·* κ. τ. λ. Maximus Tyrius, Dissert. viii. 6.

<sup>2</sup> *Φησας δὲ ἀπαρεσκεσθαι αὐτῶ, ὡς πάντα ἐν ὄπλοις πολεμικῆ θεῶ, τῆς Οὐρανίας το ἀγάλμα μετεπεμψάτο, σεβόντων αὐτὸ ὑπερφύως Καρχηδονίων τε καὶ τῶν κατὰ τὴν Λιβυὴν ἀνθρώπων· φασὶ δὲ αὐτὸ Διδῶ τὴν Φοινισσῶν ἰδρυσάσθαι, ὅτε δὴ τὴν ἀρχαίαν Καρχηδῶνα πάλιν ἐκτίσει, βυρσαν κατατεμύουσιν. Λιβυὸς μὲν οὖν αὐτὴν Οὐρανίαν καλοῦσι, Φοινικὸς δὲ Ἀστροαρχὴν ὀνομαζοῦσι, σελήνην εἶναι θέλοντες.* Herodian. Hist. lib. v. c. 15.

<sup>3</sup> See Selden de Diis Syris, Syntag. ii. c. 1. who gives the following inscriptions: SOLI ALAGABALO IVLIVS BALBILLVS AQLVLA: and, TI. IVLIO BALBILLO S. SOL. ALAGABALI EVDAEMON LIB. PATRONO OPTIMO.

<sup>4</sup> *Τὰ μὲν γὰρ ἐλεοὶ τῶν εἰδῶν, τὰ δὲ ἐργάζεται, τὰ δὲ κοσμεῖ, τὰ δὲ ἀναγειρεῖ, καὶ οὐδὲν ἐστὶν ὁ δίχα τῆς ἀφ' ἡλίου δημιουργικῆς δυνάμεως εἰς φῶς προσεῖσι καὶ γερῆσι.* Julian. Orat. de Sole.

<sup>5</sup> *Τῶ αὐτῶ [Ἐλιογαβαλῶ] εἶνε παιδὰς σφαγιαζόμενος, καὶ μαγγανευμασί χρωμένος, ἀλλὰ καὶ εἰς τὸν ναὸν αὐτοῦ λείοντα καὶ πύθρον καὶ ὀφίον τινὰ ζῶοντα ἐγκατακλείσας, κείδοια τε ἀνθρώπου ἐμβαλῶν, καὶ ἀλλ' ἄττα ἀνοσιουργῶν περιαιπτοῖς τε τισὶ μύροις αἰσιπτοῦ χρωμένος.* Xiphilinus de Heliogab.

the moon,<sup>1</sup> which was also a generative principle: she was Venus,<sup>2</sup> who, we are told, was worshipped amongst the Syrian nations as the *Mater Deum*.<sup>3</sup> These two were, therefore, Dionysus and Proserpine. And we learn from Herodotus, that the only deities worshipped by the Arabians were Dionysus and Urania, whom they called in their own language Urotalt and Alilat;<sup>4</sup> the latter of which was Aphrodite, the Assyrian Mylitta, and the Persian Mithra.<sup>5</sup> Selden finds her name in the Alcoran.<sup>6</sup> In the sacred writings, also, Baal and Astaroth [Astarte] are coupled together.<sup>7</sup>

<sup>1</sup> *Ενι δε και αλλο ιερον εν Φοινικη μεγα, το Σιδονιοι εχουσι: ως μεν αυτοι λεγουσι, Ασταρτης εστι. Ασταρτην δ' εγω δοκεω Ξεληναιην εμμεναι.* Lucian. de Dea Syr. p. 657. Edit. Variorum.

<sup>2</sup> "Quarta Venus Syria Tyroque concepta, quæ Astarte vocatur." Cic. de Nat. Deor. lib. iii.—*Ασταρτη, ή παρ' Έλλησι Αφροδιτη λεγομενη.* Suidas in *Ασταρτη*.—*Δηλοι δε τουτο την Ασταρτην, ηγαυον Αφροδιτην.* Procopius, in 2 Reg. c. xvii.—Plutarch, speaking of the Syrian goddess worshipped at Hierapolis, says, *οι μεν Αφροδιτην, οι δε Ηραν, οι δε την αρχας και σπερματα πασιεν εξ υγρων παραωχουσαν αιτιαν και φυσιν νομιζουσι.* Plut. in vit. Cras.

<sup>3</sup> *Οι περι τας χωρας ταυτας, σεβουσι μεν ως επι παν την Αφροδιτην ως Μητερα Θεων, ποικιλοισ και εγχωριοις ονομασι προσαγορευοντες.* Ptolemæus, Tetrabibl. lib. ii.

<sup>4</sup> *Διονυσον δε Θεον μουνον και την Ουρανιην ηγεονται ειναι. Ουνομαζουσι δε τον μεν Διονυσον, Ουροταλτην την δε Ουρανιην, Αλιλατ.* Herod. lib. iii. p. 185.

<sup>5</sup> *Επιμεμαθηκασι δε και τη Ουρανιη θθειν, παρα τε Ασσυριοι μαθοντες και Αραβιων καλεουσι δε Ασσυριοι την Αφροδιτην Μυλιττα Αραβιοι δε Αλιττα Περσαι δε Μιτραν.* Herod. lib. i. p. 62.—*Μυληταν, την Ουρανιαν Ασσυριοι.* Hesychius.

<sup>6</sup> Sed vero inter Arabum numina, quæ, ut fit, corrente seculo, numerosiora fuere, habemus etiam in Alcorano quod ad Herodoti Alyttam propius accedit. Id est, Alleth, Lath, seu Alletto. Azoara lxiiii., in versione Retinensis; *An tribus imuginibus visis, videlicet Alletto, Alance, Meneth, masculos Deoque fœminas adscribitis?* In Arabico vero legitur: **افرايتم اللات والعزبي ومناة** quod sonat, *Vidistis*

**افرايتم اللات والعزبي ومناة** \* **الكلم الذكر وله الانثي** quod sonat, *Vidistis*

*Allat, seu Alletto, et Aluze et Meneth tertiam aliam? Vobisne [hæc] mares et Deo fœminæ?—*Selden, de Diis Syris, Syntag. ii. c. 2. p. 254. Ed. Elzevir. Allat is also mentioned by Abul Faragius; see also Pococke's notes on the passage in his Spec. Hiast. Arab.

<sup>7</sup> *ויעזבו את־יהוה יעבדו לבעל ולעשתרות* "And they forsook the Lord, and served Baal and Ashtaroth." Jud. ii. 13. Conf. x. 6.—*ישראל את־הבעלים* "Then the children of Israel did put away Baalim and Ashtaroth." 1 Sam. vii. 4.—And, by the way, from these observations we may deduce the true interpretation of the word *אשרה* as connected with Baal. The modern versions, following the Septuagint and Vulgate, interpret it a grove. Now I am inclined to think that it has no where such a signification. The versions to which we must look for the best information on this subject, as they have not followed the Greek or any other version, are the Chaldee, the Syriac, and the Arabic. The Chaldee version almost always interprets the words in its various forms by *אשרה*, *אשרתא*, and the like, which Walton translates, after the other translators from the Hebrew, *lucos*; but which are only the Hebrew words in a Chaldee form, and bear therefore the same meaning. The Syriac and Arabic, in every place that I have looked, except when they render it as a proper name, interpret

it, the former, by **مسلد** numina, idola; the latter, by **أصنام** idola, simulacra.

I will now hasten to conclude. If I were inclined, I could

The very mode in which lexicographers account for the word signifying a *grove*, is exceedingly absurd: it is given as a derivative from the root *בא* *beavit*, *beatum, felicem predicavit*. “אשרה *f.* (says Buxtorf.) *Lucus, sic dictus, quod homines beatitatem in eo, utpote sacro et religioso, quærent, aut per antiplrasin, quasi minime beatus, ut Latine Lucus quasi minime lucidus.*” This word is never used but in connexion with Baal or other idols, or idolatrous practices. The words in other places rendered in English by *wood*, or *grove*, or *forest*, are: *יע* Deut. xix. 5. Josh. xix. 8. 1 Sam. xiv. 25. xvii. 5. xxiii. 15, 16. 18. 2 Sam. xviii. 6. 8. 2 Kings ii. 24. Ps. lxxx. 13. Is. x. 18. Jer. v. 6. Ezek. xxxiii. 15. xxxiv. 25. Micah vii. 14.—אשל 1 Gen. xxi. 33.—הרש 1 Sam. xxiii. 15, 16, 18, 19. 2 Chron. xxvii. 4. I consider, therefore, that אשרה is but another way of writing עשרה, and that it ought to be rendered the same. And in the time of Procopius, it appears to have been understood as such by those acquainted with the Hebrew: for he observes on 2 Kings xvii. *πανταχου το αλαος οι λοιτοι Ασταρωθ ερμηνευουσι* and at c. 7. *το δε αλαος οι λοιτοι Ασταρωθ [i. e. Αστηρωθ] [i. e. Ερμηνορωθ] ερμηνευουσιν ο την Ασταρτην δηλοι.*—In Jud. iii. 7. accordingly, where we find, “they served אלהים ואתהבעלים Baalim and the groves, *τοis Baalim και τοis αλσει*, codices collated by Kennicott and De Rossi have העשרה, and the Vulgate translates it *servientes Baalim et Astaroth*: the Syriac,

too, has  $\{ \text{ܐܣܬܪܘܬܝܢ} \}$ : yet the Chaldee has *בועליא לאשרה*; and the Arabic is *Baal et Ascrach*. I think, therefore, that the common reading is the best, and that the other has crept in as a gloss to explain it; and I would translate it “Baal’s and Astarte’s,” or rather “images of Baal and of Astarte:” *σγαλματα της Ασταρτης*, as Aquila justly rendered the plural noun.—In Jud. ii. 13. where the Hebrew has *לבעל ולעשרהו*, the English and Vulgate “Baal and Ashtaroth,” and the Greek *τη Baal και τοis Ασταρταις*, the Syriac and Arabic translate it the same as the former. Conf. 2 Kings xvii. 16. xxiii. 6. in the Greek, Hebrew, Chaldee, Syriac, and Arabic.—In 1 Sam. vii. 3. “put away *מזבחתם והעשרהו* the strange gods and Ashtaroth,” the Greek has *περιελεσε θεους αλλοτριους εκ μεσου θυμων, και τα αλση*; and in 1 Sam. xii. 10. “we have forsaken the Lord, and have served *אתהבעלים ואתהעשרהו* Baalim and Ashtaroth,” *τοis Baalim και τοis αλσει*; and in 1 Sam. vii. 4. for “*אתהבעלים ואתהעשרהו* Baalim and Ashtaroth,” *τας Baalim και τα αλση Ασταρωθ*; and, on the other hand, we find *העשרה* translated by *Ασταρτη*, 2 Chron. xv. 16; “And also concerning Maachah, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron;” *και την Μααχα την μητερα αυτου μετεστησε τον μη ειναι τη Ασταρτη λειτουργουσαν, και μετεκοψε το ειδωλον, κ. τ. λ.*: the Chaldee and Arabic interpret it, *quod festum celebrasset idolis suis*. It should therefore be translated *an idol or image of Astarte*. Again, Deut. vii. 5. “And serves groves and idols,” *אתהעצרים ואתהאשירים*, *אתהעשירים ואתהעשירים*, *και εθουλεον τοis Ασταρταις και τοis ειδωλοις*. The Greek interpreters themselves, therefore, understood the two words as synonymous. The expression in the latter part of the sentence is the same as is used in other places in relation to אשרה when translated a *grove*: conf. Deut. vii. 6. xii. 3. Exod. xxxiv. 13. 2 Kings xxiii. 5, 6. Baal and Astarte, as the sun and moon, were the leaders of the *host of heaven*. Thus, 2 Kings xxi. 3. “And he reared up altars for Baal, and made אשרה a grove—*τα αλση*—Chald. *מרתא*—properly *Astarte*, i. e. an image of her; as did Ahab, king of Israel; and worshipped all the host of heaven. 7. And he set a *graven image of the grove that he had made in the house*;” *το γλυπτου του αλαος, idolum luci*, Vulgate. This is

absurd. The Hebrew is *אתהעשירי*. The Syriac  $\{ \text{ܐܣܬܪܘܬܝܢ} \}$   $\{ \text{ܐܣܬܪܘܬܝܢ} \}$

pursue the analogy by showing that the same worship was not only universally spread over the old world, but that it was even the religion of the new. I will add one observation. The ancients continually speak of Dionysus as an Indian deity; and in that country we find remains not only of the Eleusinian or Egyptian rites, but of the Priapeia and the worship of the phallus or *lingam*.<sup>1</sup> In proof of this, I refer my readers to the descriptions of the caverns at Elephanta and Elora, in Maurice and other authors.

We know, from Bryant, that our great progenitor, as well as

*præterea simulacra et idola*.—The Arabic, *وَجَعَرَ* &c. *idolum quod ipse adorabat*. The Hebrew should be translated, *a graven image of Astarte*. Conf. 2 Kings c. xxiii. vv. 5, 6. In Judg. c. vi. v. 25. we have, “and throw down the altar of Baal that thy father hath, and cut down the grove that is by it”—*אֲתֵּימְבֹהָ—הַבְּעַל הַבְּעַל אֲשֶׁר לְאִבֶּיךָ וְאֶת־הָאֲשֵׁרָה אֲשֶׁר־עָלֵי חֲבֵרָת׃* We find in the Syriac version *ܐܘܪܝܢܐ ܕܥܘܪܝܢܐ ܕܥܘܪܝܢܐ ܕܥܘܪܝܢܐ*. *Averte aram Baal idoli patris tui, Estheram illi superpositam excide*. In the Arabic version it is, *Asira idolo feminino*.—The Chaldee *אֲשֵׁרָה*. In 1 Kings xviii. 19. “The prophets of Baal, and the prophets of Astarte.” The Greek translates *הַבְּעַל* by *εἰδωλὸν ἀστρον*.—As, when we find mention made of Baal and the idols or images, we must understand the idols or images as referring to Astarte; so, when we find Astarte *הַבְּעַל* or *הָאֲשֵׁרָה*, coupled with other idols, we must understand the latter as referring to Baal. Thus, Isa. xxvii. 9. “The groves [*leg.* the images of Astarte] and the images [i. e. of Baal, &c.] shall not stand up:” *לֹא־יִקְמֹּוּ אֲשֵׁרִים וְחַמְצִים׃* Conf. 1 Sam. vii. 3. Deut. xii. 3. 2 Chron. xxxiii. 19. Isa. xvii. 8. Deut. xvi. 21. Exod. xxxiv. 14. In 2 Kings xvii. 10. “And they set them up *אֲשֵׁרִים* or images and groves, *στυλῶν καὶ ἀλσῶν*, in every high hill and under every green tree,” according to the common version is nonsense: it should be understood as images [of Baal] and [images of] Astarte. Compare 1 Kings xiv. 23. Jer. xvii. 2. I do not know one passage in which the word occurs where it must not be understood of, and would not be better translated, *Astarte*. Conf. Deut. xvi. 21. 1 Kings xvi. 32, 33. 2 Kings xiii. 16. xvii. 16. xxiii. 4. 6. 2 Chron. xxxiii. 3. Judg. vi. 15. 2 Kings xiii. 4. 1 Kings xiv. 15. 2 Kings xviii. 4. xxiv. 14. 2 Chron. xxxiv. 3, 4. xiv. 3. xvii. 6. xix. 3. xxxi. 1. xxxiii. 19. Isa. xvii. 8. Micah v. 14. Judg. x. 6. 1 Kings xi. 5.—In 2 Kings xxiii. 7. these words occur: *וַיִּזְחַץ אֶת־בְּתוּלֵי הַקְּדֻשִׁים אֲשֶׁר בְּבַיִת יְהוָה אֲשֶׁר הָיָה אֲשֶׁר הִנֵּחַ שָׁם כְּתָיִם לְאֲשֵׁרָה*. In the English version: “And he brake down the houses of the Sodomites that were by the house of the Lord, where the women wove hangings for the grove.” [or for Astarte.] For *הַקְּדֻשִׁים*, the Greek has *τῶν καθῆσιμ*, the Vulgate *effaminatorum*. The same word occurs in 1 Kings xv. 12. where the Vatican edition of the Septuagint translates it *τελετας*, and the Complut. *τετελεσμενων*: conf. xxii. 46. and in Hos. iv. 14. the fem. noun is translated in the Complut. Vat. and Alexandr. by *τετελεσμενων*. Parkhurst says that it means *a prostitute, male or female*. Buxtorf observes on the word, “*קדש m. meritorius, cinædus, qui se prostituit, et quasi consecrat libidini*.” It has probably a reference to the rites of Astarte, or Mylitta, [see Herodotus] of Venus, Persephone, and Cybele, or the Magna Mater; and these *הַקְּדֻשִׁים* were the Galli, concerning whom see Lucian, de Dea Syria.

<sup>1</sup> It is remarkable that the same word is in use amongst the people of the Tonga islands, where *lingha* signifies *pudendum virile*. See the Vocabulary appended to Mariner's “Account.”

Noah, the regenerator, were characterised in the Egyptian theology under the hieroglyphical figure of a bull. Bryant has given us two prayers of the Parsees, taken from the Zendavesta, which may be compared with the foregoing observations. The first is the Néaesch de la Lune. “Je prie Ormusd, je prie Amshaspands,<sup>1</sup> je prie la Lune, qui garde la semence du Taureau ; je prie en regardant en haut, je prie en regardant en bas,—que la Lune me soit favorable, elle, qui conserve la semence du Taureau ; qui a été créé unique, et dont sont venus des animaux de beaucoup d'espèces : je lui fais izeschné, et néaesch,” &c.—“Lorsque la lumière de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or ; elle multiplie la verdure sur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions,” &c. The other is A Prayer to the Sacred Bull ;<sup>2</sup> under the character of which we recognise the Egyptian deity, in his threefold reference to the first father of all, to the regenerative personage, and to the future saviour and author of regeneration. The bull is first addressed : “Adressez votre prière au Taureau excellent : adressez votre prière au Taureau pur : adressez votre prière à ces principes de tout bien : adressez votre prière à la pluie, source d'abondance : adressez votre prière au Taureau devenu pur, céleste, saint, qui n'as pas été engendré ; qui est saint.” Mention is next made of the evil principle, that had filled the world with desolation : “Lorsque Djé

<sup>1</sup> Les sept premières Esprits célestes.

<sup>2</sup> It is very remarkable that Bacchus or Dionysus amongst the Greeks was also represented as tauriform. The authorities on which this observation are grounded are thus given by the learned Bochart : (Chanaan, lib. i. c. 18. p. 479.) “Idem Bacchus in Euripide describitur ταυρομορφος, tauriformis. De eo enim sic Pentheus in Bacchis vers. 918.

Και ταυρος ἡμιν προσθεν ἡγείσθαι δοκεῖς  
Et nos videris taurus antecedere.

Et paulo post :

Ἄλλ' ἢ ποτ' ἦσθα θηρ ; τεταυρωσαι γὰρ οὖν  
Tunc fera factus ? tauri enim speciem geris.

Ita apud Lycophronem :

Ταυρῷ κρυφαῖας χερνίβας καταρξεται  
Arcana Tauro is offeret libamina.

Tauro, id est Baccho, ut interpretatur Scholiastes, pag. 42. et 43. Et in Elide mulieres hunc hymnum Baccho accinebant : Ἐλθεῖν ἦρω Διονύσει ἄλιον ἐς ναόν ἄγνωσ, σὺν Χαριτῆσσιν ἐς ναόν, τῷ βοῶν ποδι θύων, ἀξίε ταυρε, ἀξίε ταυρε : Veni, heros Bacche, in sacrum fanum maritimum, cum Gratis in templum bubulo pede ruens, digne taure, digne taure. Plutarch. in Hellen. q. 36.” But I think that Bochart has not been very happy in his mode of explaining it. “Quia verus in Scriptura Deus sæpe vocatur אַבְרָם *abbir* voce homonyma quæ et potentem significat taurum. Frustra se fatigant Plutarchus et Isacius in Lycophronem ut hujus appellationis alias causas comminiscantur.”

ravage le monde, lorsque l'impur Aschmogh affoiblit l'homme, qui lui est dévoué, l'eau se répand en haut : elle coule en bas en abondance, cette eau se résout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroastre, que l'envie, que la mort soit sur la terre : l'eau frappe l'envie, qui est sur la terre : elle frappe la mort, qui est sur la terre. Que le Dew Djé se multiplie ; si c'est au lever du soleil, qu'il désole le monde, la pluie remet tout dans l'ordre, lorsque le jour est pur.—Si c'est la nuit, que Djé désole le monde, la pluie rétablit tout au (gâh) Oschen. Elle tombe en abondance : alors l'eau se renouvelle ; la terre se renouvelle ; les arbres se renouvellent ; la santé se renouvelle ; ce qui donne la santé, se renouvelle." We are next told of the destruction of the evil principle, the *serpent* : " Lorsque l'eau se répand dans le fleuve Voorokesché, &c.—ce cruel Djé, maître de magie, s'élève avec empire ; il veut exercer sa violence ; mais la pluie éloigne Ascheré ; éloigne Eghoüere, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort ; elle éloigne la Couleuvre ; elle éloigne le mensonge ; elle éloigne la méchanceté, la corruption, et l'impureté, qu'Ahriman a produites dans les corps des hommes." In another part of the Zendavesta mention is made of the serpent : " Ormusd, *le juste juge*, dit à Nérioseugh : après avoir fait ce lieu pur, dont l'éclat se montrait au loin, je marchois dans ma grandeur ; alors la Couleuvre m'aperçut : alors cette Couleuvre, cette Ahriman, plein de mort, produisit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies." Bryant says, " It is to be observed also that there were two persons alluded to under the same character, called in the Zendavesta l'Homme Taureau ; both of whom were looked on as the authors of the human race. It is probable that the like was intended in the Apis and Mneuis of Egypt ; and that in these characteristics there was originally a twofold reference. By the former was perhaps signified our great progenitor, from whom all mankind has been derived : by the other was denoted the patriarch in whom the world was renewed."

Novel as the foregoing theory may appear, I think few can, after a mature consideration, doubt its general truth. The mysteries were intended amongst the gentile nations to supply the place of the sacred histories amongst the Jews ; but their intent was soon lost, as that also of the Jewish histories would doubtlessly have been, had it not been preserved by a particular providence. They were intended to record the history of the infant world, of the means by which mortality was introduced on the earth, and the promise of a future salvation from the con-

sequences which followed. This history was represented equally in the recesses of Eleusis, in the Italic groves, and in the Egyptian temple, in the dark Mithratic cavern, and in the caves of India. From it originated, after its first import had been forgotten, the various deities of gentile worship, although their source have been so manifoldly obscured in their passage from one people to another. Greece was proverbially the mother of fable:<sup>1</sup> in her theology every appellation, which various tribes of people had given to the same deity, has found a place as a separate divinity. Even the period of the introduction of their worship into Greece, and the history of its migrations, have become eras and circumstances of their personal history.<sup>2</sup>

Philosophy originated from the same source; and hence it is with some justice that Clemens Alexandrinus tells us, that philosophy was to the Greeks what the law was to the chosen people. Platonism peculiarly was the learning of the Egyptian mystics. As a platonical allegory, I certainly admire Mr. Taylor's "Dissertation." I have only to add, what I think to be a most important confirmation of my whole theory, that the Hebrew Rabbi Maimonides,<sup>3</sup> as well as Philo Judæus,<sup>4</sup> have allegorised the history of the fall in a very similar manner.

T. W.

<sup>1</sup> Μυθοτοκος Ἑλλάς.

<sup>2</sup> Die Hellenischen Geburtsjahre von Pan, Hercules, und Dionysos, seyen mithin für die Jahre der Einführung dieser Religionen nach Griechenland zu halten.—Cruzer, Symbol. und Mythol. der Alten Völker, iii. band, p. 142. On this subject, the seventeenth to the twenty-third chapter of the first book of the Saturnalia of Macrobius are worthy of particular attention.

<sup>3</sup> משבא נחש על חוץ השיל בה וזה מא' רוצה לומר משה ושבע הכה המדמה בנפש : Postquam venit serpens, &c. i. e. postquam congenita est phantasia animæ sensitivæ humanæ, projectis in eam sordes, ut sectetur appetitum rerum corporaliū, &c. &c. R. Mose ben Majemon. More Neb. c. 29. Vide loc. See also Abarben. f. 77. 2.

<sup>4</sup> Ἐστὶ δὲ τὰντα οὐ πλασματὰ μύθου, οἷς τὸ ποιητικὸν καὶ σοφιστικὸν χαιρεὶ γένος, ἀλλὰ δείγματα τύπων, ἐπ' ἀλληγορίαν καλοῦντων, κατὰ τὰς δι' ἀπονοίαν ἀποδοσεῖς ἔπομενος δὲ τις εἰκοτὶ στυχασμῶ, φησεὶ προσηκουῶς τὸν εἰρημένον ὄφιν, ἡδονῆς εἶναι συμβόλον, ὅτι πρῶτον μὲν ἀπὸς ἐστὶ, πρῆγης πεπτωκῶς ἐπὶ γαστέρα· δευτέρου δ', ὅτι γῆς βαλοῖς σιτιφ' ἤδη, τρίτον δ', ὅτι τὸν ἰὸν ἐπιφέρειται τοῖς ὀδοῦσιν, φ' τοὺς δὴχθέντας ἀναίρειν πεφυκεν. Philo Judæus, de Mundi Opif. p. 27.—Καὶ γὰρ φρονιμωτάτος ἐστὶν ὁ ὄφιν πάντων θηρίων τῶν ἐπὶ τῆς γῆς, ὡν ἐκοίτησε Κορίος ὁ Θεός· τὸν γὰρ πάντων πανουργοτάτον ἐστὶν ἡδονῆ· διὰ τὶ; ὅτι πάντα ἡδονῆς δούλα· καὶ ὁ βίος ὁ τῶν φάυλων δεσποῖται ὑφ' ἡδονῆς. Id. de Allegor. lib. iii. p. 27. Vide Eundem de Agricult. p. 157.



THE PUPIL'S  
METRICAL COMPANION TO HOMER;

CONTAINING  
AN EXPLANATION OF THE PRINCIPLES OF  
HOMER'S VERSIFICATION AND PROSODY;

AND A SOLUTION OF  
ALL THE METRICAL DIFFICULTIES

OCCURRING IN  
THE ILIAD AND ODYSSEY.

BY HENRY W. WILLIAMS,

AUTHOR OF "A CRITICAL INVESTIGATION OF THE VERSIFICATION  
AND PROSODIAL USAGES OF THE ILIAD AND ODYSSEY," &c.

No. III. [Concluded from No. LXXIX.]

Book XII. M.

Vs. 46. The final diphthong of *ταρβει* cannot properly remain long before *οιδε*, as in the common reading of this line; and we should therefore, most probably, insert *αρ'* after the former word.

