

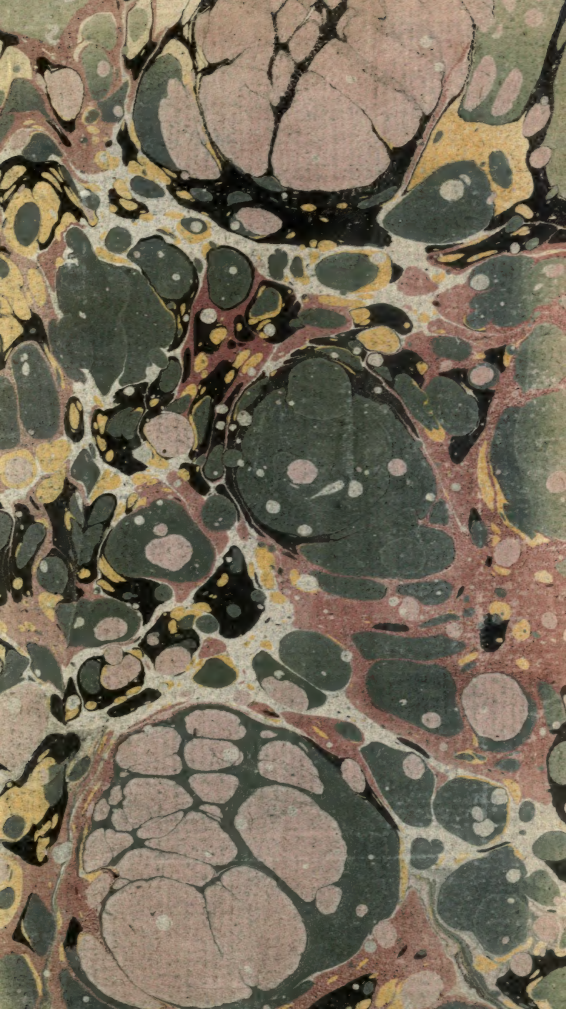


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Miss Green's
Book

1784.
February.



THE
PUBLISHED
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LONDON



THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS.

V O L I

THE

ARGONAUTIC

EXPERDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS.

VOL. I.

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK
OF
APOLLONIUS RHODIUS,
INTO
ENGLISH VERSE,
WITH
CRITICAL, HISTORICAL, AND EXPLANATORY
REMARKS;
AND
PREFATORY ESSAYS,
WITH A LARGE
APPENDIX.

Inscribed to his Grace the Duke of MARLBOROUGH,

*Veritas falsa remiscet,
Primo nè medium, medio nè discrepet imum.*

HOR. Art. Poet.

V O L. I.

L O N D O N,

Printed for THOMAS PAYNE and Son, at the Mews Gate,
Duke's Court, St. Martin's; and ROBERT FAULDER, New
Bond-street. 1780.

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1780a

INSCRIBED TO HIS GRACE THE

DUKE OF MARLBOROUGH,

WITH THE FOLLOWING

VERSION AND REMARKS.

SPENCER, these shades a grateful country plan'd,
Speak the rich triumphs of thy Churchill's arms;
The long drawn pile of Vanburgh's solid hand
Refigns to Peace and Thee their votive charms;
Sweet comfort shields thee from ambition's scene,
With social smile, domestic union grac'd;
In tranquil rapture glides the day serene,
That woos each wood-nymph to the bow'r of taste.

Mark

S O N N E T.

Mark o'er the lucid water's winding flow,
Meek Nature deigns to sue the toil of art!
Wrap'd with the letter'd dead, a laurel'd show,
Here science lessons from a Bryant's heart:
Her myst'ries fathom'd by th' ingenuous sage,
Who twines religion's wreath in hist'ry's classic page.

Blenheim,
Sep. 10, 1779.

EDWARD BURNABY GREENE.

R E M A R K S

O N T H E

L I F E A N D W R I T I N G S

O F

A P O L L O N I U S R H O D I U S .

IN the Life of Virgil, prefixed to Dryden's Translation, it is observed of the *Ceiris*, a 'piece more elaborate than the *Culex*,' both attributed to Virgil by the author of that Life, that 'the *Ceiris* is borrowed from that learned and unfortunate poet Apollonius Rhodius, to whom Virgil is more indebted than to any other Greek writer, excepting Homer. The reader will be satisfied of this, if he consults the author in his own language, for the translation is a great deal more obscure than the original.'

Unfortunate indeed, so little to have been regarded, with the possession of superior merit, with-

B

out

out the degrading idea of a translator, vilifying the work which he admires*.

It may appear inconsistent with the *candid encomiast* of our author, that so slight attention should have been paid to his memory, as to admit a total supineness of public estimation; for this, with few exceptions, may be construed to have been the case, from the middle of the third century, A. C. till nearly within two centuries of our present days.

The splendid scholarship, and faithful attention of Stephens, have redeemed many an ancient writer from unmerited disregard. His edition of our author evinces his accuracy and indefatigable zeal. Hoëlzlinus has labored hard in an unpromising vineyard, but public gratitude has more than amply repaid his stubborn literature. He hath possessed his *price*, and his *day*. Straining his comment rather to the display of his own knowlege, than to the elucidation of his author's merit, he seems to have forgot, that the Latin of Plautus is as little reconcileable as High-Dutch to a version of Apollonius.

* The translation alluded to I have not seen, nor have I been acquainted with, but from the above quotation. I presume, therefore, that I shall not be accused of branding this, to add a splendor to my own.

The

The learned world, repeatedly favored with improvements in classical erudition from the university of Oxford, has recently received an expensive quarto to the reputation of Apollonius. In this, we are treated with a version usually amending the construction of *Hoëlzlinus* (whom it is impossible, upon many occasions, to comprehend), and in its turn amended, at least reconciled from the *latter* to the *real* meaning of the text. The liberality of the edition, to assert the truth, has outrun the attention of the editor. Typographical mistakes abound, which a body of academical literati may not easily forgive; the scholia form a valuable assemblage of mythological matter, and the notes of Sanctamandus possess a singular eminence; not to omit a list of various readings, explaining the original. An Index of Greek words, occurring in the text, closes the publication †.