68. *βουλετ' ἀρηγειν*. Elision of the diphthong *αι*.

100. Correct, as in preceding instances, *μαχης εν ειδοτε*.

107. *σχησεσθαι αλλ'*. Synalæpha per crasin. So also in vs. 126.

130. Read as before *βροτολογησ' αρ' ισον*.—144. Read *γενετο β' ιαχη*.

205. Read *απο β' εθεν*.—229. For *και οι* substitute either *και β' οι* or *και εοι*.

236. *βουλεων*. Synæresis.—238. *μετατρεπομαι, οιδ'*. Synalæpha per crasin.

324. *εσσεσθαι οντε*. Synalæpha per crasin.—350. Read *τοζων εν ειδως*.

381. *μν βεα*. Synæresis.

382. Heyne gives here *χειρεσσ' ἀμφοτερης*, which is contrary to the principle that the *s* in datives of the third declension cannot be arbitrarily double, but only reverberate in pronunciation when the syllable takes the metrical accent. The expression found in the editions of Clarke and Barnes, viz. *χειρεσιν ἀμφοτερης*, is most undoubtedly the correct one.

424. *αδτων*. Synæresis.—450. *ἀγκυλομητες*. Ibid.

Book XIII. N.

Vs. 24. *χρυσησιν*. Synæresis.

98. Instead of *δη ειδεται* we must read either *δητ' ειδεται*, or *δη β' ειδεται*. The latter is perhaps the preferable emendation.

114. *ημεας γ'*. Synæresis.—153. See on II. A. 608.

163. Without doubt the particle *β'* should be inserted between *απο* and *εο*.

172. Read in this, as in former lines of the same kind, *πρω γ' ελθειν*.

259. In this verse, as well as in vs. 274. *αυτ'* is to be substituted for *αυ*.

275. This line presents us with a singular example of a diphthong shortened before a vowel in the middle of a word; *οιδ' ἀρετην διος εσσι*. Of the impropriety of this usage there can, we think, be no question; though great uncertainty exists and must exist as to the proper method of correcting the verse under consideration. We suspect,

*Οιδ' ἀρετην δε αρ' εσσι' τι σε χρη ταυτα λεγασθαι.*

283. *γιγνετ' οδοντων*, Elision of the diphthong *αι*.

291. The metrical inaccuracy at present occurring in this line may be easily remedied by reading *προσω ἄρ' ἱεμενιοῦ*.

358. Correct as before, *δμοίου ἄρ' πολεμιοῦ*.

374. *αἰνίζοι' ἅπαντων*. Elision of the diphthong *αι*.

376. Read *θυγατέρα ἔην*.

420. For *και οἱ* substitute either *και β' οἱ* or *και ἔοι*.

481. *και μοι οἶφ'*. Synalæpha per crasin.—523. *χρυσέοισι*. Synæresis.

569. *γγυγερ' ἄρης*. Elision of the diphthong *αι*.

624. *ἐριβρέμετεω*. Synæresis. The *δ* in *ἐδεισατε* is here doubled in thesi, contrary to every just prosodial principle: we should probably read *χαλεπην ἄρ' ἐδεισατε μῆνιν*.

635. Insert the particle *ἄρ* between *δμοίου* and *πολεμιοῦ*.

665. Read *ὅς β' ἐν εἶδος*.—710. Substitute *οἱ ἔοι σακος* for *οἱ οἱ σακος*.

733. *ἐπαυρισκονται ἄνθρωποι*. Synalæpha per crasin.

777. *ἔπει οὐδ'*. Ibid.—802. Read as before, *βροτολογίφ ἄρ' ἴσος*.

827. *τιετ' Ἀθηναίη*. Elision of the diphthong *αι*.

BOOK XIV. Ξ.

Vs. 92. This passage affords a striking instance of the utility of the theory of the particles. Instead of *ἐπισταιτὸ ἦσι*, an expression which is, metrically considered, in the highest degree barbarous and inconsistent, we can safely and with elegance read *ἐπισταιτο β' ἦσι*.

93. Substitute *και β' οἱ* or *και ἔοι* for *και οἱ*.

127. In this line, as in numerous preceding ones, *ἐν* should be distributed into two syllables by diæresis.

132. To obviate the metrical impropriety occurring in *θυμῶ ἦρα*, the particle *φ'* should be inserted between those words.

162. Read *ἐν ἐντυγασαν*.—166. For *τον οἱ* substitute *τον ἔοι*.

235. *εἶδew*. Synæresis.

240. In all probability *β'* should be inserted between *τευξεῖ* and *ἀσκησας*.

265-6. This passage affords an instance of a vowel elided at the end of a line before another beginning with a vowel; *Ζην' Ὀs*. This usage is of far more rare occurrence in Homeric than in Virgilian hexameters.

421. Read *μεγα β' ἰαχοντες*.—471. *δη οὐχ*. Synalæpha per crasin.

521. The true reading of this line most certainly is

*Οὐ γαρ ἔοι τις ὁμοῖος ἐπισπεσθαι ποσιν ἦεν.*

BOOK XV. Ο.

Vs. 4. Perhaps for *χλωροὶ ἔπα δειοῦς* we should read *χλωροὶ ἔπα βα θεοῦς*. See the remark on K. 376.

18. *ἡ οὐ μεμηη*. Synalæpha per crasin.—21. *ἡλαστεων*. Synæresis.

23. Most probably we should read here

*ῥιπτασκον τεταγων ἀπο βηλου γ', ὄφρ' ἂν ἰκηται.*

64. *Πηλειδew*. Synæresis.

66. The penultimate of *Ἰλιου*, being short in itself, cannot be used as the second syllable of a spondee with any degree of consistency, and we must therefore seek for some probable emendation of this line. The theory of the particles supplies us with the two following, *Ἰλιου ἄρ προπαριθε*, and *Ἰλιου βα προπαριθε*; the merits and probability of which seem to be equally balanced.

110. *ἐλπομ' Ἀρηί γε*. Elision of the diphthong *αι*.

145. *και σφeas*. Synæresis.

146. This line furnishes an instance of the figure synalæpha per crasin, in the case of *κελεται ἐλθεμεν*. In another particular it requires correction, since the vowel *ω* in *σφω* cannot be properly considered long in thesi before *eis*. Accordingly we should write,

*Zeus σφω γ' eis Ἴδην κελεται ἐλθεμεν ὅττι ταχιστα.*

161. For  $\eta$  substitute  $\eta'$  by elision for  $\eta\epsilon$ .  
 177.  $\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$   $\eta$ . Synalæpha per crasin. The latter  $\eta$  should be changed to  $\eta'$ .  
 183. For  $\iota\sigma\omicron\nu$  of substitute  $\iota\sigma\omicron\nu$   $\epsilon\omicron\iota$ . —  
 244. The word  $\nu\iota\epsilon$  is to be pronounced  $\nu\epsilon$ . —  
 257.  $\beta\rho\omicron\mu'$   $\delta\mu\omega\varsigma$ . Elision of the diphthong  $\alpha\iota$ .—271. Read  $\eta'$   $\delta\gamma\rho\omega\nu$   $\alpha\delta\gamma\alpha$ .  
 275. The can be no question that the Homeric reading of this line was  $\tau\omega\nu$   $\delta\epsilon$   $\theta'$   $\delta\pi\omicron$   $\beta'$   $\iota\alpha\chi\eta\varsigma$   $\epsilon\phi\rho\alpha\eta$ . Some editions have at present,  $\delta\pi\alpha\iota$   $\iota\alpha\chi\eta\varsigma$ ; others  $\delta\pi\omicron$   $\beta'$   $\iota\alpha\chi\eta\varsigma$ .  
 292. Already has an opinion been expressed that  $\epsilon\sigma\sigma\epsilon\sigma\theta\alpha\iota$  cannot be properly used when the first syllable does not receive the ictus metricus. Probably the particle  $\delta\rho'$  should be here inserted before it; thus,  
*'*  $\text{Ὡς και νυν ἄρ' ἑσσεσθαι διομαι οὐ γαρ ἄτερ γε.}$   
 349. For  $\alpha\dot{\iota}\tau\omega\nu$  of substitute  $\alpha\dot{\iota}\tau\omega\nu$   $\epsilon\omicron\iota$ .  
 396. Read, as in some preceding verses,  $\gamma\epsilon\gamma\epsilon\tau\omicron$   $\beta'$   $\iota\alpha\chi\eta$ .—403. Read  $\epsilon\iota\kappa\epsilon\nu$   $\epsilon\alpha$ .  
 478. The expression in this line  $\delta$   $\delta\epsilon$   $\tau\omicron\zeta\omicron\nu$ , militates against our second negative proposition relative to the power of the metrical accent. In all probability we should read  $\delta$   $\delta'$   $\delta\rho$   $\tau\omicron\zeta\omicron\nu$ , phraseology in every respect Homeric.  
 491.  $\delta\tau\epsilon\omicron\iota\sigma\iota\nu$ . Synæresis.—494.  $\delta\mu\epsilon\omega\nu$ . Ibid.  
 508.  $\kappa\epsilon\lambda\epsilon\tau\alpha\iota$   $\epsilon\lambda\theta\epsilon\mu\epsilon\nu$ . Synalæpha per crasin.  
 519.  $\Phi\upsilon\lambda\epsilon\iota\delta\epsilon\omega$ . Synæresis.—522. Read  $\Pi\alpha\nu\theta\omega\nu$   $\gamma'$   $\nu\iota\omicron\nu$ .  
 525. Read by diæresis  $\epsilon\dot{\upsilon}$   $\epsilon\dot{\iota}\delta\omega\varsigma$ . A similar change is necessary in vs. 527.  
 539. There can be little question that the particle  $\gamma\epsilon$  originally succeeded  $\delta$  in this line, thus;  
*'*  $\text{Ὡς ὄγε τῷ πολέμῳ μενῶν, ἐτι δ' ἤλατο νικῶν.}$   
 543. The particle  $\delta\rho'$  should be here inserted between  $\pi\rho\sigma\sigma\omega$  and  $\iota\epsilon\mu\omega\eta$ , since the  $\omega$  of the former word cannot properly remain long in these before the latter.  
 613.  $\epsilon\sigma\sigma\epsilon\sigma\theta\alpha\iota$   $\eta\delta\eta$ . Synalæpha per crasin.—664.  $\delta\tau\epsilon\omega$ . Synæresis.  
 670. Read as before  $\delta\mu\omega\iota\omicron\nu$   $\delta\rho$   $\tau\omicron\lambda\epsilon\mu\epsilon\omega\nu$ .—679. Read  $\epsilon\dot{\upsilon}$   $\epsilon\dot{\iota}\delta\omega\varsigma$ .  
 698.  $\alpha\pi\tau\epsilon\sigma\theta\alpha\iota$   $\epsilon\nu$ . Synalæpha per crasin.

## Book XVI. II.

Vs. 21.  $\Pi\eta\lambda\epsilon\sigma$ . Synæresis.

74.  $\tau\upsilon\beta\epsilon\iota\delta\epsilon\omega$ . Ibid. So also in vs. 76.  $\text{Ἄτρε\iota\delta\epsilon\omega}$ .  
 145. The editions of Clarke and Heyne have  $\zeta\epsilon\gamma\gamma\eta\mu\epsilon\sigma'$   $\delta\omega\eta\gamma\epsilon$ , thus inducing an unnecessary elision of the diphthong  $\alpha\iota$ . There can be no reason why  $\zeta\epsilon\gamma\gamma\eta\mu\epsilon\sigma'$  should not be employed of itself.  
 191. The expression  $\Phi\upsilon\lambda\alpha\varsigma$   $\epsilon\dot{\upsilon}$   $\epsilon\tau\rho\epsilon\phi\epsilon\nu$  involves a violation of the well-known rule respecting the quantity of a final long vowel or diphthong before a word beginning with a vowel. We can substitute either  $\Phi\upsilon\lambda\alpha\varsigma$   $\epsilon\delta$   $\delta\rho'$   $\epsilon\tau\rho\epsilon\phi\epsilon\nu$ , or  $\Phi\upsilon\lambda\alpha\varsigma$   $\epsilon\dot{\upsilon}$   $\epsilon\tau\rho\epsilon\phi\epsilon\nu$ .  
 226. Insert  $\gamma'$  for  $\gamma\epsilon$  between  $\alpha\dot{\iota}\tau\omega\nu$  and  $\alpha\dot{\iota}\delta\omega\iota$ ; an addition not only required by the metre, but in the highest degree appropriate as it regards the sense.  
 235. The words  $\chi\alpha\mu\alpha\iota$  and  $\epsilon\dot{\iota}\delta\omega\iota$ , improperly united in most editions, should be read separately.  
 244. For  $\eta$  of  $\tau\omicron\tau\epsilon$  substitute  $\eta$   $\epsilon\omicron\iota$   $\tau\omicron\tau\epsilon$ .  
 265. We should probably introduce  $\gamma'$  after  $\delta\mu\omega\iota\omicron\nu$ .  
 269.  $\Pi\eta\lambda\epsilon\iota\delta\epsilon\omega$ . Synæresis.  
 266. Read, as in former cases of the same kind,  $\gamma\epsilon\gamma\epsilon\tau\omicron$   $\beta'$   $\iota\alpha\chi\eta$ .  
 273. Insert the particle  $\beta'$  between  $\delta\epsilon$  and  $\iota\alpha\chi\eta$ .  
 396. In all probability we should read here,

*Εἰς γ' ἱεμενους ἐπιβαυεμεν, ἄλλα μεσηγη.*

445. Some editions have  $\alpha\iota\kappa\epsilon$   $\zeta\omega\nu$   $\nu\epsilon\mu\phi\eta\varsigma$   $\lambda\epsilon\pi\tau\alpha\theta\epsilon\sigma\alpha$ , according to which lectio the word  $\zeta\omega\nu$  is to be uttered as a monosyllable. Others, and among them that of Heyne, exhibit, with greater propriety,  $\alpha\iota\kappa\epsilon$   $\zeta\omega$   $\nu\epsilon\mu\phi\eta\varsigma$ . The adjective  $\zeta\omega$  is found in Il. E. 887.

468. For  $\nu\omega\nu$  of substitute  $\nu\omega\nu$   $\epsilon\omicron\iota$ .

463. The conjunction  $\mu\epsilon\nu$ , which occurs in the edition of Clarke between  $\Pi\alpha\tau\rho\kappa\lambda\omicron\varsigma$  and  $\delta\eta\gamma\kappa\lambda\epsilon\tau\epsilon\nu$ , is beyond all doubt superfluous and erroneous.

530. Read, as in previous similar instances, *ἄγω ἔθην*.

542. For *σθενεί φ* substitute *σθενεί ἐφ*, so for the final *ι* to coalesce with the initial *ε*.

583. For *ὄκει δστ'* read *ὄκει ἀρ', δστ'*.—591. *θυμοραιστών*. Synæresis.

704. Instead of *χειρεσσ' ἀθανατησι*, as found in Heyne's edition, we must evidently write, with Barnes and Clarke, *χειρεσιν ἀθανατησι*. Metrical accuracy requires that the *σ* of datives plural of the third declension should never be doubled except when the syllable is in arsi.

785. Read *σμερδαλεα β' λαχων*.

858. Clarke has adopted the word *ἀνδροτηγα* in the text of his edition, strangely conceiving that the first syllable of it may, in virtue of poetic license, be employed for a short one. The reading of Heyne and Barnes, *λιπουν' ἀροτηγα και ἦβην*, is, beyond comparison, more proper and consistent.

BOOK XVII. P.

Vs. 9. Insert *γ'* after *Πανθου*. So also in vs. 23. 59.

40. For *Πανθῶ ἐν* which is opposed to rule, we can substitute either *Πανθῶ γ' ἐν*, or *Πανθῶ ἀρ' ἐν*.

89. *ἄσβεστον' οὐδ'*. Synalæpha per crasin.

106. Read, as before, *ἔως ὄγε ταυθ'*.

142. The common reading of this verse presents to us a very formidable metrical difficulty, which, however, we can overcome, by having recourse to a slight transposition of words, and to the theory of the particles. Instead of *Ἐκτόρ, εἶδος ἀριστοε, κ. τ. λ.* which induces the lengthening of a short syllable in them, we should probably write

*Ἐκτόρ, ἀριστ' εἶδος γε, μαχης ἀρα πολλον εἶνεο.*

144. It is highly probable that the word *δπκως* for *δπως* was never employed by the Mæonian bard, except in virtue of the lengthening efficacy of the metrical accent. If so, we must alter the present lection of this verse to *φραξέω νυν, πως ἀρ κε πολιν*. For *και ἄστν* we should likewise substitute *και β' ἄστν*, to preserve unbroken the rule relative to the quantity of a final diphthong before a vowel.

164. *πεφαται ἀνερος*. Synalæpha per crasin.—195. *Πηλειδῶν*. Synæresis.

196. Instead of *ἀρα φ* write *ἀρα ἐφ*.

259. *Ἐνυαλιῶ ἀνδρειφοντη*. Synalæpha per crasin.

317. Read as before *μεγα β' λαχων*.—324. Read *δς ἐσι παρα*.

450. *ἦ οὐχ ἔλις*. Synalæpha per crasin.—461. *ρεα μιν*. Synæresis.

639. *σχησεσθαι, ἀλλ'*. Synalæpha per crasin.—669. For *δς οἱ* substitute *δς ἐσι*.

734. It is probable that Homer wrote *προσσω ἀρ' ἀίξας, κ. τ. λ.* In the common reading of this line, our second rule on the subject of quantity is violated.

BOOK XVIII. Σ.

Vs. 15. Read *ἔως ὄγε ταυθ'*.—93. *Μενοιτιάδῶν*. Synæresis.

105. This verse, read as at present, contains a most glaring violation of our first rule relative to the quantity of different syllables. We should perhaps read,

*Τοιῶσιν εἰν, δς ἀρ' οὐτις Ἀχαιῶν χαλκοχιτώνων.*

See the observation on N. 274.

121. *κεισομ' ἐπει κε*. Elision of the diphthong *αι*.

160. Read *μεγα β' λαχων*.—194. *ἐλαμ', ἐνι*. Elision of the diphthong *αι*.

213. *ἀρεως*. Synæresis.—226. *θυμοραιστών*. Ibid.

240. Read here, as in former lines, *ἐμοῖσιν ἀρ πολεμοιο*.

250. The propriety of using the word *προσσω* when the first syllable is not the first of a foot has been questioned in some previous remarks. Here we should probably read either *δρα γε προσω και ἐπισσω*, or *δρα προσω ἀρ και ὀπισσω*.

294. *κυδος ἀρεσθ' ἐπι*. Elision of the diphthong *αι*.

311. *γαρ σφῶν*. Synæresis.

364. As this line now stands, it furnishes an instance of the elision of the diphthong *αι*; *ἐμμεν' ἀριστη*. It is most probable, however, that Homer wrote *ἐμμεν*

ἀριστή; a form of expression equally proper with that for which it is proposed to be substituted.

406. *μαλα χρεῶν*. Synæresis.—431. *παισῶν*. Ibid.

571. The  $\eta$  preceding *ἄνδικα* must be changed to  $\eta'$ .

611. *χρυσῶν*. Synæresis.

#### BOOK XIX. T.

Vs. 35. The use of *-οι-* in *ἀποικῶν* as a spondee, is opposed to our first negative proposition relative to the power of the ictus metricus. There can exist little doubt that the Homeric lection of this verse was

*Μηνιν ἀπο β' εἶπων Ἀγαμέμνονι, ποίμενι λαῶν.*

41. Read *σμερδαλεα β' ἰαχῶν*.

56. It appears that the particle  $\tau'$  should be inserted in this line between  $\eta$  and  $\alpha\rho$   $\tau$ i.

136. *λελαθεσθαι ἀτης*. Synalæpha per crasin.—215. *Πηλεὸς νίε*. Synæresis.

332. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ ἔοι*.

400. The lengthening of the final vowel of *βαλιε* before the word *τηλεκλυτα* is perhaps justifiable on the ground of necessity.

402. *ἔπει χ' ἔωμεν*. Synæresis.

#### BOOK XX. T.

Vs. 16. The reading found in some editions, *τιπτ' αὐτ' Ἀργυκεραυνε*, is undoubtedly correct.

42. It is beyond all question that the true lection of this verse is that given by Heyne, viz.

*Τεως ἀρ' Ἀχαιοὶ μεν μεγα κυδαων, οὔνεκ' Ἀχιλλεύς.*

Clarke's edition has improperly *τεως Ἀχαιοὶ*.

46. Read *βροτολογη ἀρ' ἴσον*.

77. *Πριαμίδεω*. Synæresis.—85. *Πηλίδεω*. Ibid.

101. *μαλᾶ βρα*. Ictus metricus and synæresis.

130. *δωσει' ἐπειθ'*. Elision of the diphthong *αι*.

135. *ἡμεας*. Synæresis. For *ἐπειη πολυ*, occurring in the latter clause of this verse, we must substitute, as in previous instances, *ἐπει ἀρ πολυ*.

143. Most probably  $\gamma'$  should be here inserted between *ἀναγκη* and *ἴφι*.

188. *ἠ οὐ μεμνη*. Synalæpha per crasin.—213. Read *ἀφρ' εὐ εἶδης*.

216. The final vowel of *ὀκῶ* cannot properly continue long before *Ἴλιος*, in thesis; and we should, therefore, in all probability, insert  $\alpha\rho'$  between the two words.

220. *δη ἀφνειοτατος*. Synalæpha per crasin.—261. Read *ἀπο β' ἔο*.

278. Read *ἀπο β' ἔθεν*.

285. Read *σμερδαλεα β' ἰαχῶν*. So likewise in vs. 382. 443.

368. For *ἐπειη* substitute *ἐπει ἀρ*.

422. *στρωφασθαι, ἀλλ'*. Synalæpha per crasin.—437. Read *ἐπει ἀρ καὶ ἔμον*.

469. *λισσεσθ', ὁ δε*. Elision of the diphthong *αι*.

#### BOOK XXI. Φ.

Vs. 70. Perhaps we should read here, *ἔστη γ', ἰεμενη*.

71. It may be that the original lection of this verse was,

*Αὐταρ ὁ τῆ ἑτερῆ μεν ἔλων ε' ἔλισσέτο γουναν.*

104. See the remark on O. 66.

283. The present reading of this line is opposed to our first negative proposition in reference to the efficacy of the ictus metricus in Homeric hexameters. Most probably we should write,

*Ὅν βα τ' ἔναυλος ἀπο β' ἔρση χειμῶνι περῶντα.*

394. Read *ὁμοῖον ἀρ πολεμιο*.—312. *πηγεῶν*. Synæresis.

318. The penultimate of *ἴλως*, being short in itself, cannot be used as the second syllable of a spondee with any degree of consistency; so that in all probability we should read here,

Κεῖσθ' ὄπ' ἄρ ἴλως κεκαλυμμένα' καθδε μιν αὐτῶν.

κεῖσθ' ὄπ' elision of the diphthong *αι*. *ἴλως*. Synæresis.

322. For *αὐτῶν* *οι* substitute *αὐτῶν ἔοι*. The figure synæresis takes place in *μιν χρεῶν*.

329. In order to avoid the improper lengthening of *ο* in *ἀποερσεῖε*, as found in the common reading of this line, substitute *ἀπο β' ἔρσειε*.

341. *φθεγξομ' ἔγων*. Elision of the diphthong *αι*.

357. *δυναται ἀντιφερίζειν*. Synalæpha per crasin.

368. Metrical consistency requires the insertion of *γῆ* after *πολλα*. See the observation on E. 358.

394. Read *τιπτ' αὐτ*, a lection supported by some of the best editions.

396. *ἢ οὐ μεμνη*. Synalæpha per crasin.

411. *εὐχομ' ἔγων*. Elision of the diphthong *αι*.—458. *ἡμέων*. Synæresis.

459. The *α* in *πειρά* cannot here remain long before *ὄς*, consistently with our second rule on the subject of quantity. We should probably insert *γ'* between the two.

487. Read *δφρ' ἐν εἶδης*.

499. *πληκτιζέσθ' ἀλοχοῦσι*. Elision of the diphthong *αι*.

536. The original reading of this line probably was *δεῖδια γαρ, μη β' οὐλος ἀνηρ*.

547. For *ἐν μιν* *οι* substitute *ἐν μιν ἔοι*.—570. Read *ἀνταρ ἔοι Κρονιδῆς*.

575. In all probability the particle *β'* originally followed *ταρβει*.

586. Read *ἐν γαρ ἔοι*.

602. Without doubt the true reading of this verse is,

Ἐως ὄγε τὸν πεδίου διωκετο πυροφοροῖο.

Book XXII. X.

Vs. 5. The common reading of this line presents us with an instance of a short vowel lengthened before another vowel in the middle of a word; *μιναι ὄλη Μοῖρ'*. The most probable emendation is,

Ἐκτορα δ' αὐτοῦ Μοῖρ' ὄλη μιναι ἐπέδησεν,

an emendation proceeding on the supposition that *μιναι* and *Μοῖρ'* have been mutually displaced, and deriving some support from Π. 849. §. 83. Another correction, but far less simple and natural than the preceding, is, *Ἐκτορα δ' ἄρ αὐτοῦ μιναι οὐλη Μοῖρ'*, according to which the last syllable of *μιναι* and the first of *οὐλη* are to be blended in pronunciation.

6. For *Ἴλιου προπαροῖθε* substitute, as proposed in the remark on O. 66. *Ἴλιου ἄρ προπαροῖθε*, or *Ἴλιου βα προπαροῖθε*.

17. The particle *γ'* must be here inserted after *πριν*.

40. Read *ἐπει ἄρ πολυ*.—71. *κείσονται ἐν*. Synalæpha per crasin.

91. Read *πολλα γῆ λισσομενω*.—152. For *ἢ ἐξ* substitute *ἢ' ἐξ*.

156. Read *πριν γ' ἔλθειν*.

199. We should probably write here

Ἦς δ' ἐν ὄνειρῳ γ' οὐ δυναται φευγοντα διωκεν.

203. For *εἰ μιν* *οι* substitute *εἰ μιν ἔοι*.—231. *στῶμεν*. Synæresis.

296. Read as before *ἔγνω ἔρσιν*.

307. The reading of this line in most editions is,

Τὸ οἱ ὄπο λαπαρῆν τετατο μεγα τε στίβαρον τε.

In others the particle *β'* is inserted between *το* and *οι*; which is, beyond all doubt, the proper mode of expression.

310. The first *ἦ* in this verse should be changed to *ἦ'*.

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332. Perhaps for *σως ἐσσασθ', ἔμε* we should here read *σως ἄρ' ἐσσασθ', εμε*, by which means the doubling of the first *s* in *ἐσσασθ'* in theasi, will be avoided. *ἐσσασθ' ἔμε*. Elision of the diphthong *αι*.

338. *λισσομ' ὕπερ*. Ibid.—370. Insert *β'* between *και* and *εἶδος*.

374. *κῆλεψ*. Synæresis.—389. *καταληφονται ἐν*. Synalæpha per crasin.

390. *μεμνησομ' ἔταιρον*. Elision of the diphthong *αι*.

417. *ἰκεσθ' ἐπι*. Ibid.—438. For *οὐ γὰρ αἶ* substitute *οὐ γὰρ εἶαι*.

450. *ἴθιμ' ὄτιν'*. Elision of the diphthong *αι*.

489. *ἐσσώρτας ἄλλοι*. Synalæpha per crasin.

Book XXIII. Ψ.

Vs. 47. *ἕτερ' ἄχος*. Elision of the diphthong *αι*.—114. *πελεκέας*. Synæresis.

195. *Βορέη* here becomes a spondee by the figure synæresis and the lengthening power of the ictus metricus.

196. *χρυσέψ*. Synæresis.

226. *Ἐασφορος* must in this line be pronounced as a trisyllable; the first two vowels coalescing by synæresis.

243. *χρυσέψ*. Synæresis. Instances of the same figure occur also in vs. 253, 308, and 361.

382. For *ἡ ἀμφηριστον* substitute *ἡ' ἀμφηριστον*.—405. *Τυδείδων*. Synæresis.

426. It appears that the *δ* in *ἐδωσε* cannot be properly doubled when the syllable does not receive the metrical accent. We can read here,

*'Ατρείδης δ' ἄρ' ἔδωσε, και' Ἀντιλόχῳ ἐγγυραει.*

431. In the present reading of this line our second rule on the subject of quantity is plainly violated. The impropriety may be removed by inserting the particle *γ'* between *δισκου* and *οὐρα*.

434. *'Ατρείδων*. Synæresis.—441. Read *ἄτερ δρκου γ' οἰσῃ*,

560. For *δωσω αἶ* substitute *δωσω εἶαι*.

569. The particle *β'* should be here inserted between *μετρηδα* and *ἰσοθεος*.

670. *ἡ οὐχ ἄλις*. Synalæpha per crasin.—678. *Μηκιστεος*. Synæresis.

834. *χρῶμενος*. Synæresis.—856. *πελεκέας*. Ibid. So also in vs. 882.

Book XXIV. Ω.

Vs. 7. *παθεν ἀλγεᾶ*. Synæresis.—30. For *ἡ αἶ* substitute either *ἡ β' αἶ* or *ἡ εἶαι*.

36. Instead of *τεκεῖ ψ*, we should probably write *τεκεῖ ἐψ*.

52. The metrical impropriety occasioned by the use of *ἐλακει* as a spondee before *οὐ*, may be easily obviated by inserting *β'* after the former word.

61. We should read here, to avoid prosodial inaccuracy,

*Πηλεῖ ἄρ', ὅς περ κηρι φίλος γγενετ' ἀθανατοισι.*

86. *φθισεσθαι ἐν*. Synalæpha per crasin.—91. *μωγεσθαι ἀθανατοισι*. Ibid.

101. *χρυσεον καλον*. Synæresis.—113. Read *σκυζεσθαι εἶαι εἶπε*.

131. *μωγεσθαι οὐ*. Synalæpha per crasin.

158. *ἰκετῶ*. Synæresis. So likewise in vs. 187.

201. *οἰχονται, ἦς*. Synalæpha per crasin.

288. Some editions have here, *ἔπειθ σε γε θυμος*: but the most eminent and most correct exhibit *ἔπει ἄρ* instead of *ἔπειθ*. This circumstance appears strongly to favor the universal substitution of the former for the latter phrase.

293. Most probably we should read here *και β' εὐ* instead of *και εὐ*. This observation will also apply to vs. 311.

406. *Πηληϊάδων*. Synæresis. So likewise in vs. 431, 448.

438. *δμαρτων*. Synæresis.—479. Read *ἀνδροφρονους, αἶ εἶαι*.

483. *θεοειδα*. Synæresis.  
 578. As the final diphthong of *διφρου* cannot properly remain long in thesi before *εισαν*, the particle *γ* should probably be introduced between the two words.  
 641. Read *και β' αἰθρα οἶον*.—718. Read *και β' εἴξαν ἀπηρη*.  
 722. *ἐθρησεν*. Synæresis.—734. *ἀεθλευων*. Ibid.  
 736. The reading found in Heyne's edition is undoubtedly correct, viz.

*Χωμομενος, ἢ δηπου ἀδελφον ἔκτανεν Ἐκτωρ.*

Clarke introduces *τωι* before *δηπου*, considering that *χωμομενος* was uttered as a trisyllable by synæresis.

755. The common reading of this verse is depraved by the improper lengthening of the final *α* of *πολλα* before *βυσιαζεσκεν*. It is most likely that the particle *γε* should be inserted between them.

762. *δαερον*. Synæresis. This word is also to be uttered as a dissyllable in vs. 769.  
 769. The conjunction *η* preceding *εινατερων* must be changed to *η̄*.

ODYSSEY.—BOOK I. A.

Vs. 15. The use of *σπεσσι* for *σπεσι*, the first syllable being in thesi, is opposed to the principle, that to the ictus metricus only attaches the power of relatively lengthening a syllable properly short. We should in all probability read here

*Ἐν σπεσι βα γλαφυροισι, λιλαιομενη ποσιν εἶναι.*

33. *ἡμεων*. Synæresis.—73. See on vs. 15.  
 89. For *και οἱ* read either *και β' οἱ* or *και εἰο*.  
 134. The final vowel of *δειπνω* cannot remain long in thesi before *ἀθησειεν*, consistently with our second rule on the subject of quantity. The Homeric expression probably was, *δειπνω ἄρ' ἀθησειεν*.  
 162. The *η* before *ειν* in this verse should be changed to *η̄*.  
 174. For *ὄφρ' εὐ εἶδω* substitute *ὄφρ' εὐ εἶδω*.—183. *πλεων ἐπι*. Synæresis.  
 190. *ἐρχεσθαι ἀλλ'*. Synalœpha per crasin.—191. Read either *ἢ β' οἱ* or *ἢ εἰο*.  
 207. The particle *β'* appears to have been originally placed between *θη* and *εξ*.  
 225. *χρεω*. Synæresis.—239. Read *τω κεν εἰο*.  
 282. For *βροτων ἢ ὄσσω* substitute either *βροτων ἢ ὄσσω* or *βροτων ἢ ἄρ' ὄσσαν*. This remark will also apply in substance to vs. 296.  
 298. *ἢ οὐκ ἀεις*. Synalœpha per crasin.  
 300. For *ὄς οἱ* we must read either *ὄς β' οἱ*, or *ὄς εἰο*.  
 302. The diphthong *εὐ* before *εἴτη* should be here resolved into *εϋ*.  
 328. This verse, in its present state, contains an infraction of our second regulation on the subject of quantity. Instead of *κουρη Ἰκαριοιο*, we should probably read either *κουρη γ' Ἰκαριοιο*, or *κουρη ἄρ' Ἰκαριοιο*.  
 347. For *ὄπη οἱ* substitute *ὄπη εἰο*.  
 397. *εἶσομαι ἡμετεροιο*. Synalœpha per crasin.  
 399. Read *τον δ' αὐτ' Εὐρυμαχος*.

BOOK II. B.

- Vs. 29. For *ἢ οἱ* substitute *ἢ οἱ*.  
 47. In all probability the true reading of this line is,  
*Τοιυθεσιν ἐμβασιλευε, πατηρ δ' ὡς ἡπιος ἦεν.*  
 A preposition, both in composition and in its simple state, has, in many passages of the ancient classic writings, been omitted by the errors of transcribers.  
 54. For *και οἱ* read either *και β' οἱ* or *και εἰο*.  
 71. *τερπεσθαι εἰ*. Synalœpha per crasin.  
 114. The particle *β'* should be inserted between *και* and *ἀνδανει*; by which means the former word will be enabled to preserve its natural length.

135. *ἀρησεν Ἐρμυος*. Elision of the diphthong *αι*.—148. *τω δ' εως*. Synæresis.



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166. Instead of *παντεσσιν' πολεσιν δε*, which is repugnant to the principles of Homer's versification, we should most probably write *παντεσι βα' πολεσιν δε*.

170. For *εὐ εἶδος* substitute *εὐ εἶδος*.—210. *ὄμεις ἐτι*. Synæresis.

216. See on A. 282.—249. Read *οὐ κεν εἶσι*.

312. *ἡ οὐχ ἄλλης*. Synalæpha per crasin.

317. For *ἡ αὐτου* substitute either *ἡ' αὐτου* or *ἡ ἀρ' αὐτου*. The former is perhaps the preferable correction.

330. *ἡμεις παντας*. Synæresis.—349. Instead of *δη μοι οἶνον* read *δη ἐμοι οἶνον*.

382. The reading of Clarke's edition is, *ἐνθ' αὐ' ἀλλ' κ.τ.λ.* which is metrically considered incorrect. Some other editions have properly *ἐνθ' αὐτ' ἀλλ'*.

### Book III. Γ.

Vs. 39. To avoid the unjustifiable lengthening of *ι* in *πατερι* before *φ*, this last word should be changed to *ἐφ*, so for synalæpha per crasin to take place between the two.

123. There can be little question that the Homeric lection of this verse was,

*Κεινον ἀρ' ἐκγονος ἔσσι· σεβας μ' ἔχει εἰσποροῦντα.*

134. *σφεων πολεας*. Synæresis.—140. Insert *ἀρ'* between *του* and *εἶνεκα*.

181. *Τυδεΐδew*. Synæresis.—200. For *εὐ εἶπη* substitute *εὐ εἶπη*.

250. Strictly speaking, the common reading of this line is repugnant to our second negative proposition respecting the efficacy of the metrical accent; but the usage, *Τηλεμαχῆ, ποιων* may possibly be vindicated on the pretext of necessity or expedience.

262. *πολεας*. Synæresis.—344. For *ἀμφω ἰεσθην* read *ἀμφω ἀρ' ἰεσθην*.

372. Read *φηνη γ' εἰδομενη*.—392. Read *οἶνου γ' ἡδυποτοιο*.

419. *Ἰλασσom' Ἀθηρην*. Elision of the diphthong *αι*.—472. *χρυσεις*. Synæresis.

479. To preserve inviolate our second rule relative to the quantity of different syllables in the Homeric poems, we must read here *και β' οἶνον ἐθήκεν*.

### Book IV. Δ.

Vs. 14. Insert the particle *ἀρ'* between *ἡ* and *εἶδος*.

77. *Και σφεῖς*. Synæresis.

90. In the present reading of this line, either an amphibrach or a trochee occu-

pies the first place; *ἔως ἔγω*, or *ἔως ἔγω*. There can exist little doubt that Homer gave,

*Ἔως ἀρ' ἔγω περι κεινα πολων βιωτον συναγειρων.*

120. For *ἔως δ* substitute *ἔως ὄγε*.—127. *Αἰγυπτιῆς*. Synæresis.

165. *μη ἄλλοι*. Synalæpha per crasin.—175. Read *τεκεῖ ἐφ*.

178. *ἡμεις*. Synæresis. So likewise in vs. 452, 652.

194. *τερπομ' ὀδυρομενος*. Elision of the diphthong *αι*.

224. 5. For *οὐδ' εἰ οἱ* substitute *οὐδ' εἰ εἶσι*.—229. *Αἰγυπτιῆ*. Synæresis.

283. The *ἡ* preceding *ἐνδοθεν* should be changed to *ἡ'*.

292. 3. For *οἱ* substitute *εἶσι*.

318. In all probability we should write here, *ἐσθιεται ἐμοι οἶκος*.

324. Read *ἡ' ἄλλου*.—352. *ἔπει οὐ σφω*. Synalæpha per crasin.

353. *ἐφετμεων*. Synæresis.—419. *ἀστεμφεις*. Ibid. See also in vs. 459.

536. *Ἀτρεΐδew*. Synæresis.

551. Instead of *μεν δη οἶδα* we must read either *μεν δητ' οἶδα*, or *μεν δη β' οἶδα*.

555. *Λαερτew*. Synæresis.—559. Substitute *οὐ γαρ εἶσι* for *οὐ γαρ οἱ*.

608. *παστων*. Synæresis. So likewise in vs. 723.

634. *χρω*. Synæresis. So likewise in vs. 707.—645. Read *ἀφρ' εὐ οἶδα*.

668. Without doubt the particle γ' should be here inserted after πιν.  
 682. ἡ εἴπεμεναι. Synalœpha per crasin.—695. εἰεργεῶν. Synœresis.  
 718. Insert γ' for γε between οἴδου and ἴξε.  
 756. ἐχθεσθαί· ἄλλ'. Synalœpha per crasin.—789. Read here ὀρμαινοσ', εἰ εἶοι.  
 813. πολλεων. Synœresis.—818. For εὐ εἶδος read by diœresis εὐ εἶδος.  
 840. See the observation on A. 328.

BOOK V. E.

Vs. 16. Read οὐ γὰρ εἶοι.—41. Read ὡς γὰρ εἶοι.

98. νημερτεως. Synœresis.

106. We should most probably write here,

των ἀνδρων, οἱ ἀρ' ἄστν περι Πριαμοιο μαχοντο.

In the usual reading, οἱ ἄστν, our second regulation respecting the quantity of syllables is violated.

113. For οἱ substitute εἶοι.

120. ποιησετ' ἀκοιτω. Elision of the diphthong αι.

123. εως μν. Synœresis.—143. Read ἀνταρ εἶοι προφρων.

155. Instead of σπεσει γλαφυροισι, write here σπεσι βα γλαφυροισι. See the remark on A. 15.

164. It is obvious that the final diphthong of ὄψου cannot correctly remain long in these before ὡς, so that in all probability we must insert either ἀρ' or γ' between the two. Which of these alterations is to be preferred, it is not easy to determine.

165. Read καὶ β' οἶνον.—174. κελαι. Synœresis.—215. ποτνια θεα. Ibid.

237. The use of ἐπειτα in this verse before σκεπαρνον, so for the last syllable of the former word to remain short, may be amply vindicated on the plea of necessity.

250. For εὐ εἶδος substitute εὐ εἶδος.—265. ἐν δε και ἦα. Synœresis.

358. πεισομ' ἐπει. Elision of the diphthong αι.—364. νηξομ' ἐπει. Ibid.

365. Beyond all doubt the particle γε is to be appended to the article, in the expression εως δ.

368. The word ἦμων is to be here pronounced as a dissyllable ἦων.

410. φαινεθ' ἄλος. Elision of the diphthong αι.—424. Read εως ὄγε ταυθ'.

459. The particle β' should be evidently inserted in this verse, between ἀπο and εἶοι.

BOOK VI. Z.

Vs. 6. οἱ σφεας. Synœresis.—33. ἐσσεαι. Ibid.—119. τεων αἰτε. Ibid.

174. πανεσθαι ἄλλ'. Synalœpha per crasin.

245. There can be little question on the point that Homer wrote here not καὶ οἱ ἄδοι but καὶ εἶοι ἄδοι.

259. For καὶ ἐργ' substitute καὶ β' ἐργ'.—297. ἦμεας. Synœresis.

303. The word ἦρωος, at the commencement of this line, is to be pronounced as a dissyllable, ἦρωος, by the figure synœresis. The contraction of the vowels ω and ο into one syllable is a privilege of which Homer very seldom avails himself.

BOOK VII. H.

Vs. 59. Already has it been stated that the s of datives plural in εοι cannot be arbitrarily repeated, but only reverberate in pronunciation, in consequence of its reception of the metrical accent. Against this position the present lection of this verse militates; but that the present was the original reading is by no means apparent. Instead of Γγαντεσσιν βασιλευεν, we can perhaps safely read Γγαντεσιν ἐμβασιλευεν, since the addition of the preposition to the verb, though not essential, is yet serviceable to the grammatical construction.

70. The particle γ' should be, in all probability, placed between αἴτου and Ἄλκυονοιο.

86. χαλκείοι. Synæresis.—90. χρυσή. Ibid.—107. ὀδονέων. Ibid.

261. ὄγδοον. Ibid.

280. This line apparently furnishes another instance of an amphibrach or a trochee employed as a foot, εῶς ἐπ- or εως ἐπ'-; but the true reading undoubtedly is

Ἄλλ' ἀναχασσάμενος νηχὸν παλῶ, εὖς ἄρ' ἐπηλθον.

In support of this alteration we may refer to H. 475.

312. For οἶος ἐσσι we should, perhaps, substitute δς ἄρ' ἐσσι, agreeably to the remarks that have been already offered on the lections of II. N. 274. Σ. 105.

317. Read ὄφρ' ἐν εἰδη.

#### Book VIII. Θ.

Vs. 29. For ἡ Ἐσπεριων substitute ἡ Ἐσπεριων.

75. Πηληϊάδεω. Synæresis.—79. Read ὡς γὰρ εἶοι instead of ὡς γὰρ οἶ.

115. Insert ἄρ' between βροτολογίῳ and ἴσος.

164. κερδέων. Synæresis.—174. For οὐ οἶ substitute οὐ εἶο.

184. πειρησὸμ' ἀεθλων. Elision of the diphthong αι.

215. The use of τοξον as a spondee before οἶδα is utterly unjustifiable and improper. We should doubtless read here,

Εὐ μὲν τοξὸν γ' οἶδα εὖξεον ἀμφαφασσάσθαι.

224. In the common reading of this verse, our third negative proposition re-

specting the power of the metrical accent is openly violated; Ἡρακλεῖ εἰν' Εἰρύτῳ. Most probably the particle β' should be introduced after the word Ἡρακλεῖ.

240. Read ἐπιστάτο β' ἦσι.

251. The particle γ' should be inserted between ἐνισπῆ and οἶσι.

273. χαλκείων. Synæresis.—284. ἀπασέων. Ibid.

302. Substitute γὰρ εἶοι for γὰρ οἶ.

315. σφέας. Synæresis. So likewise in vs. 480.—324. Insert γ' after αἶδοι.

403. For δῶσω οἶ replace δῶσω εἶοι.—435. κηλεῶ. Synæresis.

483. The word ἦροι must be here uttered as a dissyllable.

487. αἰνίζομ' ἀπαντων. Elision of the diphthong αι.

491. The second ἦ in this line, if not the first also, should be changed to ἡ'.

495. The particle ἄρ' should be inserted between οἶ and Ἴλιον.

550. καλέων. Synæresis.—560. πολίας. Ibid.

#### Book IX. Ι.

Vs. 13. εἶρεσθαι, ὄφρ'. Synalæpha per crasin.

30. Read ἐν σπείρι βα γλαφυροῖσι, as proposed in the remark on A. 15. The same correction is to be made in vs. 114.

43. ἡμέας. Synæresis. So also in vs. 545.

44. ἠνωγεα. Synæresis. Instances of the same figure are found in the case of χρεω vs. 136. of ναυτέων, vs. 138. and of ἡια, vs. 212.

215. For εὐ εἶδοτα substitute εὐ εἶδοτα.

233. There can be little question that the original reading of this verse was,

Ἥμενοι, εὖς ἄρ' ἐπηλθε νεμῶν φερε δ' ὄβριμον ἀχθος.

240. θυρέων. Synæresis. So likewise in vs. 240.

241. The diphthong of κω cannot consistently remain long in thesis before εἶμοσ',

as in the present reading of this line. In all probability we should either insert  $\beta$  between the two, or change the latter word to  $\xiεικοσ'$ .

242. The second syllable of *τετρακυκλοι*, being short by nature, cannot, in virtue of any principle whatever, be put for the second of a spondee. The most probable emendation of this verse seems to be,

$\text{Ἔσθλαι βα, τετρακυκλοι, ἀπ' οὐδεὸς ὀχλισσειαν.}$

249. For *και οί* substitute either *και β' οί*, or *και έοι*.

263. *Ἀτρείδων*. Synæresis.

270. Read, as in previous cases of the same kind, *έπει ἄρ πολυ*.

283. *νᾱ μεν*. Synæresis.—328. *κηλεφ̄*. Ibid.—347. *ἀνδρομεᾱ κρεᾱ*. Ibid.

391. In this verse, as in Od. E. 237. the short final vowel preceding *σκεπαρνον* necessarily continues short.

392. The particle  $\beta$  should evidently be inserted between the words *μεγαλα* and *ιαχοντα*.

398. Read *ἀπο β' έο*. So also in vs. 461.

497. It is probable that the particle *βα* originally followed *φθεγμαμενου*, so for *η̄ αὐθησαντος* to be united in pronunciation by Synalæpha per crasin.

498. *ήμεων*. Synæresis.

505. *λαεργεω*. Synæresis. This remark will also apply to vs. 531.

532. For *ἀλλ' εἰ οί* substitute *ἀλλ' εἰ έοι*, to avoid the improper lengthening of the diphthong *εἰ* before a vowel in thesis.

BOOK X. K.

Vs. 37. That the present lection of this verse is erroneous, is evident from the circumstance that the second syllable of *Αἰόλου* occurs in it as the second of a spondee, *δωρα παρ' Αἰόλου*; an usage which cannot be allowed without a flagrant violation of every prosodial principle. Probably Homer gave

*Αἰόλου ἄρ δωρα μεγαλητορος Ἴπποταδαο.*

61. For *και οἰσι* substitute either *και β' οἰσι* or *και έοισι*.

75. The reading of this line, given in the editions of Clarke and Barnes, *έρβ', έπει βα θεοισιν κ. τ. λ.* is at once conjectural and erroneous. The readings found in Mss. and other editions, are *έρβ', έπει ἄρα*, and *έρβε, έπει ἄρα*; neither of which, however, seems to be precisely correct. We should probably write,

*Ἐρβε γ', έπει βα θεοισιν ἀπεχθομενος τοδ' ἱκανεις.*

110. The particle  $\beta$  should be inserted between *και* and *οἰσιν*.

141. The common lection of this verse militates against our second negative proposition relative to the influence of the ictus metricus; since the final short *α* of *λιμενα* is lengthened in it before *και*. It appears also that the expression *ναυλοχον εἰς λιμενα* is unfit to be connected with *επ' ἄκτης* in the verse preceding, so that the alteration of that expression to *ναυλοχον ἄρ λιμενος*, (by which means the metrical impropriety will be avoided) is as beneficial to the sense as to the versification.

204. *η̄ριθμεων*. Synæresis.

208. Read either *και β' εἰκοσ' οἱ* or *και ξεικοσ'*.

218. As *εἰδδισαν* cannot be properly employed for *εἰδισαν* when the first syllable does not receive the ictus metricus, we should probably read here, *τοι δ' ἄρ' εἰδισαν*.

243. The adjective *χαμαιευναδες* should be here distributed into its component parts; by which means the shortening of the diphthong *αι* in the middle of a word will be avoided.

263. *η̄νωγᾱ*. Synæresis.

264. The  $\lambda$  in *ε̄λισσεντο* cannot be rightly doubled when the syllable wants the metrical accent. Perhaps we should here substitute *λαβων ε̄ ε̄λισσεντο* for *λαβων ε̄λλισσεντο*.

316. *χρυσειφ̄*. Synæresis.—325. Read *μεγα β' ιαχουσα*.

337. After the monosyllable *σοι*, which cannot correctly stand for the last syllable of a spondee before *ἦπιον*, we should probably insert the particle *γ'*.

350. *κρημων, ἀλσεων*. Synæresis.

365. *λυσασθ' ἔταρους*. Elision of the diphthong *αι*.

390. *ἐννεωροισιν*. Synæresis.—410. *πορτιες*. Ibid.—430. *και σφεας*. Ibid.

434. For *οι κεν οι* substitute *οι κεν εοι*.—512. *'Αιδεω*. Synæresis.

563. *ἐρχεσθαι* ἄλλην. Synalæpha per crasin

574. The conjunction *ἢ* in the expressions *ἢ ἐνθ'*, *ἢ ἐνθα*, should be plainly written *ἦ*.

#### BOOK XI. A.

Vs. 91. *χρυσεον*. Synæresis.—109. *ἀσωεας*. Ibid.

111. *τεκμαιρομ' ὄλεθρον*. Elision of the diphthong *αι*.

119. For *ἢ ἀμφαδον* read *ἦ ἀμφαδον*.

143. The latter clause of this verse, according to Clarke's edition, is, *πως κεν μ' ἀνάγνοιη τῶν ἐοντα*, in which a short vowel is made to continue short before the consonants *γν*. The reading of some other editions is far preferable, viz.

*Εἶπε, ἀναξ, πως κεν με ἀνάγνοιη τῶν ἐοντα.*

187. The particle *β'* must be inserted in this line after *ἀγρφ*.

192. For *παντη οἱ* substitute *παντη εοι*.

248. *ἔπει οὐκ*. Synalæpha per crasin.

251. The monosyllable *τοι* cannot consistently remain long in thesi before *εἰμι*, as in the usual lection of this verse. It is most likely that Homer gave

*Αἶταρ ἐγῶγε τοι εἰμι Ποσειδάων ἐνοσιχθῶν.*

269. The word *υἱος* is to be here enunciated *υῖος*.

272. Metrical propriety requires that this line be written, *γῆμαμενη ἔφ υἱεῖ δ' δ' κ. τ. λ.*

299. *Πολυδευκεα*. Synæresis.—414. Instead of *ἢ εἰλαπινῆ* read *ἦ εἰλαπινῆ*.

441. For *ὄν κ' εὐ εἶδης* substitute *ὄν κ' εὐ εἶδης*.

445. See on Od. A. 328.—466. *Πηληϊάδεω*. Synæresis.

477. *Πηλεος υἱε*. Synæresis.—568. *χρυσεον*. Ibid.

#### BOOK XII. M.

Vs. 17. *'Αιδεω*. Synæresis.—78. Read here *οὐδ' εἰ εοι*.

109. For *ἔπειη* substitute *ἔπει ἀρ*.—137. *ἀσωεας*. Synæresis.

139. *τεκμαιρομ' ὄλεθρον*. Elision of the diphthong *αι*.

163. *ύμεας*. Synæresis.—187. *ἡμεων*. Ibid.—318. *Νυμφεων*. Ibid.

327. The original lection of this verse probably was,

*Οἱ δ' ἀρ', ἕως μὲν σιτον ἔχον και β' οἶνον ἐρύθρον.*

Clarke's edition has *οἱ δε, ἕως μὲν . . . και οἶνον*; some others *οἱ δ', εἰως, κ. τ.*

330. *δη ἀγρην*. Synalæpha per crasin. These words may, however, have been pronounced *δη ἀγρην*.

350. *Βουλομ' ἀπαξ*. Elision of the diphthong *αι*.

378. *Λαερτιάδεω*. Synæresis.—412. *κυβερνητεω*. Ibid.

#### BOOK XIII. N.

Vs. 7. *ύμεων*. Synæresis.

69. Insert *β'* for *βα* between *και* and *οἶνον*.

113. To avoid the improper lengthening of *πριν* in thesi before *εἰδοτες*, the particle *γ'* must be introduced after it.