Apollonius, we are informed, was the son of Syllus, or, as it may in preference be written, or Hyllus; he was an Egyptian by birth, of the city of Alexandria, at the time when that patron of letters Ptolemy Philadelphus was sovereign. On his de-

† Several instances of similarity in Valerius Flaccus are inserted in the Remarks, with copious abstracts of passages, taken by Virgil from our author.

scient from Hyllus I conjecture, that his father might have been an Hyllensian. This people is mentioned in the fourth book of the poem, and placed *, after a skirmish occasioned by the *first* interview, in social amity with the Grecian adventurers. I mention it as a mere conjecture, from the persuasion, that persons were originally named from countries, as countries may be concluded to have been from scenes and circumstances, by which they were occasionally distinguishable. His mother's name was Rhode; this particular, rather than his self-exile from his native soil, may have probably affixed to him the name of Rhodian. Perhaps his mother may have owed her birth to Rhodes!

In his education under Callimachus he is represented to have exercised † ingratitude to his preceptor;

* From v. 524, to v. 562 of that book.

† What can be understood by this ingratitude, unless it be the supposed presumption of Apollonius, by an attempt in youth to rival his master's reputation? But any display of genius in a pupil must surely have been applauded by the *teacher*; the scholar's fame was thereby reflected upon *himself*, for such excellence must be esteemed in no small degree to have flowed from his precepts and example. If the story of Callimachus's Ibis be acceded to, I am afraid, that the composition was occasioned by the *jealousy of a wit*. I think it, however, little probable, and much redounding to the prejudice of his character. Neither can I believe, that Apollonius quitted
Alex-

tor ; the instance is not alleged ; and the unmanly return of vengeance by Callimachus, in a satire, entitled Ibis, may therefore be greatly questioned. Callimachus had not so virulent a turn in his intercourse with the Muse ; his surviving compositions prove it ; to plant a battery of satire against his scholar is scarcely reconcileable but with such a turn ; nor can it be conjectured, in *what* the young student, who must be construed to have received improvements from his master, could so largely have offended, as to draw down the literary scourge. Ovid too composed his ‘ Ibis,’ but I will not pronounce it to have arisen from *borrowed* principles. Satire is a flower, which grows spontaneously ; *little* necessity is there, to suppose its transplantation from a foreign soil : in Ovid, whose disappointments nourished it, there is no reason to presume *the least*.

He is asserted to have established a rhetorical school ; if his maintenance required it, the establishment was congenial with the character of his age ; the office was by no means degrading in itself, and was evidently calculated for the service of the public.

Alexandria, but to travel, as it was usual in *those* times, for *improvement* into Greece. The reason will be shortly submitted.

It may be somewhat difficult to reconcile the opinion, that Apollonius *began* his Argonautic poem in very early hours. Such an attempt was indeed arduous, and argued the ambition of youth ; but it seems little to be attributed to the sedate composure, characterizing a bard, whose *surviving* poem upon the same subject leaves no doubt in his reader of its author's disposition. No wonder that it was crowned with applause in the form, which it now bears ; and that a public recitation amongst his countrymen produced a recompence, denied in more recent ages, to *impressions* of his work *. The successor of Ptolemy Philadelphus invited his acceptance of the *office* to *preside* over his library at Alexandria ; no authentic account appears, relating to our author, after that event, but that he published his Argonautics, and that he died : the tomb of his master Callimachus received, we are told, the ashes of the pupil.—They, who vouch for the truth of the fact last mentioned, will scarcely credit the picture of disagreement, hitherto submitted in our writer's life, between his tutor, and himself. The history of an author is repeatedly observed to be composed of *scanty*, to which, with respect to

* He was made free, it is said, of the city of Rhodes ; other passports, besides that of desert, are *more usually* required to the freedom of cities in modern times.

the ancients, I beg leave to add, *suspicious* materials. A biographer of Apollonius may esteem himself particularly fortunate in the *first* instance ; for where anecdotes are numerous, impositions more familiarly abound.—Writers of eminence are not unusually dignified by the industrious zeal of their admirers with as many lives *at least* ‘ as a cat.’ *Three* alone, from which every subsequent one has been literally borrowed, are consecrated to Apollonius. Two, the compositions, very abbreviated, of Greek scholiasts ; perhaps, of Tyrhæus, and Theon, with their colleagues, who formed the scholia to our author’s text ; the third, of Lilius Giraldus, almost a *solitary* * *devotee* at the *shrine* of Apollonius. Quintilian limits his style to at best a decent mediocrity, with an invidious, negative panegyrick, that ‘ the poem is *not* contemptible.’ Longinus, who better understood, and more rarely deviates from candor in criticism, pays a compliment to this æqui-poise ; but intimates † nevertheless, that he falls short of Homer : in animation of subject, it may be granted, but his purest words, and most elegant phrases are studiously taken from his Mœonian predecessor, to whom he is

* The others stigmatize his character.

† Apollonius is declared to have taught Rhetoric at Rhodes ; it seems to have been a favourite application in his days ; surely he must have understood the orthodox rules of Epic poetry!

not indebted for particular descriptions, or for his general plan ; though he has himself furnished matter for the happiest imitations of succeeding bards †.

To conclude the account of our author's life with a farther literary scruple : would Ptolemy Eüergetes, apparently a worthy successor of a worthy father, have invited to a distinguished situation (*that of* librarian, in the days, and region, which encouraged erudition, may be so concluded,) a man, who had proved himself obnoxious to his *instructor*, a favourite, so lately, at the court of Alexandria ? the most, that could be alleged would be, that the sovereign of Egypt attended more particularly to the

† Giraldus acquaints us with what is obvious to the most superficial comparer, that Virgil has 'transfused' into his description of the Loves of Dido many passages of Apollonius delineating those of Medea. This commentator, with a just spirit of elegance, pronounces the poem 'Opus varium, & multis vigiliis elucubratum,' but seems not with equal propriety to accuse it of 'an hard and ungrateful turn, unless in 'the Loves of Medea.' Every one of the books abounds with beauties, the more conspicuous in themselves, and the more amply vindicating the merits of the writer, as darting their splendor through a sombre, and solemn subject. But whence arises the superiority attributed by Longinus to Homer over Apollonius ? merely 'from the sublimity of style, whose inequalities are preferable to a faultless equality.' After all, the superiority rests not in the style, but in the richer glow of Homer's more *active* representations of the *boisterous passions*, more generally interesting to less attentive readers.

interests

interests of genius, which had sought an asylum in Greece from the persecution of a grammarian, (such was Callimachus,) a self-imported critic into Egypt, whose name implies his possession of a *finer* spirit for *contest* †.

If it be permitted to resume the subject of my author's reputation, I would continue these remarks by an introduction of the critic Le Fèvre; a critic of erudition, and of real taste. I know not, whence it proceeds, but almost every commentator of Apollonius appears to have been bewildered with his task. Each seems more particularly to have entered upon the office with prejudice, or with prepossession. Why must our Frenchman arraign the disposition, in which the Argonautic poem is conveyed? The plan was simple, the composition is conformable with that simplicity in the main; but surely it cannot, from a ge-

† I am by no means convinced, that the foregoing derivation may not be esteemed to argue refinement. It may appear at least resolvable into Grecian usage, with regard to names in general; perhaps it may be urged, that the fact said to be committed in point of our poet's ingratitude was unknown at Rhodes; but Ptolemy could scarcely have been ignorant of it at Alexandria. If so, his countenance of the hard may argue his conviction, that it was false. To visit Egypt from Greece, and Greece from Egypt, was as customary in those periods for improvement in studies, as reciprocal intercourse between our islanders and the continent in these, for *curious dissipation*.

neral

neral subserviency to the first principle, be concluded to have forfeited its reputation in the *occasional* walks of description, episode, and, above all, of character, delineated from *human* manners. I will not assert, that Apollonius has been received into our hands unmutilated; but I would dare to pronounce his work nearly unexceptionable, on the idea of critical propriety.

We meet with no rare instances of reasoners commenting compositions, which they either have not read, or, if read, sufficiently comprehend not. If we suffer ourselves to argue from this conviction, we may the less wonder at those various, and contradictory characters, bestowed upon works, which have been by some examined, and perfectly understood. To apply this to Callimachus, Propertius dignifies him with the title of * refined poet; Quintilian ranks him with the best writers of elegy; that he was a favorite with Catullus appears from the version of his poem upon 'queen Berenice's hair,' a compliment elegantly flattering to his patron Ptolemy Eüergetes, who confessedly deserved every mark of attention from ingenuity. Madame Dacier, a lady who made classical writers altogether her own, by familiarising their compositions, asserts the *po-*

Sat erit ———
 ———cecinisse modis, *pure* poeta, tuis.

lished

lished elegance of Callimachus; her father declares his *pieces* to be stamped with *energy*, yet *simplicity*. Reverse the medal! Vossius, in the van of his *hostile* army, denies the talents of Callimachus for poetry. Scaliger (who is fond of a little snarling, and is too frequently on the wrong side in matters of taste) assures us, that he adopted the most inelegant, dark, and inconsistent phrases; Vossius was bit by * Ovid when he formed this remark, and the stricture of the Roman poet, whatever attempt he made towards its palliation, must be concluded to convey a censure for defect of poetic genius, whose splendor an industrious affectation is thus alleged to have overshadowed.

Among the calumniators of Apollonius is Rapin †, whose name is solely applicable to the *inferior* walks of criticism. ‘The style,’ says he, ‘has no manner of elevation, or sublimity, the structure of the fable is injudicious, and the poem is extremely flat from the beginning ‡.’ But our author’s phlegmatic disposition, to do him justice, can no more than equal the ponderous bulk of critical

* Ovid’s words are,

Quamvis ingenio non valet, arte valet.

† Propimus *his*, longo sed proximus intervallo.

VIRG. ÆN. 5.

‡ Biograph. Diction. Art. Apollonius, vol. I. p. 357.

dullness in his commentator, who has evidently condemned the poet *in the gross*. General criticism argues little candor, less judgement, and a total banishment of taste; a palpable affront to those, who have proved their knowlege of an author by the praise of beauties, and the *intimation* of faults. General censure evinces an incapacity to relish the first, and a zeal to exaggerate the last †. But of all the critics, who, confiding to memory in their relations of anecdotes, communicated by others, assume the air of scholarship at second-hand, ‘Voltaire,’ says Dr. Harwood, ‘affirming, that critics have generally been of opinion, that, in the most splendid part of the Æneid, the Roman poet had largely borrowed from Apollonius of Rhodes,’ adds, ‘it is greatly to be lamented, that we have not the Argonautica now remaining; that by instituting a collation, we might see how much the Roman has been indebted to the Greek poet.’ This is not

† Rapin certainly never examined the text of Apollonius; he has thought proper to accuse the Catalogue of Argonauts of dullness. All Catalogues are so of course, when merely Catalogues; whether they be those of ‘Royal and Noble Authors,’ or of ‘editions of Classics, Greek and Roman,’ they must necessarily be dull. But had Rapin read before he criticised, he would have observed the Poet’s Catalogue to be diversified by occasional delineations of characters and circumstances, which reflect light upon a *sedate* subject by the variety of matter, interesting more particularly to a Greek, to whose honor the poem was composed. A reader should be a Grecian, which Rapin was not.

the

the *only outrageous* blunder into which Voltaire has fallen ; indeed, his works are a Babel monument of critical, logical, historical, philosophical, and religious errata ; his talents should have been less expanded, to have gained him the reputation of a complete writer : he possessed fancy, vivacity, and force ; and he clothed his reflections in the most brilliant colors of style ; but the neglected quality of judgment occasioned his ‘*égaremens*’ in the selection of subjects, for which his genius was little qualified.