184. The true reading of this line appears to be

*'Ως ἐφ᾿ ὅθ' οἱ δ' ἀρ' εἶδισαν, ἐτοιμασσαντο δε ταυρους.*

The word *ἔδδισσαν* is inadmissible when the metrical accent does not fall on the first syllable.

194. *ἄλλοειδεα*. Synæresis.—200. *τεων αυτε*. Ibid.

213. *σφεας*. Synæresis. So also in vs. 276.

232. Instead of *ὄφρ' εὐ εἶδω* write *ὄφρ' εὐ εἶδω*.

269. *ἡμεας*. Synæresis.

314. For *έγων εὐ οἶδ'* substitute *έγων εὐ οἶδ'*.

315. In the common reading of this line we meet with an instance of an amphi-

brach or trochee occupying the first place; *έως ἐνι Τροη*, or *έως ἐνι Τροη*. It is evident that Homer must have written

*Έως ἀρ' ἐνι Τροη πολεμιζομεν υἱες Ἀχαιων.*

357. *ὄψεσθαι ὄμμ'*. Synalæpha per crasin.—391. *ποτνια θεα*. Synæresis.

432. The present lection of this verse is liable to the charge of metrical inaccuracy, on the same account on which we have objected to the readings of Od. A. 15. H. 59. Instead of *παντεσσω μελεεσσι*, we should, in all probability, read *παντεσιν ἀρ μελεεσσι*.

438. The final *α* of *πικνα*, being short in itself, cannot stand for the second syllable of a spondee even before *ρωγαλεην*; since no consonant reverberates in pronunciation when destitute of the accent. Without doubt may it be asserted that the two words were originally separated by the particle *γε*.

Book XIV. ζ.

Vs. 15. See the remark on K. 243.

41. In all probability the particle *γ'* should be introduced after *ἡμαι*, that so the final diphthong of that word may retain its natural length.

43. *πλαξτε' επ'*. Elision of the diphthong *αι*.

67. The conjunction *ει* cannot properly constitute a long syllable before *αὐτοθ'* in thesi; and we should therefore read,

*Τω κε με πολλ' ὄνησεν ἀναξ, εἰ ἀρ' αὐτοθ' ἐγηρα.*

94. *ιερευου'*. Synæresis.—96. For *γαρ οἱ* substitute *γαρ εἰο*.

104. *βοσκοντ' επι*. Elision of the diphthong *αι*.

125. *ψευδονται, οἶδ'*. Synalæpha per crasin.

176. Most probably *έφην ἀρ' έσεσθαι*, not *έφην έσσεσθαι*, was found in the original reading of this line.

186. Instead of *ὄφρ' εὐ εἶδω* read *ὄφρ' εὐ εἶδω*.

210. The particle *β'* should be inserted between *και* and *οἰκι'*.

238. Clarke's edition has here *νηεσσ' ἡγησασθαι*, the second syllable of the former word being unaccented. The Homeric expression seems to have been *νηεσιν ἡγησασθαι*.

251. *θεοισιν*. Synæresis.

263. *Αἰγυπτῶν*. Ibid. So also in vs. 286. *Αἰγυπτῖους*.

271. *ἡμεων*. Synæresis.—287. *ὄγδοον*. Ibid.

330. The conjunction *η* should be here written *η'*.

332. In this verse, read as in Clarke's edition, we find an instance of the elision of the diphthong *αι*; *έμμεν' έταιρους*. It is most likely, however, that Homer wrote *έμμεν* simply, not by elision for *έμμεναι*.

365. For *εὐ* read by diæresis *εὐ*.—369. Substitute *κεν εἰο* for *κεν οἱ*.

384. Read here *η' ές θερος*.

411. In the common reading of this line our third negative proposition respecting the power of the metrical accent, is most strangely violated; *ἀρα έρξαν*. The true lection probably is

*Τας γε μεν έρξαν ἀρα κατα ἡθεα κοιμηθηνα,*

*οτ τας γε μεν ἀρ έρξαν κατα, κ. τ. λ.*

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459. *συβατω*. Synæresis.

521. For *ή* *oi* substitute either *ή β' oi* or *ή εoi*.

### BOOK XV. O.

Vs. 73. It appears that the particle *β'* should be inserted in this line between *και* and *ds*; by which means our second rule on the subject of quantity will be preserved inviolate.

82. *ήμεας*. Synæresis.

83. This is the only verse in both of the Homeric poems, in which an anapæst at present occurs; and as the use of this foot in a dactylic hexameter is opposed to all metrical consistency, so the present reading of this line is, beyond all doubt,

partially erroneous. Instead of *αδτως ἀπὸπῆμφει* some Mss. have *αδτως ἀππεμφει*, which expression being perfectly agreeable to analogy, and satisfactorily removing every prosodial difficulty, should be probably adopted as genuine. The following conjectural emendation, founded on the theory of the *partiales*, is simple and natural, though not equally probable with the authenticated one just ad-  
duced:

*Αδτως ἀρ πεμφει, δώσει δε τι εν γε φερεσθαι.*

109. Here again we meet with an amphibrach or a trochee occupying the place of a dactyl or a spondee; *έως ικουτο*. There can be no doubt that originally the particle *αρ'* was inserted between the words quoted.

153. The most usual reading of this verse is, *έως ενι Τροη*, κ. τ. λ. in which *έως* improperly stands for a foot. Clarke has substituted *έως εν* for *έως ενι*; but the true reading is undoubtedly that proposed in the remark on N. 315.

200. In this line the particle *γ'* should be introduced between the words *κατασχη* and *φ*; thus rectifying the prosody and adding energy to the language.

201. *χρεων*. Synæresis.—231. *τεως μεν*. Ibid.

261. *λισσομ' υπερ*. Elision of the diphthong *αι*.—303. *συβατω*. Synæresis.

305. For *ή δτρυνει* read either *ή' δτρυνει* or *ή αρ' δτρυνει*. The former correction is perhaps to be preferred.

330. The word *εβ* should be here resolved into a dissyllable by diæresis.

357. Instead of *αχει ου* write *αχει εου*, so for the final *ι* to be united in the utterance to the initial *ε*.

443. *επιφρασσετ' ολεθρον*. Elision of the diphthong *αι*.

513. *ερχεσθαι ου*. Synalæpha per crasin.

### BOOK XVI. Π.

Vs. 89. Read here *επει αρ πολυ*.

92. *καταπαττετ' ακουοντος*. Elision of the diphthong *αι*.

101. To prevent the improper lengthening of *και* before *ελπιδος* in *thesi*, we should insert the particle *β'* between the two.

104. *λαερτιαδεω*. Synæresis.—185. *ήμεων*. Ibid.

195. In all probability the true reading of this line is

*Θελγει αρ, οφρ' ενι μαλλον οδυρομενος στεναχιζω.*

206. Between *επει* and *ες*, the particle *β'* must be here inserted.

217. It may be that *β'* for *βα* originally succeeded *φηναι*, and that the two following words, *ή αιγυκιοι*, were, in] the recitation, contracted into one.

228. *σφεας*. Synæresis.—236. *ειδεω*. Ibid.

311. As the word *εσσεσθαι* cannot be properly employed when the first syllable wants the metrical accent, we should probably write here *εγων αρ' εσσεσθαι*.

319. *ήμας*. Synæresis.—356. Substitute *ή' εισιδον* for *ή εισιδον*.

370. *τεως μεν*. Synæresis.—383. *φθεω μεν*. Ibid.

387. In the edition of Clarke this line terminates in *έλλα βουλεισθε*, phraseology utterly irreconcilable with correctness of metre, as on no principle whatever can

a diphthong be shortened before a consonant. Many Mss. and almost all critics declare for *βολεσθε*, formed from the Homeric verb *βολομαι*; nor can there be any question respecting the propriety of the proposed substitution.

419. Read *ἔμμεν ἀριστον*. See on *Ξ. 332.—435*. See the remark on *A. 328*.

442. Read here *ἔπει ἀρ και ἔμε*.

BOOK XVII. P.

*Vs. 37.* In the present lection of this verse, the final vowel of *Ἄρτεμιδι* is put for a long syllable before *ἵκελη*, contrary to our third negative proposition respecting the power of the ictus metricus. We should probably read *Ἄρτεμιδι β' ἵκελη*.

55. *ἠνωγα*. Synæresis.—81. *ουλομ' ἔπαυρεμεν*. Elision of the diphthong *αι*.

145. For *οὐ γαρ οἱ* substitute *οὐ γαρ ἐοι*.—152. *Λαερτιάδων*. Synæresis.

181. *ιερων*. Synæresis.

196. As this line stands at present, it furnishes an instance of the elision of the diphthong *αι*, and also of a diphthong shortened before a vowel in the middle of a word; *σκηριπτεσθ', ἐπεῖη*. Instead of *ἐπεῖη* we can indeed write *ἔπει ἀρ*; but as no reason can be assigned why the diphthong should be here elided, it is most probable that Homer gave

*Σκηριπτεσθαι, ἔπει φατ' ἀρισφαλ' ἔμμεναι οὐδην.*

198. It appears that in this line, as in *Od. N. 438*, the particle *γε* should be inserted between *πικρα* and *ρωγαλεην*.

212. *σφέας*. Synæresis.

221. In all probability *πολλησι* should be here changed to *πολλας*. The first syllable of *φληη* is, in most passages of the ancient classic writings, employed as being long in itself.

226. For *δη ἔργα* substitute either *δητ' ἔργα*, or *δη β' ἔργα*.

283. *πληγων*. Synæresis.—295. Read either *ἦ β' οἱ* or *ἦ ἐοι*.

300. *κυνοραυστων*. Synæresis.

310. *γγιγονται ἀγλαῖης*. Synalcepha per crasin.

376. *ἦ οὐχ ἄλις*. Synalcepha per crasin.—432. *Αἰγυπτιων*. Synæresis.

440. *ἦμεων*. Synæresis.

443. The final diphthong of *Κυπρου* cannot properly occupy the last place of a spondee before *ἴφι*. Most probably *γ'* for *γε* should be inserted between the words.

519. The common reading of this line presents us with a violation of our first negative proposition relative to the power of the ictus metricus; the only one to be found in the whole *Odyssey*. The first syllable of *ἀειδει* being naturally short,

cannot consistently begin a spondee; so that the expression *ἀειδει δεδαως* must be considered erroneous. As to the proper method of correcting it, doubts may exist; but it is not at all forced or unnatural to suppose that in the Homeric age, not only the primitive word *αειδω*, but also its contract *αειω*, was in use, and that the poet here wrote,

*αδει βα δεδαως ἐπε' ἱμεροεντα βροτοισι.*

562. See the remark on *A. 326*.

BOOK XVIII. Σ.

*Vs. 24. Λαερτιάδων*. Synæresis.

27. Most probably the particle *γ'* originally separated *καμνοι* and *ἴσος*, since in this position it both aids the sense, and renders the metre correct.

56. Read here, *ἐπ' Ἴφην γ' ἦρα*.

108. See on *N. 438*. So also for *vss. 244. 284*.

120. *χρυσῶν*. Synæresis.—158. See the remark on *A. 328*.



561. *γίγνονται οὐδέ*. Synæresis per crasin.

573. *πελεκέας*. Synæresis. So likewise in vs. 578. *πελεκέων*.

Book XX. τ.

Vs. 61. *ποτνια θεα*. Synæresis.—70. *πασέων*. Ibid.

75. Read by diæresis *ἔϋ οἶδεν*.

89. In this verse, read as at present, we meet with a most glaring infringement of the rule, that a diphthong or long vowel cannot be shortened in the middle of a

word; *τοῖος ἔων; οἶος ἦεν ἅμα στρατῶ*. The only correction we are able to propose, is that already advanced in the remarks on Il. N. 275. Σ. 105. Od. H. 312.; viz. the substitution of *δς ἀρ'* for *οἶος*.

109. The final diphthong of *ἄλλαι* cannot be considered a long syllable in *thesi*, before *εὔδον*; and we should accordingly introduce the particle *γ'* between the two words.

130. The particle *β'* should probably be inserted between *ἦ* and *αὐτός*.

165. To preserve metrical accuracy, we should, in this line, either insert *β'* between the words *ἦ* and *ἀρτι*, and *γ'* between the words *Ἄχαιοι* and *εἰσοροῶσιν*, or else write,

*Ἔειπε γ', ἦ ἀρτι σε μάλλον Ἄχαιοι β' εἰσοροῶσιν*.

227. *ἔπει οὔτε*. Synæresis per crasin.—251. *ἱερευόν*. Synæresis.

261. *χρυσέφ*. Synæresis.—309. For *καὶ οἶδα* substitute *καὶ β' οἶδα*.

335. *γῆμασθαι ὄστις*. Synæresis per crasin.—340. Read *ἦ' ἐφθίται*.

342. *γῆμασθαι φ*. Synæresis per crasin.—348. *σφέων*. Synæresis.

351. *ὄμεων*. Synæresis.

379. In the present lection of this verse *ἐμπαιόν* is used for a dactyl, contrarily to our second rule respecting the quantity of different syllables. It may not, perhaps, be too much to presume, that the Homeric dialect possessed two forms of this adjective, *ἐμπαιός* and *ἐμπαός*, in the same manner as we find both *ἔταιρος* and *ἔταρος*; and that the latter was the one employed by the poet in the present instance.

358. See on A. 328.

Book XXI. φ.

Vs. 2. See on A. 328. So also for vs. 321.—24. Read *αὶ δὴ εἶο*.

29. Read *τὴν δὴ εἶο*.—47. *θυρέων*. Synæresis.—54. For *ὄς οἶ* substitute *ὄς εἶο*.

73. *φαίνετ' ἀέθλον*. Elision of the diphthong *αι*.

76. *πελεκέων*. Synæresis. So likewise in vs. 421.

120. *πελεκέας*. Synæresis. So likewise in vs. 260.

136. There can be no question that Homer wrote here *ἀπο β' εἶο*.

154. For *ἔπειτ* substitute *ἔπει ἀρ'*.

157. The present lection of this verse is depraved in two particulars; first, by a violation of our second rule on the subject of quantity, and, secondly, by an unnecessary elision of the diphthong *αι*; *καὶ ἔλπετ' ἐνὶ φρεσῶ*. It is in the highest degree likely that the original reading was,

*Νῦν μὲν τις καὶ β' ἔλπεται ἐν φρεσῶ, ἦδε μνονοῦα*.

163. Read *ἀπο β' εἶο*.—178. *στεάτος*. Synæresis. So also in vs. 183.

188. *ὄμεας*. Synæresis.

203. The particle *β'* must be inserted between *ἔρει* and *ἐς*.

262. *λαερτιάδω*. Synæresis.—277. *θεοειδέα*. Ibid.

278. *λίσσομ' ἔπει*. Elision of the diphthong *αι*.

332. For *δὴ οἶκον* substitute either *δὴτ' οἶκον* or *δὴ β' οἶκον*.

400. Insert *γ'* for *γε* between *νωμα* and *ἐνθα*.

416. *ἀγκυλομητέω*. Synæresis.

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### BOOK XXII. X.

Vs. 31. Instead of *ἔπειτα φασαν* in the latter clause of this verse, we must evidently write *ἔπει ἄρ φασαν*.

81. The particle *β'* should be inserted between *σμερδαλεα* and *λαχων*.

210. The word *ἔμμεν* written without an apostrophe, should be here substituted for *ἔμμεν'* by elision for *ἔμμεναι*.

219. *δμεων*. Synæresis.—245. *ψυχεων*. Ibid.

249. For *και δη οἱ* substitute *και δη ἑοι*.—289. For *ἔπειτα* read *ἔπει ἄρ'*.

319. *ἐβεργεων*. Synæresis.—339. *λαερτιαδεω*. Ibid.

384. *πεπτεωτας*. Synæresis.

386. In all probability the true reading of this line is,

*Δικτύφ' ἐξερυσαν πολυωπφ γ' οἱ δε τε παντες.*

456. *ἐφορεων*. Synæresis.

### BOOK XXIII. Ψ.

Vs. 7. As the monosyllable *και* cannot continue long in thesi before *οικον*, we should probably insert the particle *β'* between the two words. This remark is equally applicable to vs. 27. 108.

36. Read either *δητ' οικον* or *δη β' οικον*.

101. For *δς οἱ* substitute *δς ἑοι*.

102. Read, as in previous instances, *ἔτει β' ἔς*.

115. It appears that the form *δτι* for *δτι* could not be consistently employed when the first syllable did not receive the metrical accent; otherwise, in the composition of verses, any consonant could be doubled at the option of the poet. We should perhaps write here,

*Νυν δ' ἄρ' δτι βυκω, κακα δε χροῖ εἶματα εἶμαι.*

136. Probably the conjunction *ἢ* before *οἱ* should be changed to *ἦ*.

169, 170. See on vs. 101, 102.

245. *ζευγυσθαι ἀκυποδας*. Synalæpha per crasin.

304. Insert the particle *β'* between *και* and *ἰφια*.

335. Read *ἐν σπεισι βα γλαφυροισιν*.

### BOOK XXIV. Ω.

Vs. 15. *Πηληϊαδεω*. Synæresis.—115. *ἦ οὐ μεμνη*. Synalæpha per crasin.

161. *τεως μεν*. Synæresis.—188. *ἠταιλεων*. Ibid.

194. We should probably read here, *κουρη ἄρ' Ἰκαριου*.

195. Without doubt *τφ ἑοι* should be here substituted for *τφ οἱ*.

200. *ἔσσει' ἐπ'*. Elision of the diphthong *αι*.—209. Read *τα ἑοι φιλα*.

246. *ὀχνη οὐ*. Synalæpha per crasin.

257. The diphthong *εὐ* should be here resolved into a dissyllable. So likewise in vs. 296.

270. Read either *εὐ ἄρ' ἐξεινισσα*, or *εὐ ἐξεινισσα*.

298. The reading of this verse, according to the edition of Clarke, is,

*Που δε νηυσ ἐστηκε θεση, ἦ σ' ἠγαγε δευρο,*

in which a final *ε* is put for a long syllable in thesi before a single *ν*. For *δε νηυσ* Barnes proposes to substitute either *δη νηυσ*, or *δ' ἦ νηυσ*; but the best emendation probably is, *που δ' ἄρα νηυσ ἐστηκε*.

299. Instead of *ἦ ἐμπορος* write *ἦ' ἐμπορος*.—321. Read *ἔτει β' ἔς*.

336. *ἦτεων*. Synæresis.—339. *μηλεας*. Ibid.—340. *συκεας*. Ibid.

346. In this line, read as at present, the final *ι* of *προτι* is incorrectly made long before the pronoun *οἱ*. All impropriety will be removed by reading *προτι ἑοι*.

380. *σφεων*. Synæresis. So also in vs. 388. *σφεας*.

395. *ὕμεας*. Synæresis.—402. Read *δφρ' εὐ εἶδω*.

404. Read either *ἦ' ἀγγελον* or *ἦ ἄρ' ἀγγελον*.

406. The common lection of this verse can be easily rendered correct by inserting either  $\beta'$  or  $\gamma'$  between  $\eta\delta\eta$  and  $oid\epsilon$ .

436. *φθεωσι*. Synæresis.—451. Consult the remark on II. Σ. 250.

484. *θεωμεν*. Synæresis.—522. *Εὐπειθεα*. Ibid.—533. *τευχεα*. Ibid.

542. Of the impropriety of  $\delta\mu\omicron\upsilon\iota\omicron\upsilon$  there can be no doubt; nor is it less certain that the Homeric reading of this line was,

*Ἴσχεο, παυε δε νεικος δμοιου ἀρ' πολεμοιο.*

## PROFESSOR LEE'S HEBREW GRAMMAR.

### No. II. [Concluded from No. LXXIX.]

OUR next question (p. 24.) is on the forms of the verbs, where M. de Sacy informs us, that Mr. Lee, like Schultens, Schræder, and some other modern grammarians, has unnecessarily multiplied them, while in reality the additional terms only present a few anomalies, and which therefore ought to be treated as exceptions. In the first place, I object to the facts. David Kimchi will not, I suppose, be termed a modern grammarian, and yet my paradigms of such verbs כרבל, סחרחר, &c. were all copied from him, as I have expressly stated at p. 232 of my Grammar, and as any one may see by referring to the Michlol, fol. קפד, &c. But I will give an instance or two. The chapter beginning with this leaf is thus headed: *ויש פעלים בני ארבע אותיות*:—*There are also verbs having four letters* (in the root). He adds, *יש בלא כפל אות כמו כרבל*, &c.—*Some which do not double any letter, as, כרבל, &c.* Then on the reverse of this leaf, *ואשר נכפלה הפא*, &c.—*And some which double the first radical, as in לחרחר ריב*, Prov. xxvi. 21. And a little lower down, *ואשר יכפל*, &c.—*Some which double the first and last radical, as, כרבל, &c.* And with the exemplifications nearly five pages are filled, which it would be unnecessary to transcribe. Now, I think I may conclude, that the practice here ascribed by M. de Sacy to the modern grammarians, is at least as old as the times of Kimchi, and perhaps I may use his own words in saying, “C'en est assez sur cette matière.”

Let us now come to his philosophy :

Ce qui a donné lieu à supposer ces formes inconnues aux précédens grammariens, ce sont quelques mots, dont la vocalisation, contraire à l'analogie, pourroit bien n'être autre chose que des fautes des copistes, ou

bien des exceptions aux règles, comme **תפוק**, exceptions qu'il ne faut point convertir en paradigmes. Parce que de **نطق** *ceinture*, venant de la racine trilitère **نطף**, on fait en Arabe le verbe **تمنط**, faut-il admettre parmi les verbes dérivés une forme **تمنعل** ?

I answer—It has been shown, that many of these forms were *not unknown* to former grammarians; and, in the next place, the whole of this reasoning, if such it might be called, rests on a *petitio principii*. When we are told that these forms, &c. are “contraire à l’analogie,” and “exceptions aux règles;” nothing can be more obvious, than that our *savant* takes for granted the very point in debate. They are contrary perhaps to the analogy of M. de Sacy, and must, therefore, be put down as exceptions to his rules; but they are not so with the elder grammarian, Kimchi. No—Kimchi treats them as perfectly analogical, and quite regular, and so have I in my Grammar: and such, I will maintain, they truly are. But might not M. de Sacy fairly be asked, where the rules are to end, and where the exceptions are to begin? In his own *Grammaire Arabe*, tom. i. p. 102. he has given us 15 forms of conjugation of the trilateral verb: but, in the very next page he tells us, that *certain letters* may be struck out of some of them, and so they may be reduced: and, in pp. 144-5. where tables are again given, not a word is said, either about these forms or the reason of their omission. Now, if we ask M. de Sacy on what *authority*, or on what *principle*, he takes the liberty to reduce these forms, he will perhaps tell us, as in the article under consideration, “je crois qu’il auroit mieux,” &c. Similar questions may be raised about the Arabic Masdars of the first conjugation. M. de Sacy has given 37, while Martelloto, the grammarian he principally follows, gives 32 only, on the authority of Saibowai; Erpenius 33, and Mr Lumsden 60. But M. de Sacy must necessarily be right, and because he believes he is so! But further, it is affirmed, that these forms are “peu usitées,” which is not a very definite way of speaking. I will affirm however, that many of those of which Kimchi has given tables, must have occurred quite as frequently in the ancient Hebrew, as either the 9th, 11th, 12th, 13th, 14th, or 15th forms, admitted into M. de Sacy’s table of the trilateral Arabic verb.<sup>1</sup> Now, I ask, why are not these “formes peu usitées,” ranged among the exceptions in the *Grammaire Arabe*? Because, no doubt, the learned author thought it would be better not; and for no other reason whatsoever. We

<sup>1</sup> If M. de Sacy means only in the forms **תפוק** and **מפקד** (Gram. p. 196.), I reply, these are only mentioned once, and no paradigm is given containing their conjugations. Mr. Ewald too, has been so imprudent as to have exemplified these augmented forms. (pp. 201-2.)

are further asked, whether it would be proper to admit the verb *تمنطق* into the paradigm under the form *تمنعل*? I answer, it is difficult to say *what* ought to be done, according to M. de Sacy's mode of reasoning. If it occurs as a verb at all, perhaps it has as great a right to this distinction as some of those just noticed: but if it depends on the number of times it may occur within a given space of Arabic composition, then the number must be counted: but if it depends on the "Je crois qu'il auroit mieux," &c. of M. de Sacy, then he must, of course, be consulted: and the probability is, he would put it among the exceptions. On my principles, which M. de Sacy has either misunderstood or misrepresented, I should say, make no such paradigm, because it is perfectly unnecessary to do so: a few paradigms, merely to show the process of conjugation, are quite sufficient to learn the nature of verbs, or rather of conjugated nouns, in any language; while it will be proper to tell the student, that the forms occurring may be as numerous as those of the nouns, but which, in fact, is never the case. And hence it is that there are found in the Arabic, as Mr. Lumsden has informed us, upwards of sixty, more than forty of which, as we all know, have never found a place in the common grammars. I conclude, therefore, that it is difficult to say whether M. de Sacy's statement of facts here, or his method of reasoning, be the most objectionable. He seems to me to be little aware that the ground on which he stands, and which he thinks is quite firm, and equal to any opposing force, is just as hollow and unstable as the system of technicalities of which he has been so long perhaps the most laborious and learned advocate; and, that the philosophy of *words* and of *things*, often turn out to be as diametrically opposed to one another, as it is possible to imagine any two things can be.

On the next subject, that is, my etymologies, proposed in order to account for the forms and significations of the particles, of the augments of nouns, verbs, and the like, I shall say but little, because, as I have remarked more than once in my Grammar, this is a subject of so very delicate a nature, that few are found to agree on the very plainest of cases. But that the doctrine inculcated is true, I am disposed to maintain, because I find in most languages, compounds, such as *in-com-pre-hen-sible*, some of the parts of which can be satisfactorily analysed and explained, although the remaining ones may not now admit of easy solution. This, I say, I believe is the case with the Hebrew in a far greater degree than some have supposed; and, as this view tends to explain the structure, and in many cases *the force* of the language, I shall, notwithstanding its tendency to overthrow the systems of technical grammarians, persevere in defending it, however celebrated the names, or high the authorities to which I may be opposed. The days I trust are fast passing away, in which *three*

*years*, at least, shall be required to learn the rules and exceptions peculiar to the Sanscrit Grammar; and when few shall be found hardy enough to attack the endless mazes of arbitrary rules and exceptions found to prevail in Arabic and other grammars.<sup>1</sup> Things make deeper and more permanent impressions than words: and, when the philosophy of *language* shall be substituted, as I trust it will, for the philosophy of *technicalities*, it will perhaps be found that half a dozen rules will really comprehend more of the Arabic and Hebrew language, than all the ponderous volumes with which the world has been pestered by such philosophers as M. Le Baron de Sacy. M. de Sacy thiinks, moreover, that it would be quite unpardonable to attempt any thing of this kind in the Latin grammars. I think not: on the contrary, I regret that nothing of the kind has hitherto been done: with the younger schoolboys, indeed, technical rules are perhaps all that can be proposed for the exercise of the memory; but, when the judgment can be appealed to, principles ought to be inculcated; and these, deduced from the nature of things, should be explained and extensively applied. Such a process would make the exercise delightful both to master and scholar, while the mind of the latter would be gradually prepared for other investigations. But, that the veteran advocates of the older and more lazy system will soon be brought to acquiesce in any such views, is more than I have enthusiasm enough to expect. In the Hebrew, and Arabic, however, few children are ever instructed. It is for men, generally, that these grammars are written; and on this account, were there no other reason, they ought to be taught as the sciences are, not by technicalities, but a development of principle extending to every case. Now, in M. de Sacy's *Grammaire Arabe*, instead of technicalities being diminished, which were before his time too numerous, they are actually augmented; and we are told, among other things, that there is an *indicative, conditional, subjunctive*, and *other modes* all depending on certain terminating vowels. These distinctions, however, are not only unnecessary, but many of them are false;<sup>2</sup> for we some-

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<sup>1</sup> Martelloto, too, to whom M. de Sacy owes more than to all the other Arabian grammarians put together, has given tables of such reduplicated verbs as,  $\text{קָטַקְטַק}$ , which M. de Sacy would treat as exceptions, as in *كَطَط*, &c. as may be seen in his invaluable *Grammar*,

pp. 185. 249. So that this practice is not new even in the Arabic. This is much more than I have done, for I have noticed the forms of several but once, and of these given no paradigms; so that I have done no more than what really is to be found in the *Grammaire Arabe* of M. de Sacy himself.