It may be apprehended, that the foregoing slip arose from a wild recollection, that the Argonautics, which he had heard, or read to have been composed by the genuine Orpheus, survived not, nor his other works, to modern days ; and he might not sufficiently have considered, that the Argonautics of Apollonius were, at the time, the objects of his comment.

It is not unpleasant to remark the various explanations, indulged by critics of real erudition to the motives for this Grecian voyage. ‘The golden fleece,’ say some, ‘denoted the wealth of Colchos ;’ wealth in earliest times was certainly composed of flocks, and herds ; and necessarily so, from the pastoral life of nations, whose simplicity was yet
stranger

stranger to luxury, ever bartering those riches for gold ; but we must not fail to carry in our ideas, that this fleece too was of gold. Others talk ‘ of golden rivers flowing from mount Caucasus ; that the inhabitants employed sheep-skins with the wool to take up gold in its powder ; thence it is asserted, they were called golden fleeces †.’ But this conjecture seems neither plausible, nor ingenious ; it is inadequate to the *purpose* of the Grecian adventurers, which, had it been to have immediately enriched themselves by the gold of Colchos, it may be concluded previously requisite, that the Colchians should have been vanquished, and that the Greeks should have possessed themselves of the kingdom.

Chemistry, transmutation of the above metal, a volume of sheep skins containing the secret of such transmutation, and the philosopher’s stone, are introduced as explanatory of the ‘ golden fleece.’ To which, I wonder, that the free mason’s secret has not been added.

In the course of the following annotations I have submitted my opinion on the voyage, and its several concomitant scenes, on the bulls with brazen hoofs, and the dragon’s seed. It may be in this place observed, that Phrixus, who was brought into Egypt,

† These are evident *ύστερα νερότερα* !

(Colchos, a part for the whole!) upon the back of the ram, which on his arrival he sacrificed to Mars, came from Greece. The step-mother Ino, from whom his sister Helle and himself fled, was daughter of Cadmus, a Phœnician; which people were the first sailors according to Greek tradition. The sacrifice of the ram to Mars may allude to the warlike disposition of the Egyptians; unless, in preference, we admit it a compliment to a similar spirit in his own countrymen; and an 'ex post facto' testimony of martial engagements entered into between the two nations, on account of the fleece, assigned by Phrixus to Æetes. Phrixus united with the Colchians, by marriage with a daughter of their sovereign, and there died; the guardian of the fleece was the dragon, a well known type of Egyptian enthusiasm; the brazen bulls, vomiting flames, may be emblems of the mode of Egyptian worship; the former, not improbably, of the altars, or the image of the ox their principal (*animal*) deity; the latter, of their adorations to the sun, or the fire of the altar itself. The dragon's teeth, from the seed of which an * harvest of *armed men* issued, *whō* were slain almost in the instant by

* Probably the references to agriculture, and rural imagery, as the fleece, the oak upon which it was hung, the sowing of the seed, and the consequent birth of the warriors, may have conformed with Egyptian ideas, originally *inducing their worship of the ox.*

Jafon, may imply the mysterious rites of incantation, abounding in Egypt; the *prodigious* birth of the ‘Terræ Filii’ in arms at once leads to that idea; as the conquest of them by a Greek conveys a compliment from the writer to his native hero. The large *stone* cast among the troop, *which* occasioned their instantaneous attack, and slaughter of each other, may represent the distractions, dividing the several provinces, and desolating, in the end, the whole kingdom of Egypt.

It may not be omitted, that the successful operations of Grecian prowess are resolveable into the assistance of Medea; and by this, the reference to magical arts is more particularly evinced; we may conclude, that these arts were, about that period of the Argonautic expedition, first imported into Greece, where they soon constituted a portion of its religious ceremonies †.

† I have sometimes imagined, that the golden fleece bore a relation to the shepherd-kings, lately banished from Egypt, on account of the wealth which they possessed. Their *first* return into their native country may seem to have been exemplified in the person of Phrixus. The present dissensions of the Egyptian provinces *may* have been fomented by succeeding invasions of that faction, *from* the romantic origin attributed to the *History* of the *Ram*.

E S S A Y

ON THE

CONDUCT OF APOLLONIUS

IN THE

HISTORICAL PLAN of his POEM.

HOW weak are the barriers of reason, to withstand the torrent of passion! surely if the union of any qualities may be esteemed consistent, it is that of superior talents with ingenuous principles! yet how usually is one system *intentionally* built upon the destruction of others, established in the world of learning! contracted idea, on which the orator exalts his standard of eloquence, the legislator frames his plan of jurisprudence, the statesman, his politics, and the student, his erudition! happy, if they differed from a spirit to improve, and bore testimony to merit with alacrity, while errors were marked with reluctance!

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Among the crowd of writers, the critic is the most forward to exhibit this depraved triumph of humanity; allusion is made to those alone, whose acknowledged faculties protect them from contempt; for reflections were needless upon the subordinate class, who employ cavil for controversy, evasion for argument, and witticism, for humor.

One of the self-exalted censors, who from hurry of predilection for oriental, has attempted the most humiliating degradation of western learning by exaggerated rebukes of poets, and historians, has thrown down his gauntlet to those who presume to admire a single relator of the Argonautic voyage. In this promiscuous opposition he must be concluded to have primarily glanced at those, who have enlightened their accounts at the shrine of the Muses; for the historians, who treat the subject of our present comment, boast a much later period of existence. It seems, that ‘the events of the expedition are so numerous, and the countries, through which its adventurers passed, so distant, and various, that it could never have been performed during the lives of one generation †.’

As

† Mr. Richardson’s Dissertation upon Eastern Languages. ‘Three generations,’ according to Herodotus, ‘make one hundred years.’ Is this the sort of generation alluded to by the
the

As far as my author is interested in a defence against this calumny; I esteem myself obliged to undertake the reconciliation of an opposite, at least to obviate the opinion above adopted.