<sup>2</sup> In the table facing p. 117. tom. i. of the *Gram. Arabe*, the preterite has not the honor of belonging to any mode: and at art. 305, we are told, that the aorist alone admits of variations indicative of the several modes.

times find his indicative mode used in a subjunctive sense; and vice versa. We are then referred to a work entitled, "Principes

At art. 308, however, we find it asserted, that the preterite "est le même pour tous les modes." So the fact is, both these tenses are employed in order to designate these modes. Let us now see how the "aoriste du mode indicatif" answers its new designation, and the examples shall be taken from M. de Sacy himself. Art. 314. "La proposition *suppositive*

est à l'aoriste indicatif. Ex. <sup>ٓ</sup>لو يمس البخيل—*Si un avaré tou-*  
choit," &c. So in the next example: and the indicative mode has, after

all, a conditional signification! Again, Art. 317. <sup>٤</sup>أن تخرج—*that*  
*thou go out*, in the subjunctive form, really requires a conditional signifi-  
cation, as M. de Sacy's own analysis shows: and in Art. 341. we learn,  
that <sup>٤</sup>لن preceding the subjunctive aorist, gives it a future signifi-

tion, and that in the *indicative mode*, as to sense. <sup>٤</sup>لن تمسنا النار—*Le*  
*feu ne nous touchera*," &c. At Art. 345. the conditional, we are told, is  
used as an *imperative*, implying either a command or a prohibition,  
(with <sup>٥</sup>ل) and, in the very next article (346) it is constantly used as a  
*preterite* in the indicative mode, with <sup>٥</sup>لما or <sup>٥</sup>لم preceding, which, how-

ever, is not true, for it is occasionally found as a present after <sup>٥</sup>لم. It  
would be no difficult matter to multiply examples to a very great extent  
to show that these distinctions are perfectly arbitrary and useless; that  
the Arabs themselves recognise no such things; and for the best of all  
reasons, because they do not exist in the nature of the Arabic language.  
One remark or two more on the use of the preterite. At Art. 311. the  
negative <sup>٦</sup>لا will give the preterite a future sense; but then either a sub-  
junctive or conditional proposition must follow. But at Art. 326. "Le  
prétérit doit souvent être rendu dans le sens de l'optatif, ce qui est  
*vraiment une signification future*," where no such condition is required;  
and in the very next page we have an example in <sup>٦</sup>لا لقيتم where none  
is wanted. Of the use of the preterite in hypothetical sentences, M. de  
Sacy has given every thing but the governing principle, which, how-  
ever, has been developed by Mr. Lumsden, and repeated by me in my  
*Hebrew Grammar* (p. 357), and which is simply this, *The Arabs state*  
*facts instead of opinions*, and hence the preterite is used instead of the  
present, in these cases. Had M. de Sacy stumbled on this, his  
*Grammar* would, perhaps, have been shorter by a few pages, and his  
rules intelligible. Again, at Art. 277. <sup>٧</sup>كان preceding another preterite,

gives it the signification of the pluperfect; yet at Art. 340, we have  
<sup>٧</sup>لو كنت قد ثقلت—*"Si je t'ai fatigué,"* &c., where it has *mani-*

*festly* no such sense, with the additional error of <sup>٧</sup>ثقلت for <sup>٧</sup>ثقلت in

de Grammaire Générale," for explanations ; and when we come to this, we find that it is a technical work on logic! But it is time to proceed to other matter.

In some of the following paragraphs, I have the consolation of finding that Mr. Ewald has, like myself, committed the unpardonable sin of endeavoring to reduce the apparent anomalies of the Hebrew language to system, and that, in many of these cases, we perfectly agree. M. de Sacy's words on one occasion are, (and I cite them to show the earnestness with which the *savant* approaches every attempt to get rid of anomalies) "M. Ewald pousse peut-être encore plus loin que M. Lee la *complaisance*, pour justifier toutes les anomalies que présente le texte masorétique de la Bible," &c. I would remark, we have here also a *petitio principii*, unless, indeed, M. de Sacy has a power of determining these questions, which he will allow to no other man. Fortunately, however, for poor Mr. Ewald and myself, literature and science recognise no pope. If either of us have exceeded the bounds of reason, this should have been shown by argument ; otherwise, as M. de Sacy himself has truly remarked, "*Quod gratis asseritur, gratis negatur.*"

One remark more on this article, and then we shall proceed to the last. M. de Sacy has here discovered that I have entirely rejected the *ḥ conversivum* of the ancient grammarians. "M. Lee rejette absolument le *ḥ conversif* admis par tous les anciens grammairiens ; il l'appelle *l'illatif*," &c. As I shall have occasion to touch again on this subject, I will merely remark for the present, that in turning out this wonderful and unaccountable particle from the office it so long sustained, I believe I have done a considerable service to the cause of Biblical learning. How a particle, which involves no notion of time, either past, present, or future, should have the power of converting the tenses of verbs into what was contrary to their nature, I believe no one has been able to conceive ; but when we find in practice, just as we do of M. de Sacy's modes, that the services of this little odd fellow may be

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the vowels ; a species of error by no means rare in the Grammaire Arabe. No reliance, I think, therefore, can be placed on M. de Sacy's philosophy in these instances ; and for this additional reason in particular :—it will require knowledge greater than any to be derived from his Grammar, to determine which of the conflicting rules ought to prevail, in any given case. The truth is, as the examples cited by him prove, and as the Arabian grammarians maintain, the distinction of modes discoverable in either of the tenses can be determined only by the context ; certain particles, there can be no doubt, will occasionally influence this ; but when we find, as in the cases just noticed, the real mode, i. e. as to signification, one thing, and M. de Sacy's artificial one, another ;—we are forced to the conclusion, that the theory is itself false, and, therefore, worse than useless.



dispensed with *ad libitum*—it struck me very forcibly, that we had better have done with him altogether, and endeavor to get at the real reason of this apparent change of the tenses. Having arrived at this, as will presently be shown, I determined “*rejetter absolument le  $\daleth$  conversif admis par tous les anciens grammairiens,*” and fearlessly to advance and maintain the natural and rational principle, which regulates the use of the tenses, and which, indeed, the grammarians of Arabia have long ago done, as M. de Sacy ought to have shown in his *Grammaire Arabe*.

This subject is resumed at p. 99. of the *Journal* for February; and as we have partly entered on it, we may as well follow M. de Sacy, and examine his statements. The rules given in pages 343—360 of my *Grammar*, on the tenses, are briefly these: The tenses are two, a preterite and a present; these are used either *absolutely* or *relatively*; *absolutely*, when counted from the time at which any event is mentioned or committed to writing; *relatively*, when counted from any other period introduced by the speaker or writer. Hence, events past will, in the commencement of narratives, generally be enounced in the preterite tense *absolutely*; and, when this is done, others contemporary, or immediately following, may be spoken of, either in the present *relatively*, like the Greek and Latin historical tense, or they may, at the pleasure of the writer, be enounced in the preterite, *absolutely*. The former usage prevails in Hebrew. In the next place, events enounced as predictions, may be spoken of, either in the present or preterite tense. In the one case, the event will be exhibited as *actually taking place*; in the other, as *having taken place*; which is, of the two, the most solemn and impressive manner of making such enunciations. In strict conformity with these principles, an imperative may be enounced either by the imperative form, as given in the paradigm, or by the preterite, which will be the more emphatic. And lastly, hypothetical sentences may be enounced either by the present or the preterite tense. In the one instance, a case is put and a consequence deduced, as actually present; in the other, facts, which are supposed already to have taken place, are compared in the same way; not as M. de Sacy has reported it, “*dont la vérité est indépendante de toute circonstance de temps.*” This is his own method of proceeding, and with which I have nothing to do.

Let us now see the objections. A good deal of this our reviewer thinks may pass; but, when he is told, that the good old  $\daleth$  *conversive* is to be discarded, he exclaims,

Il est certain qu'en se refusant à reconnoître cela, notre auteur augmente beaucoup la difficulté du problème qu'il s'agit de résoudre. (P. 99.)

In page 101. this question is resumed, and we are there told,

Mais en rejetant l'usage conversif du  $\daleth$ , on se trouve souvent embarrassé, non pas pour déterminer le sens du texte; *ce cas est rare*; mais bien

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pour se rendre compte de l'usage fait du prétérit pour énoncer une chose future, ou du futur (ou présent) pour énoncer une chose passée. M. Lee lui-même a vainement cherché à rendre raison du mot וַיִּקְרָא par lequel commence le Lévitique.

I must remind M. de Sacy, that the *vainement cherché*, here offered with so much complacency to his own good understanding, involves a *petitio principii*. He ought surely to have shown that this was the case, unless he believes that a *gratis dictum* proceeding from himself, is not subject to the law laid down by himself, as already noticed. But, as he has not given his reasons, I must be content to leave them unrefuted. I may, however, be excused, if I adduce a few examples to show, that the doctrine about the  $\imath$  *conversivum* is a perfect nullity; and if I can do this, I may perhaps be allowed to conclude, that in rejecting it altogether, I have only done what it was my duty to do.

The first passages I shall adduce then, shall be those in which our present (formerly future) tense, must be construed as a preterite, but in which no  $\imath$  *conversivum* appears, in order to guide us in this respect. Job i. 5. ככה יַעֲשֶׂה אִיּוֹב כֹּל הַיָּמִים “Thus DID

Job continually.” (Authorised version.) Ib. chap. iii. 11.

למה לא מרחם אַמּוֹת מִבֶּטֶן יִצְאָתִי וְאֶנְתֶּעַ from the womb? Why DID I *not* give up the ghost when I came out of the belly?” The same is the case with אֵינֶק in verse 12.

with וְאֶשְׁקוּט and יִנְתֶּן in verse 13. with לֹא אֶדְרִיָּה in v. 16. In

chap. iv. vss. 3 and 4. תִּדְחֹק, יִקְיֹמוּ, תִּאמָר, must all be taken as preterites, without any conversive  $\imath$  to admonish us of this: and if it be said that the preceding or leading verb יִסְרֶתֶּךָ is sufficient to

determine the tense, then I ask, why have we no such verb preceding אַמּוֹת in chap. iii. 11? In chap. iv. vs. 5. the occurrence

of  $\imath$  conversive is in two instances entirely neglected by our trans-

lators, and they have given a translation according to my rules, but contrary to their own. In verses 15 and 16 we have a succession of these *futures*, as they have been called, all of which must necessarily be translated as *preterites*, without so much as one conversive  $\imath$  to show us that this is right! Let the reader examine the following passages, to which I believe some hundreds might be added, were it necessary. Job. vi. 15. יַעֲבֹרוּ: ib. 17. יִזְרְבוּ: ib. 18.

וְיִלְפְתּוּ, יַעֲלֹ, וְיִאָבְדוּ—where, mirabile dictu! the last word, like some given above, has a  $\imath$ , but not a conversive one!—Isaiah i. 21. יִלָּץ.

Ib. v. 16. וְיִנְבְּהוּ, in which we have a  $\imath$  conversive of the future, is

manifestly a *future* in signification and not a preterite, and as such our translators have rendered it, "shall be exalted." In Is. vi. 2. יִבָּסֵף; in each case, as well as יְעוֹפֵף, must be construed as a preterite, but without the help of the conversive ׀. So Is. viii. 2. וְאֵעִידָהּ; ib. ix. 11. וַיֵּאבְדוּ cannot be a preterite: so וַיִּכְרֹת vs. 13. So also וַיִּגְזֹר and וַיֵּאבֵל vs. 19. See also Is. xiv. 8. לֹא יֵעָלֶה. In these cases then, we are compelled either to do without this *important particle*, as M. de Sacy will have it, or entirely to set it at naught. When the participial noun, formerly restricted to the *present tense*, occurs in similar situations, though occasionally to be construed in a *past*, as well as a *present or future tense*, strange to say, these good old grammarians have never given the ׀ a conversive power, in order to guide the reader. No, here they have left him to all the uncertainty which he would have had to encounter, had they given him no such rule with regard to their future; and here he has found no difficulty. The Arabs, Syrians, and Ethiopians too, have all neglected to give this important and wonderful rule, although cases innumerable occur, in which it is just as much wanted as it is in the Hebrew, which M. de Sacy very well knows. On my view of the subject, which is that entertained by the Arabs and Syrians at least, this conversive power is never wanted; and on every view, as shown above, it can never be trusted. M. de Sacy himself too sees no difficulty whatever in using the present tense in French, like the historical one of the Greeks and Latins; nor, according to him, is there the least possible fear of mistaking the context; but take it in his own words:

Je dis, par exemple, en François, *si tu viens ici dans deux ans, tu trouveras ce jardin ruiné*: il n'est pas douteux que l'action exprimée par ces mots, *tu viens*, ne soit future; et cependant je dis *si tu viens*, en employant le temps présent, et non *si tu viendras*, en employant le futur. . . . Il n'en résulte néanmoins aucune obscurité dans le langage, parce que la conjonction conditionnelle *si*, &c. déterminent suffisamment le sens, &c.

Now, I may add, with M. de Sacy, the case is the same in Arabic certainly; and further, there can be no doubt that it is in the Hebrew, and all its sister dialects: that not only is it visible in the cases just adduced; but the fact is, the translators have been compelled to give up their rules, and to follow this system alone.

Let us now briefly notice the case of וַיִּקְרָא occurring at the commencement of Leviticus; and here I will not repeat what has been said in my Grammar (pp. 361—363). Now, suppose I translate the passage, just as my theory of the verb exhibits it; "So the Lord calls to Moses and speaks to him from the tabernacle of the congregation, saying." &c.—will there be any more

obscurity in the translation, than there is in M. de Sacy's *si tu viens*? Are not the circumstances of the case quite sufficient to restrict the event mentioned to a past tense? And this M. de Sacy most cordially allows, when he says, (p. 101.)

Au reste, si, dans une simple récit, l'emploi des verbes Hébreux ne laisse dans l'esprit aucune incertitude à l'égard du sens, il faut convenir qu'il n'en est pas toujours de même dans le style relevé ou poétique.

But who will doubt this? Is it not, nevertheless, of some importance, to determine the law which regulates these simple accounts of events, in order that we may be enabled the better to understand those which are of a more elevated, poetic, or less simple character? Is it likely, that rules which must be rejected in plain cases, can help us in difficult ones? But if we can discover a principle which it can be shown is never contravened, I will again ask, is it not more likely, that by an application of this we may be enabled to understand these lofty passages, than by the application of one, which we know will only partially hold? I say, then, in the case above-mentioned, the application of our principle is easy and natural; no obscurity whatever arises from its operation; and, I will affirm, that although every passage will not afford equal cause for conviction that we cannot have mistaken the sense; yet, we do know the principles which regulated the usage of the language, and that we have the best possible means for arriving at the original intention of the writer. In the case of וַיִּקְרָא then, and such simple passages, we

find no difficulty, and such must all those be, in which the context affords any clew to the real time of the events mentioned; and I will here affirm with M. de Sacy, that "ce cas est rare," in which difficulties present themselves; and much more so on my principles than it is with his, as it has already been shown.

There is, however, another case to which he adverts: it is this, "pour se rendre compte de l'usage fait du prétérit pour énoncer une chose future." (p. 101.) Here I will affirm also, that instances innumerable occur, in which it is impossible to doubt that the context is to be rendered in a future sense, and yet we have no *conversivum* to assure us of this; take, for example, Is. ix. 5.

כִּי יֵלֵד לָנוּ בֶן נִתָּן לָנוּ וְתֵהִי הַמְּשֵׁרָה עַל שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ

: פלא יתעץ אל גבור אבי עד שר שלום: which is given in our version, "For unto us a child *is born* (for *shall be born*),<sup>1</sup> unto us a Son *is given* (for *shall be given*); and the government *shall be* (not *has been*, as the converseive ו would require) upon his shoulder: and his name *shall be called* (rather, one shall call his name, not *one has called* his name, as the ו converseive would again require) Wonderful," &c. Here then we have no *conversivum*, except with the futures (presents) where it is manifestly wrong; and yet the

translators and commentators have had no doubt, that these preterites should be understood as futures.<sup>1</sup> If we apply this principle to the first verse of this chapter, I think we shall at once see the meaning of the prophet in one of the most regular and splendid predictions of the coming of our Lord to be found any where in the Old Testament; thus, "The people who (now) walk in darkness *shall* (surely) *see* a great light; upon those who (now) reside in the land of the shadow of death, the light shall (surely) shine.<sup>2</sup> Thou shalt (surely) multiply the nation, shalt thou not increase the joy? They shall (surely) rejoice before thee, like the joy in harvest, and as they rejoice in their dividing the spoil." Here, I am willing to allow, the translators have not unanimously taken what I believe to be the true sense of the passage; but this must have arisen from the circumstance of their not being well aware, how much the preterite is used in strong prophetic declarations. They were probably deterred too, by not finding the mysterious little ׀ *conversivum* here: and the consequence has been, one of the plainest declarations of the prophet has been grievously obscured, and scarcely capable of receiving any interpretation. It will not at all be necessary to multiply passages of this description, which indeed may be done to an indefinite extent. I will merely remark, that these passages have frequently a ׀ preceding them: but when we know, that it is wanting in cases innumerable, and that the Arabian and Syrian grammarians declare, as I have shown in my Grammar, that the preterite tense is so used in order to give the strongest assurance that the thing spoken of shall come to pass; and when we also know, that they feel no want of this ׀

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<sup>1</sup> The rules for discriminating when ׀ is to be considered as conversive or not, are given by Buxtorf in the *Thesaurus Grammaticus*, lib. ii. cap. 21. "Si præcesserit," says he, "aliud præteritum, (vel futurum loco præteriti positum) tum copulativum est; sin minus, conversivum judicabitur." We then have some remarks about the situation of the accents; but every one knows that no reliance can be placed on them; not to insist on the difficulty, on this system, of ascertaining when the futurum est loco præteriti positum. In the next page we are also told, that when conversive of the future it will receive pathach; but, from the passages adduced above, it will be seen, that this rule also fails. I am tempted to believe, that this ׀ *conversivum* might, by the earlier grammarians, have been noted as *occasionally* marking a change from the *absolute* to the *relative* use of the tenses, and in this sense have been called ׀

Hippuk, or *conversivum*, never intending, however, to speak of it in the rigid and technical sense adopted by their followers. Of this, however, I cannot speak positively, as I have no access to them. Of one thing, however, I am sure; the cases, in which it will not apply, are too numerous and important to be treated as exceptions in the ordinary language of M. de Sacy.

<sup>2</sup> See Matt. iv. 14, 15, 16. where the preterites are preserved in the Greek just as they are in the Hebrew, and the Greek participles answer to the participle and present tense of the Hebrew.

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conversive; we have every reason for concluding, that this  $\text{و}$  is nothing more than an illative conjunction, just as the  $\text{و}$  or  $\text{ق}$  is in the Arabic. An assertion of mine to this effect was noticed by M. de Sacy in his second article, and there reprobated. In his third, however, he has told us, that Mr. Ewald has given it the same signification; and he concludes,

Et je crois que, sous ce point de vue, il répond à la particule conjonctive Arabe  $\text{ق}$ , qui diffère de la simple conjonction  $\text{و}$  par cette même valeur illative;—

which, indeed, had been said by Kimchi long before his time. If then this  $\text{و}$  which was once conversive, is *nothing* more than the Arabic  $\text{ق}$ , and equivalent to *so, then, therefore*, and the like, what has become of its conversive power? I begin to believe, therefore, that M. de Sacy too is more than half inclined to get rid of this conversive *vaw*. Mr. Ewald, who has retained it, seems to have made a greater impression on his mind than I have done; and because perhaps he was as much determined to resist Mr. Ewald's views as he was to refute mine.

We are next told,

On trouve *quelque chose d'analogue* en Arabe, ou, après l'adverbe négative  $\text{لم}$  ou  $\text{لما}$ , on doit toujours employer le futur ou aoriste, pour exprimer ce qui le seroit par le prétérit, si la proposition étoit affirmative; et, au contraire, l'adverbe négatif  $\text{لم}$ , consacré au futur, prend souvent après lui un prétérit, qui dès-lors reçoit la valeur du futur.

To which I answer—All this may be very good for those who have no disposition to search for themselves; but I either find, or think I find, the facts of the case to be different. In the Gospel of St.

John I find, c. xii. 24.  $\text{ان حبة الكحلطة ان لم تقع في الارض}$

*that a grain of wheat, if IT FALL not into the earth, &c.* Again,

ib. v. 48.  $\text{ومن جحدني ولم يقبل كلامي}$ —*and he who denies,*

*me and RECEIVES NOT my word, &c.* Again, in the Arabian

Nights,<sup>1</sup>  $\text{ان اعفا عني الملك ولم يقتلني فني الليلة المقبلة}$

$\text{—احدثكم}$ —*If the king will pardon me, and (will) not kill me, then*

*on the following night I will tell the story.* But if this authority is objected to, let us see what Jāmi says on the subject in his commentary on Ibn Ulhajib on the force of these particles, p. ٣٨١

<sup>1</sup> Calcutta edition, vol. i. p. ٣٥٥.

وتختص اي لما بالاستغراق اي استغراق ازمنة الماضي من وقت الانتفاء الي وقت التكلم بلما تقول ندم فلان ولم ينفعه الندم اي عقيب ندمه ولا يلزم استمرار انتفاء نفع الندم الي وقت التكلم بها واذا قلت ندم زيد ولما ينفعه الندم افاك استمرار &c. "The particle **لما** is peculiar

in what is termed استغراق (immersion), i. e. by an immersion, as it were, into the times of the past, beginning with that in which the negation is made, and continuing up to the time in which it is enounced. You may say, 'such a one has repented, but his repentance does him no good' (when using **لم**), that is to say, the consequence of his repentance : which assertion does not necessarily extend up to the time in which it is made; but if you say, 'Zaid has repented, but his repentance does him no good as yet;'

(i. e. using **لما**) this assertion is supposed to hold good up to the very time of its enouncement." Nothing, I think, can be more evident, than that the word preterite (الماضي) is here used absolutely (حقيقة), as this commentator terms it; but at the same time, that the verb following **لم** or **لما**, is to be reckoned *relatively*

(i. e. **حكاية**). See my Heb. Gram. p. 344. note. The translation will then be, as I have given it, in the historical present, which will exactly express the force of the tense, as a *relative*, but not as an *absolute* preterite. The particles **لم** and **لما**, therefore, exert no more influence on such verb, than any other particle, or even the illative **و**, *quondam conversivum*, actually does. And that Jāmi used the particle **لم** in strict conformity with the principle here mentioned is clear from innumerable passages in this work, as in **ان لم تفعله** p. ٣٨٥, **وان لم يكن** and **لم توثر**

&c. The only difference then between **لم** and **لما** is, that the former negatives the action of the verb in a vague manner; the latter up to the very time in which the enunciation is made: and as they are mostly used in narratives, they will necessarily be

used in an absolute past time, though this tense may be a *relative* present or even a future; as may also be seen in the passages cited Art. 346. Gram. Arabe, tome i. and p. 33. of tome ii. The reason of their being used with present tenses, in the signification of *absolute* preterites, is not because they have within themselves any *conversive* power; but because they are used chiefly in narratives, and really signify *not yet*; (Gram. Arabe, tome ii. pp. 33. 34.) which no one will say is the case with the Hebrew וָעָו : while in other constructions ׀ at least may be used in an absolute future signification, as the passages above cited show.

It is worthy of remark, that a similar usage of the present tense prevails in the Greek Testament to a very great extent, and frequently in a future signification without any particular notice, as in the אָרָבָה of Leviticus in the past. Of the first case, Matt. iv. 5. Τότε παραλαμβάνει αὐτὸν—ver. 6. Καὶ λέγει αὐτῷ—ver. 8. Πάλιν παραλαμβάνει αὐτὸν—ver. 9. Καὶ λέγει αὐτῷ—ver. 10. Τότε λέγει αὐτῷ—John ix. 13. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους: of the second, Matt. vii. 15. οἵτινες ἔρχονται—ib. ver. 24. ὅστις ἀκούει—ibid. chap. viii. 9. Καὶ πορεύεται—καὶ ἔρχεται—καὶ ποιεῖ—are examples. M. de Sacy, however, has a method of solving this difficulty, without having recourse to a *καὶ conversivum*, but which, like some of the preceding, involves a *petitio principii*. It is this:—

Il ne faut pas perdre de vue que, dans la plupart des langues, les mêmes formes temporelles ont souvent *plusieurs usages*, l'un *propre*, l'autre *impropre*, ou, si l'on veut, *abusif*. Ainsi le présent, en Grec, en Latin, en Arabe, (and why not in Hebrew?) en Français, en Italien, en Allemand, sert à exprimer un temps *indéfini*: λέγουσι, dicunt, on dit, si dice, man sagt, يقال &c. sont employés hors de leur domaine naturel, &c.

My belief, however, is, that this is no improper use of this tense; because, according to my system, it is perfectly natural: and, I contend that λέγουσι means, they *now* say; that is, in the present tense either *absolutely* or *relatively*, as stated in my Hebrew Grammar. It is an exceedingly convenient thing, no doubt, to term that *impropriety* or *abuse*, which one does not understand; and thence to tell us, that we must arrange under exceptions, &c. all which certain *savans* cannot make out. That Mr. Ewald is wrong in supposing that the Hebrew language has no definite tense, I have no doubt; but how M. de Sacy can attempt to set him right by arguments such as this, it is quite out of my power to say.

M. de Sacy has told us, moreover, that the particle וָ will give to the preterite a future signification. This I deny, and M. de Sacy himself may be cited to show, that it is more frequently used with a preterite in a past tense. The truth is, the preterite may



at any time be used in a sense of *prayer* or *command*. (See my *Hebrew Grammar*, p. 354. note, and the *Gram. Arabe*, tome i. part. 326.) In such case, then, futurity must be intimated, and **ו** may then be added in order to negative the action of such verb: as **ו** **לִפְתֵּיךְ** *may you not meet*. This **ו**, therefore, possesses no such conversive power as our *savant* pretends; but is a mere negative, as in all other cases.

M. de Sacy also objects to my theory of the tenses, because he thinks a difficulty still remains, as to whether a passage should be considered as prophetic or not. (pp. 100, 101.) I answer, the case is perfectly the same in both the Arabic and Persic: and yet no one complains of ambiguity in this respect, as attaching itself to these languages. The phrases, **اللَّهُ تَعَالَى** *God, may he be exalted*;

**מַלְכוּתוֹ** *may his kingdom be perpetuated*, and the like, may, it is true, be translated and understood as intimating facts that are past; as, *God was exalted; his kingdom remained*; and the like; but if one of M. de Sacy's pupils should happen thus to translate them, I believe he would look on him as being scarcely *compos mentis*. But, I will allow, that passages may occur, in which it may be difficult to say what is to be done: and what then? Do not the same difficulties occur, whether we possess these rules or not? Every one accustomed to read the Hebrew Bible very well knows that they do occur, and that very many have not yet been satisfactorily made out. Is it not then valuable to know, that still another, and, as I hold, the true KEY to their solution, may be applied? I need not, perhaps, again cite the passage in Isaiah already adduced in proof of this: but, I will say, I believe (and I speak from a pretty long experience) that no difficulty of this sort, greater than what we meet with in other books, will present itself to us in the Hebrew Bible. Could I indeed have devised rules, calculated to put the reader in possession of a perfect knowledge of Hebrew, without presenting him with any difficulties, I should truly have performed a much greater wonder, than our *savant* has in his *Grammaire Arabe*.

Another misfortune noticed is (p. 101.), to suppose that a preterite having an imperative signification would be

une chose qui jeteroit évidemment le plus grand désordre dans le discours, s'il n'y avoit aussi un antécédent qui déterminât la valeur de la circonstance temporelle, &c. Exemple, lorsque Moïse, (Deut. ch. 6. vs. 5.) dit aux Israélites, *Tu aimeras (ou aime) le Seigneur ton Dieu de tout ton cœur*, &c. et qu'il emploie des verbes au prétérit, **אָהַבְתָּ, אָהַבְתָּ, אָהַבְתָּ**, &c.—tous ces verbes sont déterminés au sens de l'impératif (ou plutôt

du futur remplaçant l'impératif),<sup>1</sup> par l'énoncé précédent, שִׁמְעוּ יִשְׂרָאֵל *Ecoute, Israël.* C'est l'application d'une règle sans exception de la grammaire Arabe.

I answer, in the first place, I can see no reason to fear any such disorder, because I know of no instance in which, after due consideration, it can occur. The same fear is expressed by M. de Sacy as to prophecy, and yet no difficulty presents itself in such passages as כִּי יֵלֵד יֶלֶד לָנוּ—*for a child has been* (i. e. shall be) *born to us*; although we have no particular word going before to assure us that this is future: and M. de Sacy himself has no doubt, that the imperative above noticed is nothing more than a future “remplaçant l'impératif.” Nor can I see any such connexion, as he does, between the preceding שִׁמְעוּ יִשְׂרָאֵל, and the following אֶהְיֶה, &c. The one is a present tense, enounced, as it should seem, merely for the purpose of exciting the attention, just like the سَمِعُوا *hear*, which is recommended to beginners in the Hindustani, in order to secure the attention of the native. What follows in the preterite tense is manifestly intened strongly to inculcate a command, and that of a nature totally different from the preceding. And if the ו before אֶהְיֶה is to be taken, as M. de Sacy has no doubt it occasionally may, in the sense of *so, then, now, &c.* the passage may be translated, Hear, O Israel! the Lord our God is one Lord. *Now, or therefore, thou shalt* (surely) *love, &c.* But M. de Sacy says, this is a rule in Arabic, admitting of no exception: I deny the fact, and challenge him to produce this rule. The rule cited by me (*Heb. Gram. p. 354.*) says no such thing; nor does M. de Sacy so much as hint at any such rule, when he gives us the examples دَامَ مَلِكُهُ—صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ—اللّٰهُ تَعَالَى

<sup>1</sup> M. de Sacy here, as in other cases, takes for granted what I totally deny. I deny the existence of the *conversive power*, which he here talks of, in every case; and maintain, that the context can be explained without it; the “tous les verbes sont déterminés,” &c. I must, therefore, treat as a *petitio principii*. That the preterites here used must be understood as imperatives, surely there can be no doubt; and, if the usage of the Hebrew verbs, in other cases, will justify this acceptance of them, I can see no reason why we should recur to any preceding verb for further assistance. Besides, when we know that the preceding sentence is quite complete in the assertion, *the Lord our God is one Lord*, to which the imperative שִׁמְעוּ must have been intended to call the attention; I must confess, I see no reason which will justify us in carrying on the imperative power of this verb to others following, which relate to a totally different question. See Gen xlv. 13.

&c. Gram. Arabe, tome i. art. 326. And the truth is, no such rule any where exists; it is the mere figment of M. de Sacy, and it has been framed for this particular occasion.

But M. de Sacy has some doubt whether such imperatives do not really occur; and, on this point, he cites the 85th Psalm. His words are,—

Dans les trois premiers versets, le poëte, employant des verbes au prétérit, semble annoncer que Dieu s'est réconcilié avec Israël, et a oublié sa colère et ses projets de vengeance: *Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob. Remisisti iniquitatem plebis tue, &c.*; puis, au quatrième verset et dans les suivans, il prie Dieu de suspendre les effets de sa fureur: *Converte nos, Deus . . . et averte iram tuam a nobis, &c.* He adds, Comment concilier cela? Faut-il considérer les prétérits רָצִיתָ, נָשַׂאתָ, אָסַפְתָּ, &c., comme ayant ici la valeur d'un futur, d'un optatif, ou d'un impératif? C'est une question que je ne veux pas résoudre. And he concludes, Mais je fais observer qu'elle est d'autant plus embarrassante, qu'il n'y a point ici d'antécédent auquel on puisse avoir recours.

It is very true, no previous word is given in order to show us whether the verbs should be taken as preterites or imperatives. That they are preterite forms there can be no doubt; and that preterite forms have occasionally a future, imperative, or precative signification is equally true. These verbs then may be taken, so far, either as preterites or futures. The next step must be to look at the context: and, as M. de Sacy tells us, verse 5. commences with a common imperative שׁוּבוּ *turn thou us, &c.* At v. 6. it appears that they are still labouring under affliction. At the 8th another prayer is offered, and at the 9th the answer is expected: and at the 10th a strong assurance to this effect is mentioned. Verses 11, 12, 13, 14, then, I should prefer taking as predictions, and the verbs נִפְנְשׁוּ, הִצַּמְחוּ, גָּשְׁקוּ, &c. all in the future tense, the preterites in a strong prophetic sense, and the presents as being relatively present with respect to them. In that case, I should also prefer taking all the preceding preterites also as futures in a precative sense: and then the whole Psalm will be a most beautiful prayer for deliverance from some national calamity. I do not mean to affirm, however, that the verbs רָצִיתָ, &c. may not be taken as preterites in a historical point of view; but I think, if that had been the intention of the writer, some such words as *according as, like as, &c.* would have been added, as in Psalms xxv. 7. li. 2. cvi. 45. cix. 26. cxix. 124, &c. But in the other case, we have a mere anticipation of the real tense, just as we have in the instance of תִּקְרָא already noticed in Levit. i. 1. the subsequent context being quite sufficient to guide us in this respect.

In page 95 of this third article it is said,—

cannot surely be ignorant, that Persian infinitives<sup>1</sup> will govern nouns in the state of construction, no less than stand in their own verbal character without exerting any such power. **دَلِ بِرِ دَاشْتَنِ**

*to take up or elevate, the heart*, is, I have, no doubt, correct Persian; so is **دَلِ بِرِ دَاشْتَنِ** *the elevating of the heart*: and this

is the construction which, I argued, regulated the examples adduced, (Heb. Gram. p. 317—318.) and to which M. de Sacy agrees. But why he should have woven this web to catch himself withal, is a most marvellous thing to me.<sup>2</sup> He thinks the Persian verb might be otherwise construed, and he is right; but he should have shown, which I maintain he cannot, that the construction proposed by me is not Persian; for the fact is, it is both regular and common. With regard to this phrase **اَرَادَتِ بِي چُونِ**

I have said just what M. de Sacy has, viz. "In these cases both **برِ دَاشْتَنِ** and **چُونِ بِي** may also be considered as nouns." Then why does our *savant* object? I suppose, because he is determined to do so, and for no other reason. Nevertheless, both **برِ** and **بِي** preceding these words act as prepositions; and my opinion was, and still is, that even in these characters, like their equivalents in Hebrew, they really have the power of placing the preceding noun in the "rapport d'annexion," or the genitive case. But this M. de Sacy has not noticed.

In the next paragraph, (p. 97.) and the last which I shall notice, M. de Sacy is if possible still less happy. The passage **יֵצֵא אֶת הָעֵיר** he says, ought to be considered as containing what is usually termed a pregnant construction, (see my Gram. pp. 335—7.) like the Arabic **قَامَ الْيَدِ** for **قَامَ وَقَدَّمَ الْيَدِ**; "de même," continues he, "**יֵצֵא וְאֵתָהּ אֶת הָעֵיר** est une ellipse pour **יֵצֵא אֶת הָעֵיר** ou

<sup>1</sup> So **پای رفتن** Gulistan B. ii. tale 20. ib. t. 12. **پای رفتن** ib. t. 23. **بیدِ خواستنت—خونِ یختنت**, where in the last two instances the measure requires the kesrah.

<sup>2</sup> In a Ms. critique of M. de Sacy, on the usage of the Persian *ی* of intimation, which some time ago came to my hands; it was affirmed, that this *ی* put such noun into an indefinite state, as to signification, although followed by the particle **که**, i. e. that the phrase **زمینی که** did not mean *the land which*, but, *a land which!* See the 9th edit. of Sir W. Jones's *Persian Grammar*, art. 71. &c. I only ask, is not this more than strange from such a writer as M. de Sacy?

וַיָּצֵא וַיָּבֵא אֶת הָעִיר, *exiit et venit urbem pour in urbem,*" &c. I remark, this doctrine of supplying ellipses is a very convenient thing to help us out of difficulties when every thing else fails, as will be beautifully exemplified in this instance. For first, וַיָּצֵא אֶת הָעִיר means, *he went out of the city*, and not, *he went out INTO the city*, as M. de Sacy has so ingeniously made out. The passage occurs in Exodus ix. 33. as mentioned in my Grammar: and there the reader may examine it for himself. The truth seems to be, M. de Sacy has been puzzled by the particle אֶת, which the grammarians have generally supposed marked the accusative case, although no such case exists in Hebrew, as our reviewer himself confesses. Out of this notion, I suppose, grew his Latin *urbem*; and then to make this good, he has had recourse to his favourite doctrine of the ellipsis; and so we get "*exiit et venit urbem pour in urbem!*" My remark went to show, that אֶת possesses, in reality, no such power; but that its signification is, *with respect to, as to, or the like*; and that the passage should be rendered, *he went out, (i. e.) WITH RESPECT TO the city, or the like*. So Neh. ix. 19. אֶת כֹּר עָמַד הָעֵנָן לֹא סָר, AS TO *the pillar of a cloud, it passed not away*, where it is impossible that אֶת can point out an accusative case. Here then we have a trifling technicality implicating one of the greatest *savans* in Europe in a most ridiculous mistake: but his system is more in fault than he; and I shall now only remark that technicalities are dangerous things. People are apt to imagine, that under every name there must necessarily be couched some reality; and, if they can frame a particular rule on a given example, and give this a name, that they have formed a principle, grounded on the very nature of things, and which will, therefore, never fail them. A further insight, however, into the real nature of things, may convince them that no such principle exists, and that the whole is a mere delusion; that the whole is governed by laws of a totally different description, much more simple in their nature, and far more extensive in application. Such were the laws developed by the mighty discoveries of Newton in science; and such, I believe, are those which regulate language, and which ought to be investigated, and laid down in the construction of Grammars. Mr. Ewald (as well as myself) has endeavored to do this; and I am surprised to find the number of instances in which our results perfectly agree. We have, for the first time, for instance, investigated and laid down the laws for the rejection of the אָדָא letters, and the contractions of the vowels; which, I argue, enables us to reduce every apparent anomaly in the forms of nouns and verbs, to the measures of the regular trilateral paradigm of פָּקֵד, as I have shown in my Grammar. We have, in the next place, accounted for, or attempted to account for, the augments in nouns, in every case where a word exceeds three letters. This, too, I have applied to the forms of the verbs, arguing, that not only the principle, but the very words themselves are identical in every case.

We both have determined the nature of syllables, which, with this knowledge of the analogy, reduces the changes of the vowels, a subject formerly scarcely approachable, to a mere bagatelle. The doctrine of the tenses I have reduced to principles the most simple possible, and to those very principles, which in some degree prevail in our own language, and are fully recognised by the grammarians of the East. In this case Mr. Ewald has failed, although he has cordially recognised the facts on which my rules have been built. It would be too much here to enlarge; I must, therefore, as M. de Sacy has done, refer the readers to the works themselves. I was certainly anxious to hear what would be said on this subject; and, I must say, after carefully and impartially, as I trust, weighing the objections of M. de Sacy, who has not been accustomed to view grammar in this light, I am convinced that this is the legitimate method of constructing grammars; and that although in some instances, neither Mr. Ewald, nor myself, may have succeeded to the utmost, yet, that in the main we have been successful; and have shown that the Hebrew language is not that chaotic and disorderly mass, which some, and particularly M. de Sacy, would have us believe; but that it may be reduced to a few general rules, and those rules easy to be acquired and retained.

In conclusion, I must say, I trust that what has here been advanced will not be construed as arising from any animosity or envy entertained by me against my learned reviewer. Certainly I entertain no such feelings: on the contrary, I most heartily congratulate the learned Baron in the celebrity which he has so deservedly acquired; and shall ever be amongst the foremost to acknowledge that Europe will never be able to discharge the debt which it owes to him for his multifarious and valuable works. In a question of science, however, every consideration of this kind must give way; and where the highest deserved celebrity appears to be advocating what is not true, the love of truth will, I hope, always be a sufficient plea for raising and advancing such objections as may appear in this article. This I avow to have been my motive, and this must suffice.

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## THE MANDARIN TONGUE AT LOO-CHOO.

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**WHEN** I visited Macao, in the year 1827, as naturalist to the expedition under the command of Captain Beechey, I was requested by Dr. Morrison to ascertain the dialectical variation of the Kevan-heva, or Mandarin tongue, at Loo-choo, as it was expected we should call at that group of islands on our way to Kotzebue's Sound. For some time after our arrival I had rea-

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son to despair of being able to fulfil my friend's wishes, owing to the eager curiosity which these people exhibited to scrutinise the novelties on board the Blossom ; so that out of many hundreds who honored us with their presence, I could seldom obtain the attention of any one more than a few minutes, who, if he chanced to be possessed of a competent skill, had not patience enough to separate the general from the peculiar by casting his eye over a cluster of characters, and in this way educe what is sometimes represented to be their leading denomination : instead of this, they gave me the provincial readings of such characters as happened to be recognised within the range of their grammatical attainments, which, in consequence, conducted very little towards advancing the object I had in view. A learned man, who accompanied the mandarin, showed great readiness to assist me, by compromising the canons of a ceremonious behaviour, and doing only an occasional justice to the viands of a board which was garnished for our entertainment, that he might have leisure to inspect a list of characters, which I had copied out for the purpose of availing myself of any accidental assistance. But, unfortunately, he mistook my meaning, and taught me the Loo-chooan pronunciation of all the characters that were shown him, as the rest of his countrymen, whom I had previously consulted, had of a few. From the copy of a letter written to Dr. Morrison, soon after our departure from Loo-choo, I will make the following extract, as it briefly shows what the reader is to expect from this communication, and the mode in which it was obtained :—

“They had always shown much reluctance in suffering us to pass through their villages, uniformly appointing one or more natives to accompany our officer as soon as he landed, who never quitted his side till they had conducted him back to the sea-side. Having one day taken your book on shore with me, I easily yielded to my guide's admonitions, consented to shorten the extent of my herbarising excursions, and return to the hostelry, or house of entertainment, where, among many others, I encountered two or three old men, who, willing to sacrifice their curiosity to their quiet, patiently sat by me during that day, and very soberly went through nearly all the characters in the dictionary ; and it was from them that I obtained the symbolical orthoëpy, or nomenclature, which pertains to the dialect of Loo-choo. I confess, indeed, that I could perceive nothing of that nice discrimination of sounds, which you tell me exists among the Chinese. Extreme accuracy was not to be expected, when I observed that in their articulation they did not agree among themselves, and that the facility with which I imitated their peculiarities confounded them ; which I took to be an indication, that precision in vocal sounds was looked on as something beyond the compass of ordinary attainment. But a decision would require a better warrant, than so short an acquaintance could furnish ; besides, these old men might not be a good sample of the

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more learned and better educated part of society. Had the old gentleman of the mandarin's suite, whom I met at an entertainment given to the officers of the Blossom by that personage, had the opportunity of conning over the characters in the dictionary, he would, I doubt not, have given me a more accurate orthoëpy than I possess."

LOO-CHOOAN.	CHINESE.	LOO-CHOOAN.	CHINESE.
A	A	Sha	Heä
Ang	An	Hae or Shae	Heae
Naou	Aou	Shang	Heang
Tsa	Cha	Sheaou	Heaou
Cha	Cha	Chaise	Hëë
Tsa	Chä	Jueng	Hëen
Tsae (nearly Tsy)	Chæe	Shaw	Heö
Sang	Chan	Eu	Heu
Chang	Chang	Chei	Heue
Chaou	Chaou	Heung	Heuen
Chay or Juy	Chay	Sheung	Heung
Chee or Jee	Che	Shew	Hew
Se	Ché	Fih	Hih
Cheng	Chen	Jing	Hin
Chih	Chih	Haw	Ho
Jing	Chin	Hwaw	Hö
Jing	Ching	Foo	Hoo
Tsaw	Chö	How	How
Choo	Choo	Foong	Hung
Choo	Chow	Hwa	Hwa
Chue	Chue	Hwa	Hwä
Chueng	Chuen	Fae	Hwae
Che	Chüh	Hwang	Hwan
Tchong	Chun	Hwang	Hwang
Choong	Chung	Hwang or Hwoong	Hwang
Chuee	Chuy	Hwaw	Hwö
Sae	Chwae	Hwüh	Hwüh
Chwang	Chwang	Hwuy (nearly Foeë)	Hwy
Ee	E	Eang or Yang	Jang
Cheë	Fa	Eaou or Yaou	Jaou
Hwang or Fang	Fan	Eaou or Yaou	Jay
Fang	Fang	Je	Jë
Föee	Fe	Fee or Jee	Jih
Foo	Foo	Jang	Jen
Foo	Fö	Jing	Jin
Pow	Fow	Ing	Jing
Fuh	Fuh	Yaw	Jö
Foong	Fun	Neu or Eu	Joo
Foong	Fung	Joo or Yoo	Jow
Ngae	Gae	Yuen	Juen
Nang	Gan	Soong	Juh
Peeang	Pang	Joong	Jun
Gaou and Naou	Gaou	Nuy or Nuee	Juy
Fei	Go	Kae	Kae
Gnuw	Go	Kang	Kan
Jeë	Gou	Käng	Kän
Hae	Hae	Kang	Kang
Hang	Han	Kang	Käng
Häng	Hän	Kaou	Kaou
Hang	Hang	Jee or Chee	Ke
Haou	Haou	Kea	Kea
She	He	Keä	Keä



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LOO-CHOOAN.	CHINESE.	LOO-CHOOAN.	CHINESE.
Kae (English Ky)	Keae	Duy	Luy
Jang	Keang	Dwang	Lwang
Cheau	Keaou	Ma	Ma
Jea	Keay	Mä	Mä
Jee	Këë	Mac	Mae
Chëeng	Këeng	Mäng	Mang
Chee	Kelh	Moong	Mäng
Keö	Keö	Maou	Maou
Chee	Keu	Me	Me
Jeuë	Keuë	Meo or Meaou	Meaou
Jueng	Keuen	Meng	Mëen
Jeuë or Cheuh	Këuh	Moeë	Men
Cheung	Keun	Mee	Meih
Cheu	Keu	Chaw	Meu
Ka or Kih	Kih	Mih	Mih
Jing	Kin	Ming	Min
Jing	King	Ming	Ming
Ko	Ko	Mo	Mo
Kö	Kö	Mö	Mö
Koo	Koo	Mou	Moo
Keu	Kou	Moo	Mow
Koo or Kùh	Kùh	Mo	Mùh
Kwa	Kwa	Mung	Mun
Kwä	Kwä	Moong	Mung
Kwe (Italian e)	Kwae	Mang	Mwang
Kwang	Kwan	Na	Na
Kong	Kwang	Nae	Nae
Kuëë	Kwei	Neu	Neu
Ko	Kwo	Zeaou	Nim
Kwä	Kwö	Ning	Ning
Kwae	Kwùh	Na	No
Da	La	Noo	Noo
Lae	Lae	Now	Now
Jeng	Lan	Nùh	Nùh
Dang or Lang	Lang	Noong	Nung
Deng	Läng	Nuee	Nuy
Laou	Laou	Nwan	Nwan
Dee	Le	O	O
Deang	Leang	Aw	O or Gö
Deaou	Leaou	Pha	Pa
Dëë	Lëë	Pä	Pä
Dëeng	Lëen	Phae	Pae
Dee	Lelh	Pang	Pang
Deö	Leö	Pang	Pang
Deu	Leu	Poong	Päng
Pow	Leuë	Paou	Paou
Deng	Leuen	Pe	Pe
Deuh	Leuh	Peaou	Peaou
Deu	Leu	Pëë	Pëë
Dih	Lih	Pëeng	Pëë
Ding	Lin	Paeë	Pei
Ding	Ling	Pei	Peih
Do or Lo	Lo	Poong	Pew
Dö	Lö	Pe	Pih
Doo	Loo	Ping	Pin
Lüh	Lüh	Ping	Ping
Doong	Lune	Po	Po
Doong	Lung	Pö	Pö

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LOO-CHOOAN.	CHINESE.	LOO-CHOOAN.	CHINESE.
Poee	Pow	Täng	Tang
Puh or Po	Puh	Teng	Täng
Püng	Pun	Taou	Taou
Poong	Pung	Tee	Te
Pang	Pwan	Teaou	Teaou
Pē	Sä	Teay	Teau
Sae	Sae	Tëé	Tëé
Sang	San	Tëeng	Tëen
Säng	Sän	Tee	Teih
Sang	Sang	Tew	Tew
Saou	Saou	Te	Tih
Se	Se	Ting	Ting
Seang	Seang	To	To
Seaou	Seaou	Tö	Tö
Seay	Seay	Too	Too
Se	Sëé	Tow	Tow
Sëeng	Sëen	Tsä	Tsä
See	Seih	Tsang	Tsan
Seue	Seue	Tsang	Tsang
Seueng	Seuen	Tseng	Tsäng
Seüh	Seüh	Tsaou	Tsaou
Soong or Seung	Seun	Tsee	Tse
Sa	Sha	Tseou	Tseaou
Sang	Shan	Je (Italian e)	Tseng
Seng	Sheng	Tsëé	Tsëé
Shaou	Shaou	Tsëeng	Tsëen
Shay	Shay	Tsee	Tseih
Shee	She	Tseö	Tseo
Shé	Shé	Seu	Tseu
Sheng	Shen	Seue	Tseuë
Shih	Shih	Tseueng	Tseuen
Shing	Shin	Tseung	Tseun
Shing	Shing	Sew	Tsew
Cho	Sho	Che	Tsh
Shoo	Shoo	Tsing	Tsin
Shoo	Show	Tsing	Tsing
So	Shüh	Tso	Tso
Soong	Shun	Tso	Tsö
Shwa	Shwa	Tsoo	Tsoo
Swä	Shwä	Tsow	Tsow
Swae	Swae	Tsoo	Tshh
Swang	Shwang	Tsoong	Tsun
Swec	Shwüy	Tsoong	Tsung
Se	Sih	Suee	Tsuy
Sing	Sin	Twang	Twan
Säw	So	O	Üh
Saw	Sö	Woong	Ung
Soo	Soo	Urh	Urh
Sow	Sow	Wa	Wa
Süh	Süh	Wä	Wä
Soong	Sun	Wae	Wae
Soong	Sung	Wang	Wan
Su	Suy	Ong	Wän
Swang	Swan	Wang	Wäng
Seu	Sze	Wee or Oee	We
Ta	Ta	Aw	Wo
Tae	Tae	Kwang	Wö
Tang	Tan	Oo	Woo

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LOO-CHOOAN.	CHINESE.	LOO-CHOOAN.	CHINESE.
Oo	Wüth	Ye	Yth
Ya	Ya	Ying	Yin
Yä	Yä	Ing	Ying
Yae	Yae	Yò	Yo
Yaou	Yaou	Eu	Yu
Yay	Yay	Yuë	Yuë
Ye	Yë	Yueng	Yuen
Yeng	Yen	Yü	Yüth
Yew	Yew	Yueng or Eng	Yuen

From a comparison of the sounds expressed in the corresponding columns, we may deduce the following observations:—

That among the people of Loo-choo, there is a disposition to substitute sibilants in the place of aspirates: *she* for *he*, &c.

They confound the sounds of *d* and *l* together, like the natives of the South-Sea Islands.

There exists among them a predominance of nasal sounds, Cheng for Chen; the same difference takes place in the Hawe-riian and New-Zealand dialects of the Polynesian language.

They often exchange a consonantal combination for one of smoother articulation: *se* for *che*.

## *Extracts from some of the Lost Works of Aristotle, Xenocrates, and Theophrastus.*

THE following fragments of some of the lost writings of Aristotle, Xenocrates, and Theophrastus, are, I believe, not generally known; and they are only to be found in the under-mentioned authors.

Βουλει το μετα τουτο την πανσόφον υπαγορευσα Σειρηνα, τον του λογιου τυπον Ερμου \* \* (Supple και τω) Απολλωνι και ταις Μουσαις φιλον; εκεινος αξιοι τους επερωτωντας, και όλως επιχειρουντας ει θεοι εισιν, ουχ ώς ανθρωπους αποκρισεως τυγχανειν, αλλ' ώς θηρια κολασεως.