And here I would wish to enquire, whether more fatal inconsistencies check not usually the progress of criticism from an adherence to the letter, than from a liberal examination into the spirit of an author. Poetry in all ages and nations has been, or ought to be, if considered in its more full extent, subservient to historic purposes. Such construction is certainly due to the poetical remains of Greece! tradition is observably the ground-work of many episodes, and occasional digressions, interspersed throughout this work of Apollonius.

The Argonauts represent Greece; whose familiar usage appropriated the names of individuals supposed to have existed at *one*, to as many armies, engaged in separate battles at *different* periods. This original impression must be affixed upon a critic, before he is found competent to a more fortunate discussion of his author.

the 'Wiseman of the East?' In thirty-three years many difficulties may be overcome, and many great achievements performed.

Apollonius may indeed be concluded to have *prepared* his readers for such ingenuous treatment of his performance ; not to omit the description of the departure of *Hercules* from the Argonauts, *his* several acts of prowess, *his* travels into, and *his* settlement of countries upon the continent of *Africa*, till the warriors rejoined him *there* ; these circumstances cannot be admitted as the works of one individual, or as the events of one period. Propriety revolts from the idea. The truth seems to be, that the less attentive *critic* precludes himself from an enlarged disquisition of the writer's design ; struck by the elegant simplicity, in which the facts recorded are conveyed, he cannot prevail upon himself to imagine, that ' more is meant, than meets the eye ;' for having (I speak of *eastern* criticism !) been early practised in scenes pictured by excess of imagination ; a love-sick wanderer in bowers of eternal roses, unfolded to a luxuriancy of sweets, unknown perhaps but in the *poetry* of the climate, he expects in every author an unbounded expansion of descriptive powers, even where the muse indulges her more easy flights.—In the account given of Hercules by Apollonius allusion is intended to historical representation. In the very year of the Argonautic expedition, Sir Isaac Newton asserts Hercules to have delivered Prometheus from mount Caucasus.

Some

Some few years before the *Argonautic expedition*, (only seven by the above chronologer) ‘Eurystheus’ reigned at Mycenæ;’ from which region Hercules is fabled to have been commissioned upon his labors; his exploits therefore may reasonably be adjudged to that period, which Apollonius has fixed for apart. Of those labors, more generally attributed to his prowess, his very appearance in Africa evinces a more recent performance of one, the slaughter of the lion, whose hide he is represented by the Hesperides to have borne upon his shoulders.—Portraits are not less delineated by the pencil of truth, because a painter has only sketched their outlines; when I read Apollonius, I carry my attention to history, but estimate his performance, as the production of a Greek; who in conformity with his religious persuasion fills up his piece with the more than hydra-growth of local deities, of dryads, hamadryads, fauns, and satyrs, presiding over the Grecian groves, rivers, and gardens, their villas, and their hearths; more than hydra-growth, for they never lopped off a single head of a *deity*, but were continually supplying more handy godlings, which they pulled out, like popish successors, from their side-pockets; *pocket-pistols*, as termed by a jesting friend.

Allegory was the dress of Eastern language, and poetry was the language itself; the western compositions (if candor be our guide, and information our object), gave not a loose to the bewitching charms of imagination. Imagination they certainly possessed; but its genius was more soberly exercised to the ornament of those national prejudices, too deeply rooted ever to be shaken from their bosoms. The primitive violators of *scriptural* communications, admitting *those accounts* merely to pervert *their records*, and efface *their principles*, and panting to enslave the souls, as they had already enslaved the bodies of those, to whose faithful observance *they* had divinely been enjoined; these were the wet-nurses of *Grecian* devotees! many degrees indeed *removed* from the abominations of their nursery, which had soured the milk of reason by the poisonous nourishment of profane *abuse!* such is the derivation of the *Grecian* religion! their history may be deduced from a source *not altogether* distant. ‘The flight of many Phœnicians, and Syrians, from Zidon, and from the arms of David,’ occasioned their settlements in various parts. These men brought their histories, where they settled; and these histories, added to the necessity of perpetual attention to guard establishments so precariously made, preserved a spirit of
mar-

martial ardor, by which the infancy of every profane government has been distinguished. They came originally ‘from the Red-Sea, and presently undertook long voyages.’ In process of time they came into Greece; hence arises the more complete splendor of the Colchian sacrifices, and the more solemn mystery of magical celebrations, unknown to the Argonauts in their passage to the court of Æetes! The ‘*Dî majorum gentium*,’ are described by the chronologer last quoted, to have received admission from Egypt into Greece, only twenty-seven years previous to the Argonautic expedition; which fact historically confirms the more simple uniformity of Grecian enthusiasm, when compared with the very multifarious and complicated objects of Egyptian idolatry. As to the rites of incantation practised by the latter, we may not unreasonably conclude them, from the nature and object of their institution, to have been sacrifices to the *Dî Inferi*, exaggerated by all the mummery and mutter, which evinced the parent, whence they sprang.

Virgil, in his description of the magical rites pursued by Dido, the poetical descendent of Medea, in the fourth Æneid, rites certainly abhorred more strenuously among the Romans, prefaces them with a circumspection experienced in Apollonius’s close of them,

‘ Pandere res altâ terrâ, et caligine mersas ;’

and as we are instructed by the former, that those rules were detested in Rome, we may understand from the latter, that they were unknown in Greece at the time of the Argonautic expedition. The poets alike coincide in their horror of the punishment inflicted by the menace of the priests on those, who attempted to pry behind the mysterious curtain ; a menace, which effectually tended to maintain them in their original obscurity.

For the *poetical* probability, that the river Halys might have been reached on the third day after their embarking from Colchos, attention may be afforded to the directions of Phineus, commencing v. 364, of the second book, and the consequent voyage of the Argonauts ; the reality of the fact is best ascertained from geographical accuracy, as far as it extended in the times of Apollonius ; it is an allowance due to, as consistent with, ancient poetical description to resolve the state of sciences and general knowlege, however designed to represent *the days, of which* a composition particularly treats, into the days of its author ; for geography must have been exceedingly limited, when navigation
amongst

amongst the Greeks was merely coasting, and even the dominions of Egypt were but faintly known.

Whatever therefore might have been the boasted acquisitions of earlier states, even to the astronomical eminence, and general talents of the *venerable* Chaldeans, they must have been wholly uninteresting to Greece, and its adventurers. Some traces of maritime knowlege might have been obtained through the mixed information of occasional emigrants from foreign countries; but surely a kingdom, whose ideas have been formed, and whose motions regulated *merely* by the informations of voyagers to their coasts, must necessarily have received its communications in a partial, and insufficient light! unhappy moderns are well convinced, that credulity is thrown away upon the ostentatious impertinence of travellers, rendered still more impertinent, if the public are reduced to feed upon their relations, *digested* by those who are unqualified for the task; we are convinced of the pretensions to knowlege usurped by such adventurers, but we are not so well persuaded that they actually *possess* it.

When we reflect upon the eminence imputed to the Chaldeans in that leading principle of navigation,

tion, astronomy, justice requires us to conclude them to have been little more than astrologers. Astronomy is a science upon a larger and more definitive scale ; it was at best something short of erroneous conjecture till the days of Copernicus, the stem of the astronomical tree ; our Newton ascertained its divided branches. Chaldean insufficiency is deducible, on a close inspection, from an authority, which I cannot affectedly undervalue, that superior one of the sacred writings : Chaldean knowledge in this point seems to have gratified a devotional view. The Chaldees were a nation of magicians, assuming the power of prognosticating events by consultation with the stars ; one of the more characteristic delusions of idolatrous practices. To carry our ideas into Greece, we may there observe the augurs sagaciously peering the flight of birds, and inspecting the entrails of beasts ; we may observe the profusion of omens, portents, and prodigies, with every religious absurdity in vogue, borrowed by dissimulation for the supply of interest : these may operate as direct proofs of heathen lineage, and that lineage, whose parent could have been only cunning ; for the Father of Wisdom had been from the first forsaken.

The practicability of the course above mentioned, from the river of Colchos to that of Halys, must
 neces-

necessarily be fixed from the time of Apollonius, not that ascribed to the Argonautic adventure. At a period, in which the sail, and the oar were alternately used, it is impossible to collect such practicability. Extraordinary voyages have been authenticated, in an open boat, and of a modern date, when ships of war, and merchandize to a very considerable extent and burden, have been usually employed; but who would presume to describe the state of a kingdom, with respect to naval consequence, from these accidental, or rather (to speak properly) providential events? where an adverse breath of wind, or the unfriendly swell of a surge had insured destruction to the crew. In these earliest times of Greece, the very description of the Argo must evince an imperfect state of navigation; every rock seems to have mounted into a miracle, and every tide to have constituted a whirlpool; superstition indeed must be placed to the account, for perils were destined to be magnified, that some god might be worthily employed to rescue. When Apollonius lived, these horrors must have been reconciled by repeated experience; and things must have appeared more directly as they were; navigation, from the necessity of its encouragement, had been considerably improved, and a regular establishment

ment of vessels was then esteemed an essential appendage to the welfare of a nation.

If we trace the genius of idolatry to its original principles, we shall remark those principles to have arisen from passion, riveted by obstinacy of opposition. To maintain its establishment, a splendid variety of fantastic imaginations was hung out, as decoys to entrap superstition. The *Egyptians* had peculiar intercourse with a people, obviously distinguished by the blessings of divine communications; but *they* ‘hardened their hearts’ against conviction; when *these*, or their descendents, emigrated into Greece, they imported thither these *communications*, to which they had been repeatedly witnesses, *preserved* in a traditionary line, abused however to their own profaner purposes. The *Greeks*, who owed this *perverted* knowledge to the *Egyptians*, erred but in a secondary view. The *light*, of which the latter ought to have availed himself, indulged not its slightest *reflection* upon the minds of the former; and how indeed was it probable, that *this light* could have penetrated the *intervening* body of Egyptian darkness? truth will convince, but *then* alone, *when* suffered to be fairly examined.—Repeated disturbances actuating political bodies have been highly instrumental to the settlement

element of islands, and continents remote from the scenes of those disturbances, and perhaps little, if at all, known to the inhabitants of the kingdoms, where such disturbances had arisen. Accident, according to the heathen idea, has compassed, what design could never have effected. I readily agree with our Orientalist, before intimated, that several internal customs of the East, perhaps however, if deduced from authorities truly historical, not of very ancient date, assimilate to the modern legislation, and more domestic practices of *Germany*. Tacitus, the fashionable, and authentic appeal in political concerns, will duly instruct us in *the latter*. Germany is the parent, from which sprang many ceremonies, and institutions even now established in England. But may it not be observed, upon closer examination, that the copies of eastern manners, and principles subsisting in † the German state are deducible from a congenial spirit of *superstitious* extravagance? the ‘*immanes Longobardorum leges*’ were transcripts of *northern* barbarity; the swarms of *these busy hives* were composed of heterogeneous mixtures; among *them* it may be presumed, that adventurers from the eastern parts were not wanting; they who thus invaded, and

† Amongst other instances, the trial by ordeal, and the feudal system may be urged.

settled themselves in *Germany*, introduced that various confusion of usages, which marked the character of *her* earlier days, and supplied, in process of civilization, the rich abundance of language, received from the continent into *our own island*, and which adapts *its* writings, in point of elegance and significance, to multifarious subjects. The *English* may indeed be construed an epitome of almost all the languages admitted to European cultivation. *It has* improved in refinement by the force of native genius, scarcely plucking an additional feather from the plumage of those continental birds, whose notes occasional intercourse hath enabled *it* to attend, but ‘not to be charmed unwisely.’ Happy, if while conscious dignity preserved our national *tongue*, fastidious imitation corrupted not our *manners*!