The Emperor Julian says this of Aristotle in Orat. vii. p. 440. 4to. i. e. "Are you willing, after this, that I should adduce as a testimony the all-wise Syren, a type of the eloquent Hermes, and dear to Apollo and the Muses? For he thinks it fit that those who inquire, or in short argue as if they were dubious, whether or not there are gods, do not deserve to be answered as men, but to be punished as brutes."

Εγνωσ αν προ παντων ότι τα προς τους θεους ευσεβεις ειναι, και

μεμνησθαι παντα τα μυστηρια, και τετελεισθαι τας ἀγιωτατας τελετας, και δια παντων των μαθηματων ηχθαι, τοις εισω του περιπατου βαδιζουσι προηγορευτο. Julian. Orat. vii. p. 440.

I. e. "To those who entered into the school of Aristotle, this was proclaimed prior to every thing else, that they should be pious to the gods, should have been instructed in all the mysteries, and initiated in *the most holy teletæ*,<sup>1</sup> and have a perfect knowledge of all the mathematical disciplines."

Φησι γαρ και αυτος Αριστοτελης ειναι Πυθιον οικιοι παρ' εαυτω, οθεν αυτω και η οδμη προς φιλοσοφιαν εγενετο. Julian. Orat. vii. p. 442.

I. e. "For Aristotle says that he had a Pythian oracle in his house, and that from this his impulse to philosophy was derived."

That Aristotle accords with Plato, in the dogma that the principle of all things is super-essential, is evident, as Simplicius well observes, from the end of his treatise On Prayer, in which he clearly says, "that God is either intellect, or *something above intellect*."<sup>2</sup> παρα τοις εσχατοις του βιβλιου περι προσευχης διαρρηδη λεγων, οτι ο θεος νους εστιν, η τι και υπερ νουν. Simplic. in Aristot. de Cælo. p. 118. 6.

Αει γαρ ελλαμπειν ημιν το θειον ελεγεν ο Ξενοκρατης, αλλ' ουκ αι διαπεραινειν το μακαριον φως, δια την ύλην, και δια τας ταραχας τας εξ ανθρωπιων πραγματων εντυχουσας αι και ενοχλουσας ημιν. οσω γαρ καθαρωτερα ψυχη ευχομεθα τω θειω, τοσoutw επιτηδειoτεροι εσμεν προς το τυχειν παρ' αυτου, αν βουλομεθα αγαθων, και καλων και δικαιων. I. e. "Divinity always illuminates us," said Xenocrates, "but the blessed light is not always perfectly received, on account of matter, and the perturbations arising from human affairs, through which we suffer perpetual molestation. For by how much purer our soul is when we pray to God, by so much greater is our aptitude to receive from him the good, beautiful, and just things, which are the objects of our wish."

<sup>1</sup> Such as the Eleusinian Mysteries, for they are always so denominated by Proclus.

<sup>2</sup> For the principle of all things is celebrated by Plato, *the one, and the good*; by the former of these appellations denoting that all things proceed from him, and by the latter, that he is *the object of desire to all things*; for all things desire good. But Plato, in his Parmenides, shows that *the one*, and in the 6th book of his Republic, that *the good is super-essential*. But that which is above intellect is super-essential; therefore this must be asserted of God, who is beyond all things.

334 *Extracts from Lost Works of Aristotle, &c.*

The ancient author of those fragments of *Metaphysics* first published by Aldus, and ascribed by him and others to Theophrastus, observes concerning the simple energy of intellect as follows :  
 μέχρι μιν ουν τινος δυναμειθα δι' αιτιου θεωρειν τας αρχας, απο των αισθησεων λαμβανοντες. όταν δε επ' αυτα τα ακρα και πρωτα μεταβαινωμεν, ουκ επι δυναμειθα, ειτε δια το μη εχειν αιτιαν· ειτε δια την ημετεραν ασθενειαν, ωσπερ προς τα φωτεινοτατα βλεπειν· ταχα δ' εκεινο αληθεστερον, ως αυτω τω νω η θεωρια θιγοντι, και οιον αψαμενω· διο και ουκ εστιν απατη περι αυτα· χαλεπη δε και εις αυτο τουτο και η συνεσις και η πιστις· i. e. "To a certain extent, therefore, we are able to survey principle, through cause, deriving assistance for this purpose from the senses. But when we pass on to *summits*, and things that are first, we are no longer able to do this [i. e. to survey them through cause]; either because they have no cause, or on account of our imbecility to look as it were at the most luminous of things. Perhaps, however, the assertion is more true, that the contemplation of intellect is by *contact*, and as it were *adhesion*. Hence there is no deception in the survey of these objects by intellect. But such a perception as this, and the *faith* by which it is attended, are difficult."

This simple and self-visive energy of intellect, by which it speculates things themselves, and by intuition and contact becomes one with the object of its perception, is called by Plato in the *Phædo*, *θειος λογος*, *divine reason*; and by the best of the Platonists, *νοερα επιβολη*, *intellectual intuition*.

Conformably to what is said in the above extract from Theophrastus, Aristotle, in the last chapter of the 9th book of his *Metaphysics*, observes, concerning the objects of the intuitive perception of intellect, "*that in these, truth is obtained by contact and assertion:*" το μιν θιγειν και φαναι αληθεσ. And he afterwards adds: "*but not to pass into contact with them, is to be ignorant of them:*" το δ' αγνοειν μη θιγγανειν. Shortly after likewise he adds, "*With respect to such things as are beings and in energy, about these it is not possible to be deceived, but they are either intellectually apprehended or not:*" οσα δη εστιν υπερ ειναι τι και ενεργεια, περι ταυτα ουκ εστιν απατηθηναι, αλλ' η νοειν, η μη.

With respect to these *beings in energy*, which are the same as the *truly-existing beings* of Plato, τα οντως οντα, Aristotle says, in the 8th chapter of the 12th book of his *Metaphysics*, (Aldus's edition): "It is necessary that each of the revolutions of the celestial orbs should be moved by an essentially immove-

able and eternal essence; and that these essences should be as many in number as the revolving spheres.”<sup>1</sup> To these first essences also he alludes in the following beautiful passage, in the second book of the same work : ἀσπερ γὰρ καὶ τὰ τῶν νυκτεριδῶν ὀμματα πρὸς τὸ φεγγῶς ἔχει τὸ μεθ’ ἡμερᾶν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῆ φύσει φανερωτάτα πάντων i. e. “As are the eyes of bats to the light of day, so is the intellect of our soul to such things as are naturally the most splendid of all.”

THOMAS TAYLOR.

Manor Place, Wabworth.

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## ADVERSARIA LITERARIA.

NO. I.

### *A Striking Coincidence between a Chinese Author and Hesiod.*

“The highest order of men [called *Shing*, PERFECT, or inspired] are virtuous or wise, independently of instruction; the middle class of men [*Hëen*, GOOD, or moral] are so after instruction; the lowest order [*Yu*, stupid, or WORTHLESS] are vicious in spite of instruction.”

Οὗτος μὲν ΠΑΝΑΡΙΣΤΟΣ, ὃς αὐτὸς πάντα νοησεῖ,  
 ΕΣΘΛΟΣ δ’ αὐ κακείνος, ὃς εὐ εἰποντι τιθῆται,  
 Ὅς δε κα μὴτ’ αὐτὸς νοεῖ, μὴτ’ ἀλλοῦ ἀκουῶν  
 Ἐν θυμῷ βαλλῆται, ἰδ’ αὐτ’ ΑΧΡΗΙΟΣ ἀνῆρ.

*Quarterly Review*, No. 81. p. 97.

According to the Platonic philosophy, in every order of beings there are *ὑπεροχή*, *συστοιχία*, *ὑφῆσις*, i. e. *transcendency*, *co-ordination*, and *diminution*. Thus in the human species, the highest class, from the proximity and alliance which it has to natures superior to man, possesses, with respect to the rest of mankind, *transcendency*. The second class possesses the characteristics of human nature in such a way as neither to transcend, nor fall below these characteristics. And the third class, from its proximity to the brutal species, composes what the

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<sup>1</sup> Ἀναγκὴ καὶ τούτων ἕκαστην τῶν φερῶν ὀψ’ ἀκινήτου τε κινεῖσθαι καθ’ αὐτό, καὶ αἰδίου οὐσίας. — φανερόν τοιούτων, ὅτι τούτων οὐσίας ἀναγκαῖον εἶναι, τὴν τε φύσιν αἰδίου καὶ ἀκινήτου καθ’ αὐτάς, καὶ ἀνευ μεγέθους, διὰ τὴν εἰρημνῆν αἰτίαν προτερον.

Chaldean oracle calls the *herd* of mankind, or, in the emphatic language of Burke, the *swinish multitude*. The first of these corresponds to the *παναριστος ανη*, the second to the *εσθλος*, and the third to the *αχρηιος ανη* of Hesiod.

For further information on this subject, see p. 324. of Taylor's Translation of the *Phædrus*, p. 336. of the *Phædo* of Plato, and p. 229. of the 3rd vol. of the same gentleman's translation of Pausanias.

J. J. W.

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*The Earth Cavernous.*

“Franciscus Patritius, a man famous enough for his learning, in a certain book of his ‘*Of the Rhetoric of the Ancients*,’ written in Italian, and printed at Venice by Franciscus Senensis, 1562, has the following pleasant story, which he says Julius Strozza had from Count Balthazar Castillon, and he had it from a certain Abyssinian philosopher in Spain. This wise Abyssinian did say, that in the most ancient annals of Ethiopia, there is a history of the destruction of mankind, and the breaking of the earth. That in the beginning of the world the earth was far bigger than now it is, and nearer to heaven, perfectly round, without mountains and vallies, *yet all cavernous like a sponge*, and that men dwelling in it, and enjoying a most pure æther, did lead a pleasant life,” &c.—*The Abyssinian Philosophy Confuted*, by Robert St. Clair, M.D. 12mo. 1697. p. 88.

The foregoing is in perfect accordance with the Platonic philosophy, *e. g.* “For I am persuaded that there are every where about the earth many hollow places of all-various forms and magnitudes. \* \* We are ignorant, therefore, that we dwell in the cavities of this earth, and imagine that we inhabit its upper parts. \* \* \* For dwelling in a certain hollow of the earth, we think that we reside on its surface.”—*Plato, the Phædo*, p. 220 of Mr. Thomas Taylor's invaluable translation, 8vo. edition. See also p. 140 of the translator's masterly and luminous introduction to that most beautiful dialogue.

In the subjoined passage from Olympiodorus, there occurs the very same simile as given above in Italics: *Ιστειον οτι οι φιλοσοφοι οιονται συριγγας εχειν την γην ωσπερ την κισσην, και οτι διατερηται αχρι του εσχατου του κεντρου αυτης.*—*Olympiod. Schol. Mss. in Plat. Gorgiam.*

J. J. W.

## ARCHÆOLOGICAL INSTITUTE OF ROME

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UNDER the immediate protection of His Royal Highness the Hereditary Prince of Prussia, an Antiquarian Society has within a few months been formed at Rome, and intitled, the *Instituto di Corrispondenza Archæologica*. Through the kindness of an ingenious member of the new society, we have lately received the "Bullettino degli Annali" of the Institute, (an octavo volume of 56 pages,) and from the first article we learn that under the royal auspices above-mentioned, this society enjoys the patronage of many illustrious personages, foreigners as well as Italians, eminent for their love of antiquities; and comprehends among its members several accomplished archæologists and artists. In the list of distinguished foreigners we find the names of our fellow-countrymen Sir William Gell, Mr. Millingen, and Mr. Dodwell; all are associated under the presidency of the Duc de Blacas d'Aulps.

It is a main object of this institution to describe all the new discoveries, especially those made in excavations or in researches among monuments of classical antiquity.

The volume of annals which it is proposed to publish every year will be divided into three parts: the first containing particular descriptions of excavations and of monuments hitherto unknown or imperfectly noticed; and of the accessions made to antiquarian museums. The second part will consist of literary compositions and communications on the subject of archæological researches; and the third will comprehend such illustrations as may arise from the inspection and comparison of monuments.

These annals will be accompanied by a general report concerning the progress of archæology, and a *Bullettino* of notices tending to promote the principal objects of the institution. To the annals will be annexed a collection of chosen engravings, representing monuments hitherto unpublished, serving to illustrate archæology, sculpture, painting, and other interesting branches of antiquarian study.

It is proposed to publish every year at least forty sheets (in octavo) of letter-press, from papers written in Italian, French, Latin, or other languages, with twelve plates, in royal folio, exhibiting monuments of which no delineations have ever before



been offered to the public, and various engravings of a smaller size.

It is expected that the annual sum of two louis d'or should be contributed by each person desirous of patronising this new association; in return for which they will receive the volume and plates above-mentioned. But to those who contribute manuscript articles or drawings, this sum of two louis d'or will be returned or allowed. Any communications and correspondence relative to these publications may be addressed to the Royal Hanoverian Legation at Rome, and particularly marked, *Per l' Instituto di Corrispondenza Archæologica.*

In the first fasciculus of engraved monuments are comprised six plates of very large folio size. The first two are divided into five compartments, and represent the walls and gates, with plans of the ruined city of Norba, designed and engraved by John Knapp, architect.

The third plate (published by Mr. Dodwell, and engraved by Mr. Knapp) represents the extraordinary gate of Segni.

In plate IV. are delineated several figures as they appear on a beautiful painted vase, from a communication of Edward Gerhard, Royal Professor of Berlin. The painting on this vase exhibits Ceres and Triptolemus, Hecate, and other personages.

Plate V. is divided into two large compartments showing the devices painted on four vases, and representing 1. Apollo and Mercury. 2. The death of Orpheus. 3. A poet who seems to fly from a winged female figure. 4. A young man receiving the reward of literary merit. These are from communications of Theodore Panofka.

Plate VI. exhibits a remarkable dance comprehending seven figures of which five are females, from a drawing communicated by the learned antiquary, Mr. Millingen, in whose collection is preserved the vase on which this extraordinary scene is delineated. A particular explanation of all these plates, and a description of the various monuments which they represent, will be given in the first fasciculus of the "Annals." There is reason to expect that in the next number of this Journal we shall be enabled to gratify our antiquarian readers with an account of these interesting monuments.

Meanwhile the octavo "Buletino degli Annali" before us contains much curious information, more especially concerning discoveries made in excavating the ancient Etruscan city of Tarquinia, not far from Corneto. It had long been known that within the vast circumference of its Necropolis were scattered many remnants of Tarquinia's former magnificence. Winkel-

mann and other learned writers had noticed the tombs, and the painted vases (resembling those of Magna Græcia), which were occasionally found in this part of the old Etruria. But nothing very important appears to have been done until the year 1823, when some excavations were made by certain individuals of Corneto; in 1825, these researches were continued "dall' Inglese, Lord Kinnaird." Several precious articles were subsequently found by Signor Carlo Avvolta, and Signor Vittorio Massi. Two magnificent tombs, of which the walls exhibited many extraordinary paintings, rewarded, in 1827, the researches of Counsellor Kestner and Baron de Stackelberg, who, assisted by the pontifical government, have succeeded in bringing to light many valuable specimens of ancient painting. Other excavations, about the same time, furnished Signor Vittorio Massi, above-mentioned, with various painted vases and different fragments of antiquity: some of these have contributed to found the collection formed by Messrs. Dorow and his associates, and the remainder is still at Montefiascone, in possession of Signor Massi. During the course of last year (1828), some indications of concealed treasures, and the importance of those vases which M. Dorow had purchased, gave occasion to more numerous and regular excavations. A vast and desert plain, extending in circumference about five miles between the territory of Canino and Montalto, and crossed by the little river Fiora, has already been regarded as the ancient Necropolis of some Etrurian city and probably of Vulci. The adjacent grounds, belonging partly to the Signor Candellori of Rome, and the Signor Feoli, have produced many beautiful painted vases: but the Prince of Canino, (Louis Bonaparte) being principal owner of the territory, has, through his own and his princess's generosity, been enabled to collect within a few months an astonishing number of monuments, estimable for their beauty and for the instruction which they furnish to studious antiquaries.

The greater part of these objects are found in small grottoes at the depth of a few palms under ground. The general construction of these monuments does not afford much new matter for observation; but it is an extraordinary circumstance that objects so interesting and valuable as works of art, should be discovered in such a miserable situation. A more detailed account of them must be reserved for different fasciculi of the "Annals:" here it may however be observed, that the number of vases inscribed with letters far exceeds that furnished by the excavations made in Magna Græcia, above one thousand having been disinterred within a few months. Thus the estate of

Prince Musignano has become a museum of noble monuments executed in the happiest schools of art, recalling the best ages of Grecian workmanship, while the abundance of Greek inscriptions found on the painted vases might induce us to suppose in the soil of these Etrurian coasts some remnants of a Grecian colony. Indeed the **TONAΘENEΘENAΘAON**, observed eight times on different antiques found here, might serve to indicate that the Etruscans of this place were diligent performers of the Attic games, or of games corresponding to the Athenian usage.

But the beauty of Grecian art is found at Tarquinia combined with characters belonging most indubitably to the Etruscan alphabet; the names also of various Etruscan families are inscribed on monuments at this place—such as the Appian, Annian, Larzian, Minutian, and Fabian. Yet a great number of small objects executed in gold, ivory, bronze, and stone, discovered with the painted vases in those excavations, bespeak rather the elegance of Grecian artists than the stiffness of monuments indisputably Etruscan.

The importance, however, of such rich discoveries in the supposed city of Vulci does not authorise us to omit noticing that many curious antiques have been found in the vicinity of Tarquinia, and in the ancient Cossa (mentioned by Pliny) and the present Orbetello. These are described in a communication from Signor Carlo Avvolta, who found in those places about two hundred sepulchral depositories, with vases and *pateræ*, near the remains of the dead: and he remarks that when a tripod was the first object that presented itself, a vase was always discovered. We must notice another passage (among several very interesting) in the letter of Signor Avvolta dated on the 28th of last April:

Many of the tombs and grottoes which I excavated at Montarozzi contained the remains of human bodies which had been burnt; close to others which had not been burnt, as well as burnt and unburnt bones in the same grave: whence it might perhaps be justly affirmed, that the Etruscans of this region were accustomed to burn the bodies of their dead, and at the same time to inter their dead without burning them.

Other excavations accidentally made near the wall of Orvieto are described by Signor Cervelli, an accomplished painter, who mentions, in a communication dated last April, that some months before, several articles of terra cotta, ornaments, bassi-relievi, small statues, half figures, (probably of Jupiter and Priapus) vases, and other pieces, had been found at that place. And Signor Pietro Casuccini discovered in the ancient sepul-

chres at Chiusi many very beautiful remnants of former ages. The Canon Mazetti also mentions, among others, interesting antiques found at Chiusi, some urns of stone, scarabæi of cornelian, and vases of black clay but not baked. At Volterra also, and in its neighborhood, several curious urns and other monuments of Etruscan antiquity have been lately discovered by Signor Giusto Cinci. For the account (here epitomised) of excavations made in Etruria, we are indebted to the ingenious Professor Gerhard.

Some researches in the kingdom of Naples among the Italo-Grecian tombs, particularly those of Nola, afford M. Panofka subject for an article in which he very ingeniously describes the burnt vases called *salicerni* found there a few months ago; a class altogether unknown at Corneto and at Canino, and distinguished for the purity of their design. From various circumstances it appears, that the ancients were in the habit of breaking those vases before they cast them on the funeral pile of their parents or friends. There also were found, (what no other classic soil has hitherto produced) two cups, of which the insides display a white and brilliant varnish like the most beautiful porcelain, while the exteriors present figures painted in red on a black ground. One cup exhibits Minerva and Hercules, delineated in a fine style; the other a toilette-scene, the name of one woman being inscribed ΑΙΝΕΣΙΑΩΡΑ. Fragments of a third cup found at Nola (and now in the collection of Major Lamberti at Naples), are remarkable for their excellent design, and the gilding which appears on the ear-rings, bracelets, and necklace of the principal woman, to whom another offers a casket. These three cups probably served as presents on occasion of nuptials. In the same place was discovered a vase of which the extraordinary form represented an Ethiopian in the throat of a crocodile.

Two years ago, the Duc de Blacas found at Nola several magnificent vases, besides the skeletons of two young children with their play-things lying near them. M. Vulpes, a celebrated physician of Naples, making some researches at Ischia in 1826, found at the feet of a skeleton a large vessel full of eggs.

Another article in the *Bullettino* describes many discoveries made in 1828 and 1829, among the remains of Pompeii, particularly in the building called the House of Castor and Pollux, where several fine pictures rewarded the excavator's labor. The latest researches brought to light a door situated at the extremity of the building: hopes were entertained that this might

We have transcribed the *Advertisement* respecting this intended Series of Greek Authors, in 12mo., because it briefly and satisfactorily conveys those sentiments, which we should ourselves have expressed in the notice now submitted to the readers of the *Classical Journal*. Our limits will not permit us to enter into any detailed account of these very useful and acceptable publications, and perhaps we shall best fulfil our duty to our readers by subjoining a few extracts with remarks.

The *Hecuba* of Euripides has been edited in a very satisfactory manner, and abounds with information valuable to the student. On v. 32. Τριταῖον ἤδη φέγγος αἰωρούμενος, the editor has written the following note:

“Τριταῖον φέγγος, a remarkable expression for the simple τρίτον. Euripides supports himself by another instance, *Hipp.* 277.

Πῶς δ' οὐ, τριταῖαν γ' οὐδ' αἴσιος ἡμέραν; (where see Monk!) It is singular that this very expression, τριταῖαν ἡμέραν, is used by the Schol. on Aratus Dios. 57. p. 99. ed. Oxon. The author of the Christus Pat. had this line in view, 1779. 2016. Porson. Τριταῖος ἤδη αἰωρούμενος would have been the correct use of the word. See Schleusn. Lex. N. T. v. Τεραπταῖος.”

In the second volume of the *Parriana*, p. 680. Mr. Barker quotes with approbation the following stricture on Porson's note by G. Wakefield, in his Diatribe:—

“Incogitantiam equidem V. D. satis mirari nequeo, nimirum quisquis αἰωπεῖται τριταῖαν ἡμέραν, *per tres dies αἰωπεῖται*: qui vero τρίτην ἡμέραν, *per unum solummodo ex tribus*. Optime et Græcissime, D. Joannes, 11. 39. Κύριε, ἤδη ὕζει τεραπταῖος γάρ ἐστι. Age vero substitue τέταρτος, et omnia corrumpes ac pessum dabis; nec τρίτον tamen minus Euripidis menti disconveniret, nisi verborum tenorem mutes, et ingenium constructionis. Hoc autem, sit licet non nihil inconstantia scriptoribus, generaliter verum est et rectum. Ut quid velim, breviter definiam, τριταῖα ἡμέρα in eadem *re successionem* indicat, τρίτη non item.”

“Τεραπταῖος,” says the Rev. E. Valpy in his *Greek Testament*, John 2, 39. “*This is the fourth day*. Numerals in αἴσιος are used to signify the interval of days since any thing has happened; and the place and circumstance, says Hermann on Viger, 3, 2, 15. will supply the proper periphrasis, by which they are to be rendered.” On examining the Schol. Arat. Dios. 57. we find the expression to be; τριταῖαν ἡμέραν ἀγοῦσα, for which the poet has, τρίτον ἡμᾶς ἀγοῦσα. But though the poet Aratus may use τρίτος for τριταῖος, it does not necessarily follow that the poet Euripides has used or could have used τριταῖος for τρίτος, because, according to the remark of G. Wakefield, an event may have occurred on the *third day* of a period of time limited to *three days*, but not on the *first and second days*; if, however, an event is stated to have happened on the τριταῖα ἡμέρα, the *uninterrupted, continued duration* of it

for *three days* is implied. The *locutio* in Euripides, if *insolita* and *mira* at all, is so in reference to this point only, viz. that *φέγγος* is used for *ἡμέρα*, and an idiomatic expression, *τριταία ἡμέρα*, varied by poetic license into *τριταῖον φέγγος*.

Mr. Major's own critical remarks are always sensible, and we are but very seldom disposed to differ from him. We will give one little specimen of annotation. On vv. 1167—8.

Πολλὰ γὰρ ἡμῶν, αἱ μὲν εἶσ' ἐπίθονοι,  
Αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν,

Mr. M. writes:

“Blomfield in his remarks on Matth. Gr. Gr. 358. adduces this as an instance of a figure termed by the grammarian, Lesbosax, τὸ σχῆμα Ἀττικὸν, in which the nominative is used for the genitive, as in the following instances, Od. M. 73. Οἱ δὲ δῶν σκόπελοι, ὁ μὲν οὐρανὸν εὐρὸν ἰκάνει, Thuc. 1. 89. Οἰκίαι αἱ μὲν πολλαὶ ἐπεπύκεσαν, ὀλίγαι δὲ περιῆσαν, Virg. Æn. 12, 161. ‘Interè reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas.’ But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic, πολλαί, — αἱ μὲν, αἱ δέ, being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Seager's abridgment of Viger's Idioms, 1, 4, 7—8.”

We would suggest to Mr. Major, when he reprints these plays, to mark the notes of Porson by inverted commas at the beginning and end of each note, and to make the learned annotator's name conspicuous by putting *Porson* in capitals; for at present the name is in italics, and it sometimes happens that italics precede the word *Porson*, and produce confusion as to what is meant by it.

“The *Œdipus Rex* of Sophocles, chiefly according to the *Text* of BRUNCK, with Critical, Philological, and Explanatory *Notes*, Illustrations of peculiar *Idioms*, and *Examination-Questions*. By the REV. JOHN BRASSE, D.D. late Fellow of Trin. Coll. Cam.” 1829. pp. 104.

We do not remember to have seen any distinction made between *criticism*, *philology*, and *explanation*. The ancient and common division is into *criticism* and *philology*, and by the latter term is understood what relates to the interpretation of the text, the historical and geographical allusions, the construction of the sentences, metrical discussions, &c.

Dr. Brasse's Preface, as it is short, shall be quoted entire:—

“So many excellent editions of Sophocles have within the last twenty years issued from the press, as well in this country as on the continent, under the superintendence of highly-gifted Greek scholars, that some explanation and apology seems necessary for offering the present publication to the notice of the literary world.