But what may be adduced in support of the original cause of resemblance between ancient Egypt, and modern Mexico? Resemblance in a case more peculiarly characteristic? A large tract of Western continent, the most distant traces of whose features were unknown in periods far more recent than the hour of Egyptian glory, has been experienced to abound in hieroglyphics. Such, we are acquainted by the Spanish historians, was the allegation of their countrymen, who had ventured thither to reform and

and impoverish the natives ! our own Mosaic historiographer, the author of ' Divine Legation,' accedes to the opinion ; an elegant *Northern* writer farther confirms it ; *this* pen, variously figuring in the historic walk, we must however when the *American* history is considered, allow, that *partiality* has influenced to the side of Spanish authority ; whilst a very inferior *tale-bearer* of the *same* country has in turn adopted the interested prattle of a *French* cabinet ; as if Scottish authors united with the house of Bourbon, in favor of sanguinary oppression on the one hand, and of injustice to patriotic character on the other !

I recollect not that any ancient nation, except Egypt, is recorded for these *sacred* vagaries of impression ; that they were adapted to *religious* uses the very name implies. How came they at Mexico, may be repeatedly questioned, and remain as repeatedly unanswered. The Mexicans were observed, in a quotation already submitted, *subsequently* to the close of the foregoing version, and from the authority of an † intelligent Spanish writer, to have cultivated the religious principles of ancient heathenism. Hieroglyphics were practised in Mexico, and

† De Solis,

in *no other* kingdom, except Egypt, (it may be concluded) *whose* religion was founded upon the old Heathen system. Perhaps other Heathen nations *may have* possessed certain symbols and characters, not directly hieroglyphical, yet subservient to similar purposes; though we may be little versed in the particular mode, which they adopted in such representations.

It may admit a question, whether there be not some affinity to hieroglyphical mysteries (Egypt was the very abomination of mysteries) in the *painted* bodies of our native Picts, *thence* so denominated; for the custom of painted figures, drawn upon the bodies of this people, particularly when they were proceeding upon some martial enterprize, might have been in fact derived from the influence of their priests, added to their own barbarous ideas of *rendering* their persons more formidable to an enemy; their extreme submission to priestly despotism justifies the first sentiment; they were more than galley-slaves to their *druidical* tyrants; those *reliques* of ancient hypocrites, whose *religion* was fraud, and darkness; *itself* no less a relique of the mysterious Eleusinian ceremonies.

The ancient Greeks, and their apes the Romans, had figures, landscapes, and a variety of devices,
works

works of laborious ingenuity, engraved, or carved upon the shields of their heroes; the poor Picts were not worth the shield, but they made *wild* amends for the defect by submitting their bodies to the dawbing hands of their aukward artificers.

Before the subject of hieroglyphics is dismissed, may I beg leave to observe, that a greater insight must be had into the history of Egyptian religion, ere their real origin can be effectually ascertained? if we accept the word in its Grecian form, we can only refer it, and refer it we may on a literal construction, to the 'graven images' which the Israelites, through the probability of their receiving infection from the gross idolatry of the Egyptians, were instructed, from the injunction of their worship to one God, *immediately* to avoid. A graven image may seem to express generally, in the state of the world at *that period*, an image, on which symbolical figures were represented; the image itself, we may reflect, was forbidden by divine command; a more considerable opposition to that command was evidently pursued by the Egyptians in their subordinate practises of enthusiasm. They worshiped, it is well known, every animate existence; it was a familiar gradation in their idolatrous system to conceive the idea of fixing to their images, exhibiting the

D human

human frame, the figures of these animals. It may seem, however, from their being found upon a spot, so little likely to receive exportations from the very distant dominions of Egypt, that those, produced at Mexico were, if any, very slight imitations of Egyptian eminence in the hieroglyphic branch.

The volume of 'Divine Legation', discussing the specific nature, and qualities of Egyptian hieroglyphics, supplies us with specimens of characters, whereby the alleged *copies* of Mexican industry are attempted to be described.

These Mexican pictures are supposed by the author of the above 'laborious compilation' to imply the characters of their *writings*; I agree in the conclusion, but cannot construe from thence their similarity with those of Egypt, which constitute the *hieroglyphic* form. Perhaps this Mexican business may have comprized the original disposition of traditionary records, couched in mysterious features, more effectually to conceal them from vulgar explanation. By this idea, though not so immediately arguing a *devotional* source, it is not intended to banish the priests, to whose artifices the Egyptians owed their sacred characters; for why may not the Mexican records, like those of other heathen establishments, be supposed to have been collected,

if

if not *sometimes* composed by *priesthood*? that dragon, eternal guard over the *bitter* fruit of superstition!

Perhaps, though no traces are pointed in our *abundant* histories, the druids of our own island, destroyed on account of their cruelties, and abominations, possessed their hieroglyphics. These priests presided over a religion involved in the midnight of Egyptian mystery; their temples were the lion's den to every prying observer, uninitiated in their ceremonies; his curiosity was indulged at the expence of his life. The Mexican paintings were probably preserved by the original settlers, who either imported, or brought with them the knowlege of those characters; the British druids either annihilated *their own*, or their murderers permitted not a remnant to subsist. Attend we to the paintings, which the sons of Egypt still (without, it may be imagined, any material change!) continue in their *mummies*. Upon these burlesques of dead carcases every grotesque representation is displayed in glaring extravagance. If the painter (such as he is!) took more pains to throw somewhat of nature into the countenance, a common spectator might possibly be induced to converse with these mummies, as with envoys from foreign parts; a secretary of state might

find *such* more agreeable, as less obnoxious *personages*, with whom officially to transact political business !