## 346 *School and College Greek Classics.*

“The labors of Elmsley, Hermann, Erfurdt, and others, were chiefly directed to the establishment of a correct text. Their annotations therefore, though extremely valuable to the advanced scholar, and exhibiting the extent of their researches, the soundness of their judgment, and the accuracy of their discrimination, consist chiefly of philological remarks, and critical disquisitions. Brunck has attempted, though not always very successfully, to improve and settle the text; and has also occasionally illustrated particular idioms and explained obscure allusions. But of whatever nature the notes of these distinguished editors may be, they all throw an impediment to their usefulness in the way of the tyro by being written in Latin, which he is either unable to comprehend, or unwilling to submit to the trouble of reading. As however the ancient system of learning and teaching the Greek through the medium of the Latin language is now deservedly and generally sinking into disuse, it seemed desirable to give to the world a cheap edition of those plays of ‘The Attic Bee,’ which still remain, in a concise form, with short *English* notes, explaining the more difficult words and passages, illustrating manners, customs, allusions, and idioms, and stating the reasons for altering the text of Brunck where it was deemed necessary. By this means, the young scholar will not unwillingly seek in his own native tongue, and readily find, that assistance, which he formerly declined to accept, when presented under the uninviting garb of verbal criticism and of bald Latin. Such were the considerations which prompted the publication of the *Œdipus Rex*; generally placed the first in the collection, as it is decidedly the best, of the plays of Sophocles. Though the text of Brunck has been generally used, yet the emendations of Porson, Elmsley, and many others have been adopted, where manuscript authority or satisfactory arguments have been produced for the alteration. Notes bearing on, or illustrative of, any particular passage, have been translated, and introduced from the works of the first critics; and a collection of questions on all the notes is subjoined for the use of teachers, who may wish to examine their pupils as to the extent of their proficiency.

“The utility of the present attempt, to facilitate the endeavors of the student in understanding the *Œdipus Rex*, has been satisfactorily proved on a small scale by the Author himself for some years: he therefore ventures to introduce it to the favorable notice of those who are engaged in the arduous and important task of classical tuition.

“Should this little work be found generally useful, the rest of the plays of Sophocles will be published on the same plan with all due expedition.”—*Preface.*

The commendations, which we have bestowed on Mr. Major's *Hecuba* and *Medea*, are equally merited by Dr. Brasse's performance. Many passages are well illustrated, many difficulties are

satisfactorily solved, many expressions and idioms are rightly explained; much scattered information is collected, and the whole series of annotations reflects credit on the good sense and sound judgment, the learning and research, the industry and perseverance of the editor. This might be expected from one, who was educated by a very able master, and who has been for a long series of years engaged in tuition.

“The *Anabasis of Xenophon*, chiefly according to the *Text of HUTCHINSON*, with *Explanatory Notes*, and *Illustrations of Idioms* from Viger, &c., *Examination-Questions*, and copious *Indexes*. By F. C. BELFOUR, M.A. Oxon. F.R.A.S. LL.D. and late Professor of Arabic in the Greek University of Corfu.” 1830. pp. 270.

The following is Dr. Belfour's preface, and it will show the reader the advantages which this edition offers to the Greek student:

“Since the excellent edition of the principal works of Xenophon given about the middle of the last century by that illustrious scholar Hutchinson, several German critics have exercised their ingenuity on the improvement and illustration of Xenophon's text. The latest Editor, John Gottlob Schneider, Professor in the Prussian University of Frankfort on the Oder, was enabled, chiefly by the attentive use of the Paris Ms., to amend various readings neglected by his predecessors; but indulging too freely in alterations, authorised solely by the Eton Ms., and frequently inconsistent with ordinary neatness and purity of style, he may be said in general to have altered the text, not improved it. In the present work such of his variations from the usual text have been adopted, as seemed recommended on the acknowledged principles of the Greek language and the concurrent authority of ancient manuscripts and editions: but in most instances the received readings, as found in Hutchinson, have been restored, and the wanton introduction of dissonant barbarisms has been reversed.

“To facilitate the endeavors of the English student to comprehend the history and seize the grammatical elegancies of his Attic author, the employment of the Latin language in the Notes has been dispensed with. The ancient system of learning through that medium is now generally and very judiciously discontinued; for the student's own language, whatever proficiency he may have made in his studies of the Roman classics, will ever be the readiest and most efficacious instrument in the work of his instruction, and he will ever more eagerly accept the assistance which is proffered him, when it is presented in the familiar and genuine idiom of his mother tongue, than if obscurely involved in intricate periods of spurious Latin.



“The Summary of Contents, wanting in most of the former editions, will, it is hoped, be found of great use in expediting the perusal and knowledge of the History; and the collection of Questions on the Cambridge plan, to which the subjoined Indexes will serve as a key, will materially contribute to the proficiency of the pupil, by guiding and preparing his examination.”—*Preface.*

We have examined this edition, and we find in it a valuable body of critical and philological information, including many interesting remarks on Oriental manners, customs, and habits. It is an excellent manual for the student, and the editor is evidently a man of judgment and taste, as well as of various knowledge.

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## PROLOGUE

TO PHORMIO:

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1829.

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CUM forte nostri in mentem colloquentibus  
 Venit theatri, quæritur sæpe an vetus  
 Habitus reponi posset, an vivacius  
 Græcorum amictu redderentur Græciæ  
 Exempla prisæ: et chartis itidem mos fuit  
 Carpere diurnis annuus: pro tradito  
 Ego more pauca pace vestra proloquar.

Hoc primum: constat vix satis doctissimis  
 Quales Athenis ordinum quorumlibet  
 Vestitus atque ornatus: sin dignoscere  
 Studio et labore contigisset clarius;  
 Vix hic laboris fructu utier oportuit:  
 Pueri quotannis scilicet muliebribus  
 Ad cætum amicum vestibus partes agunt,  
 Et vos ridere facilem risum assuescitis,  
 Puerilibus si prodit passibus puer,  
 Si ventilabrum quater, si disponere  
 Nescit inexpertus syrma, nec sudarium  
 Satis expedite lacrymabundus extrahit.  
 At totus involutus, fasciis chorus  
 Novis tumescens, qua careret vi sua,  
 Qua libertate, et facili negligentia!  
 Dein ipsa nostris vestibus fidelius  
 Vita exprimitur, et mores: an obviam alicui  
 Factus hodie ingenuus et liberalior  
 In plateis juvenis? en rursus tibi, Antipho!  
 Ergo habitum nos proferre solitum pergitur;  
 Sin Attici possimus æmularier  
 Sales leporis, vos favete, et plaudite.

## EPILOGUE.

HEGIO, CRATINUS, CRITO : *Magistrates sitting with papers and Police Reports lying on the table.*

*Cri.* Sectio D. numerus viginti quinque—Satelles  
Dignus qui partes Centurionis agat.

*H.* Strenuus iste creat sine fine negotia nobis ;

Id scio. *Cri.* At inspector Phormio noster abest.

*Noise behind the scenes.—Enter PHORMIO as an Inspector dragged on by DEMIPHO.*

Mirror—*D.* Ain custos es ? at alguazil, inquisitor,

Et credo, jassarius es profugus !

Mene magistratu coram, tu furcifer ? immo

Te sistam, atque aderit jure Cratinus. *Crat.* Adest.

*D.* Est ubi te ulciscar probe, et in nervom—*Cri.* Obsecro, comem

Illum, atque humanum ? *D.* Vim mihi nempe tulit.

*Cri.* Vim ille ? incredibile est—nam fiunt cuncta “secundum

Actum.” *H.* Et custodi cuique libellus adest :

In quo, luce magis clarum, patet omne legenti

Descriptum certis finibus officium :

Ergo incredibile est. *D.* Sceleratus is ostia fregit

Invito me, inquam ; dic mihi, lege licet ?

*Crat.* to *P.* Rem narra. *P.* Hunc hodie statuebam visere.

*D.* visas !

*P.* Quo melius norim teque, domumque tuam :

Nil aliud. *D.* Secreta domus tu ! *H.* Te pudet horum ?

*P.* Et qui cognati, quæ nova nupta. *D.* Tace :

Fama bona est—nil cuiquam debeo—solvo tributa,

Et semper “sit rex salvus,” in ore meo est :

Quid porro cum cive rei est tibi ? *H.* Cognitionem

Hanc ex officio tu facis ergo tuo ?

*P.* Immo. *H.* Prome librum. *P.* (*Showing instructions and pointing to rule.*) Reverentia vestra notabit

Sic descriptum. *Cri.* Illi tuque modestus eras ?

*P.* Sanè. *Crat.* Nil præter licitum hic fecisse videtur ;

Dixi. *H.* Fratri ego consentio. *Cri.* Et ipse simul.

*D.* Sic agitis ? neque jam propria inviolatus in arce

Anglus erit ? *H.* Vix tu concipis ista satis ;

Ne detrimenti quid corpore, sive crumena

Tu capias, visum est lege cavere nova.

*D.* Ista omnis pereat nova Codificatio ! cur non

Contenti antiquis ? *H.* Tutior inde domi

Atque foris vives. *D.* Tutum me hæc dextera semper

Præstitit. *Crat.* Ætatem respice, amice, tuam ;

Non somno excutierè. *D.* Odi alta silentia noctis :

Me turbæ, et strepitus, et crepitacula juvant.

*Cri.* Ladis nos—nullo quin tanta parata labore  
Ista tuo. *D.* Et nullis sumtibus oro meis?  
*H.* Missum te facimus, taceas, age, Phormio, quænam  
Acta tua fuerint in statione, refer.  
*P.* Distrahor hinc illinc, sed me magis omnibus unum  
Turbat. *H.* Quidnam istuc? *P.* *Omnibus*: inde timor.  
Rheda nova, aut aliquid simile est. *Crat.* Cur nomine at isto  
Dicta? *P.* Id me incertum, sollicitumque facit:  
Forma huic oblonga, et cuique est *Caducifer*; ille  
Claudit, vel reddit corpora, pone sedens:  
Res agitur signis. *Cri.* Ubinam consistitur istia?  
*P.* Nusquam: per latam, quæ nova dicta, viam,  
Huc illuc properant. *H.* Ego Londinensis in usum  
Has Academix suspicor esse Novæ.  
*Crat.* Credibile—omnibus illa patet. *P.* Vah! callide, et intus  
Libri. *Cri.* A quis cursum quisque Professor init.  
*P.* Res plana est, istas attentius observabo.  
Amoveo plateis noxia cuncta procul.  
*D.* Teipsum ergo amoveas. *P.* Quicumque cigaría sugit,  
Hunc jubeo fumum devoret ipse suum.  
Sub dio haud cuiquam Septem in Dialibus est fas  
Dormire; indignum hoc, in-que-salubre nimis.  
*H.* Recte. *P.* Cæruleæ et virgo plebeia Genevæ  
Plus cyathos moneo ne bibat ulla decem.  
*Cri.* Scrutantine usquam sese obtulit Indica arista?  
*P.* Grande illud credo Seditiois opus;  
Quin hunc, vulgarit Cereris qui arcana, vetabo  
Mecum. *Cri.* Ut vir frugi civibus invigilas!  
*P.* Nec minus externis: heus! introduce Chabertum.

*Enter DORIO as CHABERT, the Fire King, in charge of Police-*  
*man, Division D. No. 25.*

Extraxi furno hunc: vah! prope tostus erat:  
Quin sua inhumane vertens in viscera virus,  
Mille venena bibit. (*Officer*) Mille venena vomit.  
*Crat.* Horribile! *P.* Ardens plumbum, oleumque, et phosphorus  
intus.  
*D.* Chelseiensis aqua his omnibus antidoton.  
*H.* Fac mergatur. *Dor.* Eho! an non me jugulem, aut suspen-  
dam,  
Quæso, aut præcipitem fas, nisi pace tua?  
*Cri.* Desine: quid jam actum est cum furibus, O bone? *P.* abac-  
tum est  
Id genus omne. Niger, Leno, Corinthiacus,  
Evasere omnes: age, Rufi Regis ab aula  
Templi usque ad claustrum progrediare velim:  
Nemo (ita me Di conservent!) occurret, opinor,  
Qui tibi non fuerit vir probus atque pius.

*Crat.* Quo fugiunt miseri? *P.* Templares inter asylum,  
Atque suæ Alsatix limina nota petunt:  
Id curent Aldermanni—nos peste caremus.

*Enter* CHREMES to PHORMIO.

*Ch.* Obsecro, tu miles civibus affer opem.  
Collecti fures tota erupere Suburra,  
Prætor et a tergo civicus ipse premit.  
Clamant quæstum abreptum, et "compensatio fiat!"  
*H. to P.* Ut potes, occurras, præveniasque malo.

*Exeunt all but* CHREMES and HÆGIO.

Instruito turmas—reliqua hic curabo. *D.* Manentem  
Laudo; præter eam ne fugitote casam.

*To the Audience.*

Vos moneam paucis. Audistis, nuntius iste  
Turbata ut plateis omnia rettulerit.  
Sunt fures passim, et custodes: tutius ergo  
Argentum in capsâ deposuisse mea.

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THE FAMILY CLASSICAL LIBRARY, Vol. I. DEMOSTHENES. Price 4s. 6d. small 8vo., published Monthly; containing ENGLISH TRANSLATIONS of the most valuable GREEK and LATIN CLASSICS. To be edited by A. J. VALPY, M. A. London: Colburn and Bentley. 1830.

OF the translation of Demosthenes presented to us in the first volume of this Miscellany it is unnecessary to speak; it is undoubtedly most ably and classically executed: but it may become us to offer a few brief remarks on the 'Family Classical Library' as a Series. It is, in our opinion, calculated to assist even good scholars, and to improve those who are unable or unwilling to acquire an intimacy with those authors in the original language, which should be read by all who wish to be considered well-informed, if not well-educated,—authors whose works are justly said 'to abound with brilliant examples of acute reasoning, moral and political reflection, and numerous facts in history and science, from the study of which all classes of the reading community may derive advantage, and a know-

lege of which cannot fail to make the reader both wiser and better.'

It will be readily admitted, that even a great portion of those, who pass through a first-rate education both at school and college, have not sufficient time to become thoroughly acquainted with the best and most popular classic authors during the period usually devoted to academic education. To these the present series of correct and elegant translations must prove highly acceptable; and to the mere English reader, unacquainted with the languages in which they have fortunately been preserved, it affords an easy access to the valuable stores of antiquity, which are thus familiarised to his means of obtaining a knowledge of what was thought and said by the sages and poets of the early ages of literature.

Classical learning, in the strict sense of the term, is placed beyond the reach of thousands; and as we fully agree with the author of *Lacon*, that 'he who shortens the road to knowledge lengthens life,' we earnestly hope that the work before us will meet the approbation of all classes. 'There is certainly,' says an accomplished writer, 'something in the character of an Englishman analogous to the disposition of an old Roman. He has a natural generosity, and love of independence. He has also a gravity of temper, better adapted to mental and moral improvement, than any other; because more capable of fixed attention. A sensible father, who is not a convert to the effeminacy of the times, had rather see a son forming himself, as a scholar and a man, on the example of an old Roman or Athenian, than imitating, in his writings and actions, the undignified vivacity of nations, which have been taught by their philosophy to degrade human nature.'

The use of Translations has of late been encouraged by many Schoolmasters and Tutors, although some years ago such helps were not tolerated. No alarm, however, need be entertained; for the assistance of a Translation will not be injurious to the real Scholar, and may prove beneficial to those who will not, or cannot, read the original.

In France and Russia, where translations of the Classics are now in course of publication, their utility has been duly appreciated; and we venture to predict that the appearance of the first volume of Mr. Valpy's '*Family Classical Library*' will fully realise the expectations of the publisher.

The second volume, which will appear on the first of February, will contain the completion of the works of Demosthenes, and the whole of Sallust, and will be enriched by highly-finished engravings of both those Authors.

The price of the series places it within the reach of most persons; the style and execution of the work will strongly recommend it to all; and the *permanency of character* which it assumes will doubtless establish its claim to admission into every library. This is not merely an *annual*—it is an *exotic*, rendered indigenious to our soil—an *evergreen*, from which succeeding generations may gather instruction and amusement.

We are greatly inclined to look favorably on these cheap publications, because they issue from the press at the lowest possible price, and must at once destroy the hope of being hereafter procured at a less sum: so far literature itself will be ultimately benefited.

We have now only to direct the attention of our readers to the plan of the proposed Series, which will be best explained by extracting a few words from the Prospectus:—

‘The Selection is intended to include those Authors, whose works may with propriety be read *by the youth of both sexes*; and it will be obvious that the nature of the publication is of so permanent a character, as to prove equally interesting to posterity as to the present Subscribers. The whole will be presented to the public in a CHEAP, ELEGANT, and UNIFORM SIZE, forming a complete ‘FAMILY CLASSICAL LIBRARY,’ alike useful for the purposes of instruction and amusement. Indeed, as Dr. PARR says, ‘if you desire your son, though no great scholar, to read and reflect, it is your duty *to place* into his hands the best Translations of the best *Classical* Authors.’

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*Elements of the Sanscrit Language, or an Easy Guide to the Indian Tongues*. By W. PRICE, M.R.S.L. &c. Parbury. 4to. pp. 64. 1828.

Mr. Price has in the press a work, in which he will illustrate and explain many Babylonian and Persepolitan inscriptions, &c. which he has himself collected, and which we expect will throw some new light on the antiquities of the East.

PREPARING FOR PUBLICATION.

*The Satires of Horace*, interlinearly translated by DR. NUTTALL, are nearly ready for publication.

*Royal Society of Literature*. At a meeting of this Society, (held on Nov. the 18th) the secretary read a paper communicated

by Sir William Ouseley, one of the ten royal associates, containing an account of sixty ancient and very extraordinary alphabets, delineated in an Oriental manuscript brought from India by Lord Teignmouth. Of these alphabets the greater number may be regarded as mere works of imagination; but others have afforded subject for observation to Sir W. O., particularly the Persepolitan and the Trec alphabet. Although some of the alphabets given in this Ms. resemble those published by M. Von Hammer, yet Sir W. O. thinks that one work was not copied from the other. At the same time he submitted for the inspection of the Society two fragments of Persepolitan sculptured marble, bearing inscriptions in the arrow-headed characters, and the manuscript exhibiting those alphabets above-mentioned; the fragments he found himself among the ruins of Persepolis.

M. Champollion, jun. on his road to Toulon to embark for Egypt, stopped two days at Aix with M. Sallier, and examined ten or twelve Egyptian papyri, which had been purchased some years ago, with other antiquities, from an Egyptian sailor. They were principally prayers or rituals which had been deposited with mummies; but there was also the contract of the sale of a house in the reign of one of the Ptolemies; and finally, three rolls united together and written over with fine demotic characters, reserved, as is well known, for civil purposes.

The first of these rolls was of considerable size; and to M. Champollion's astonishment, contained a history of the campaigns of Sesostris Rhameses, called also Sethos or Sethosis, and Sesosis, giving accounts the most circumstantial of his conquests, the countries which he traversed, his forces, and details of his army. The manuscript is finished with a declaration of the historian, who, after stating his names and titles, says he wrote in the ninth year of the reign of Sesostris Rhameses, king of kings, a lion in combats, &c.

M. Champollion has promised, on his return from Egypt, to give a complete translation of the manuscript.

On the same Ms. commences another composition, called, Praises of the great King Amemnengon. There are only a few leaves of it, and they form the beginning of the history contained in the second scroll. This Amemnengon is supposed to have reigned before Sesostris, because the author wrote in the ninth year of the reign of the latter.

The third roll relates to astronomy or astrology, or more likely to both these subjects. It has not been far opened; but will probably prove of the utmost interest, if, as is expected, it contains any account of the system of the heavens as known to or acknowledged by the Egyptians and Chaldeans, the authors of astronomical science.—*Abridged from the Bulletin Universel.*



*Discovery of Antiquities at Herculaneum.* The excavations now in progress at Herculaneum and Pompeii daily lead to the most important results, and authorise the most brilliant hopes. The workmen are engaged in uncovering a magnificent house at Herculaneum, the garden of which, surrounded with colonnades, is the largest that has yet been discovered. Among other mythological subjects are the following: Perseus killing Medusa, by the aid of Minerva; Mercury throwing Argus into a sleep, in order to carry off from him the beautiful Io (a subject which is exceedingly rare in the monuments of art); Jason, the Dragons, and the three Hesperides. But the greatest curiosities in this house are some bas-reliefs of silver, fixed on elliptical tablets of bronze, representing Apollo and Diana. A vast number of other articles, furniture, utensils, &c. of the most exquisite workmanship, add to the interest which the discovery of this rich and beautiful mansion is so well calculated to excite.—*Literary Gazette, Feb. 14. 1829.*

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## CORRESPONDENCE.

*To the Editor of the Classical Journal.*

SIR,

I am induced to offer two or three observations on the "few words" of your correspondent J. J. W., in No. LXXIX. of the *Classical Journal*. These few words relate to the commencement of my article on the "Mysteries of Eleusis," against which he brings a charge of being not only *extraordinary*, but very *strange*. The passage referred to is: "A learned Platonist of our own time, Mr. T. Taylor, in a Dissertation on the Eleusinian Mysteries, has attempted to prove, that they were intended to teach allegorically the Platonic philosophy. Pray, does Mr. T. suppose that they originated among the Platonists?" "Pray," observes J. J. W. "does the writer consider himself a wit, or Mr. Taylor a fool?" The writer begs to inform your correspondent, that he neither thinks nor ever intended the one or the other; nor would he have thought, before he saw these remarks, that any one could form such a conclusion from that passage. As to wit, he really cannot see a spark in the whole sentence; but he does not pretend to possess so nice a discrimination of wit as your correspondent, who doubtlessly had an eye to something of this kind in selecting the Latin lines which he has prefixed to his "few words." But the fact is, J. J. W. labors under an intire mistake; the passage never was intended as a personal attack; the writer only asks the plain question, "Does Mr. T. suppose that they (the Mysteries) originated among the Platonists?" Instead of answering this question, your correspondent tells the writer that "if he had

given himself the trouble to peruse either Mr. Taylor's Dissertation, or the introduction to his translation of the Hymns of Orpheus, he would have found it most satisfactorily demonstrated that the Orphic, Pythagoric, and Platonic philosophy, was one and the same;" and that Jamblichus and Proclus say, "the Grecian theology was derived from Orpheus," all of which he knew before, but which have nothing to do with the passage in question. If J. J. W. could have informed the writer who Orpheus was, and whence *he* derived that philosophy, and what it was in his hands, he would have given him better satisfaction than either Mr. Taylor's Dissertation, or his introduction to Orpheus can, and it would have been much more to the purpose: but he would require better authorities than Jamblichus or Proclus. So much for the *extraordinary* part of the affair.

"It appears, however," he continues, "that this feeble attempt to cast a slur on Mr. Taylor's invaluable labors is merely to pave the way for the writer's own explication of the Mysteries, and which is by far the strangest part of the whole affair." I confess I am ignorant which it is that J. J. W. considers so strange, the writer's *paving the way* to his explication with the question alluded to, or the explication itself. If the former, I have only to say, that there is quite as much strangeness in J. J. W.'s *paving the way* to apprise his readers, "who may not possess Mr. Taylor's original Dissertation, that a second and enlarged edition was given in Nos. 15. and 16. of the *Pamphleteer*," by his "few" but very illiberal "words." If the latter, until J. J. W. think proper to point out to what parts, and for what reasons the term is applied, he can say nothing at all.

T. W.

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London: Printed for Parbury, Allen, and Co.; T. Cadell; C. J. G. and F. Rivington; Longman, Rees, and Co.; John Richardson; J. M. Richardson; S. Bagster; J. Booker; Harding and Leopard; J. Bohn; H. T. Hodgson; R. Scholey; Smith, Elder, and Co.; Howell and Co.; J. Cochran; and W. Mason.

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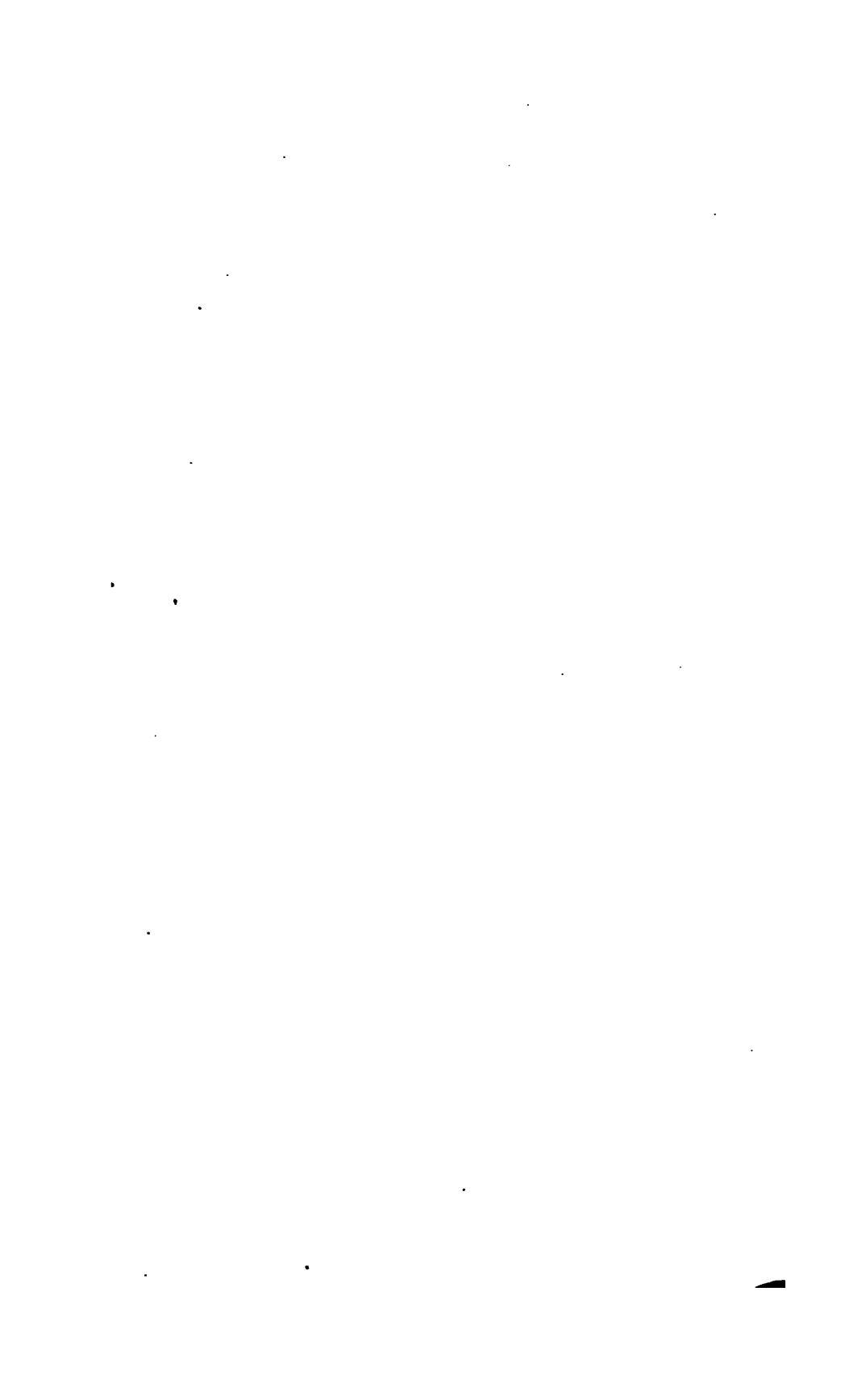
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