Upon the whole, as no immediate distinction seems to have been placed by the inspired historian of the Hebrews to characterize hieroglyphical representations, except the graven images, it may be esteemed reconcileable to allege the foregoing construction. Learned enquiry may have been too zealous in attempts to establish the antiquity of hieroglyphics. Opinions warmly adopted actually produce system; where system begins, criticism is too readily warped from the purpose, which alone it was constituted to pursue; the detection of error, and the display of truth.

Though the Greeks avowedly drew the outlines of their religion from Egyptian idolatry, they extended not the draught to its almost infinite absurdities in the practice of animal worship. The human form, and human manners, with the black catalogue of human vices, and criminalities of all sorts, stamped with more *inveterate* characters, were, to the disgrace of moral conduct and of piety, primarily affixed to objects of their devotional regard. Even Priapus, of libidinous memory, was not permitted

mitted peaceably to continue in his Epicurean state of log-ship (*Truncus ficulnus, inutile lignum!*) but was ordered to his pedestal by the summons of witchcraft, for the terror of modesty, and the alarm of birds. All were in short humanized, except honest Terminus, who was of more real emolument to mankind, than the whole mass, by remaining in his solid condition of stupidity, a guide to the traveler, and an arbiter of property.

The Greek modes, or subjects of devotion, in many respects assimilated to the heaven, in which their deities were placed, namely, the mountain of Olympus, contrasted with the more violent and aggravated superstitions of Egypt, which may find their counterpart in the troubled flames of *Ætna*. ‘*Λυκίσις ὁ Ὀλυμπος* (says Maximus Tyrius) *πῦρ ἐκδίδοι, οὐκ ὅμοιον τῷ Ἀιτναίῳ, ἀλλ’ εἰρήνικον, καὶ σύμμετρον* †. ‘The mountain Olympus, situated in Lycia, emits fire, not resembling that of *Ætna*, but peaceable and composed.’

This particular appearance of mount Olympus may account for its estimation with Grecian devotees. Fire, among the Egyptians, was deprecated

† Maxim. Tyri Differt. viii. p. 87. Ed. Davif. & Markland. Lond. 4to. 1740.

as often as adored, being a presumed emanation from their principal deity the sun; the heat occasioned by that deity was frequently almost insupportable, and occasioned, by excessive droughts, public calamities in pestilences and famine, with distempers of severest consequences to individuals: indeed, the whole Egyptian system formed its basis more largely upon the deprecation of evils, than upon thankfulness for blessings. The sacrifices of the Greeks, in which, where concluded to have been favourably received, the fire was clear and lambent, were, in this instance, congenial with the foregoing condition of Olympus; add to which, that fire, unconnected with tempest or obscurity, was a prognosticator among the Greeks of fortunate events. These circumstances created a sort of cheerfulness in their *religion*, which the Egyptians rarely admitted; the characteristic of the *latter* enthusiasm, like the dispositions of the people themselves, was fullen mystery, and gloomy horror.

If we are prohibited to inspect the poetry of Greece in our researches after truth, shall we refer our inquiries to their historians? Truth may seem, in the *modern* opinion of those, who thus banish us from the region of the Muses, to be ‘aut hic, aut nusquam.’ We may begin with Herodotus, the
boasted

boasted father of Grecian History. It has already been intimated from what source that writer has deduced his authorities, and the source is certainly corrupt. I know not whether himself, or his admirers, prefixed to every one of his books the name of a Muse: perhaps, however, from this flattering distinction, rather than from even the elegant flow of his language, he may have been so richly regarded by modern taste! The introduction of the Muses, as patronesses of historical composition, seems to glance at an idea of poetical eminence. At no rate can we generally compliment Herodotus, though his antiquity merit reverence, with the name of impartial, accurate, and credible historian; an intelligent reader may collect more matter from Ovid's *Metamorphoses*, on which to ground reality, than from many pages of Herodotus; so that the Muses smiling over his composition may allude to the sacrifices repeatedly made by the historian to fable, and imagination.—Selection of authorities constitutes the character of an historian; where he presumes invention, he ceases to claim the character, but dwindles into an impostor, who baits his pen with fallacy to catch credulity; he should be treated as a gossip at the best. Elaborate comments of an historian upon facts, either needing no explanation, or wrested to an opinion, prove, to

Speak no worse, the misemployment of a writer's, as they tend infallibly to the waste of his reader's time.

Thucydides and Xenophon may be more essentially relied upon, as eye-witnesses of various events, which they record; the one in the style of harmony, the other in the spirit of majesty. In those points, wherein they acquaint us with transactions, testifying the honor of their native country at large, or of those districts, which have furnished their education, or given encouragement to their residence, allowance must be indulged to the influence of prejudice; an influence to which happier mortals, formed in the purest mold of nature, are experienced to resign their judgements.

Egyptian priests were by far the most suspicious guides, which Herodotus could have possibly adopted. Their religion, their vanity, their fame (such as it was!) interested their deception. But who were his authorities for such exaggerated representation of the Persian forces, in their several armaments against Greece? the religion, the vanity, and the fame of his native country. These were *familiarly* productive of fallacious records; for records are

are in all countries too usually biassed by passion, and passion is almost another name for error. Admitting every *follower* of a Persian emperor to battle, *who* attends from a principle of parade on the sovereign's, or of curiosity, custom, or *plunder* on the subject's part, we can scarcely reconcile their introduction into the calculation of the numbers, poured forth by a Xerxes against a handful of Greeks. But truth is not to be expected, where it is the interest of a nation to conceal it! and it may be wished, that returns of dead and wounded, no less than enumerations of armies opposing, and opposed, were not to this hour *rarely* calculated with precision; a victory is too usually enhanced by the multiplication of an enemy's force, and a defeat rendered less disgraceful by a diminution of *our own*, *actually* brought into the field. Many circumstances have certainly been delivered by Herodotus, which bear no marks of inherent inconsistency, or which must rather be acknowledged to have the appearance of genuine truth; he would otherwise have been long since reprobated: shall these records be invalidated, because others are erroneously, and injudiciously represented? A wish to undervalue merit is too contracted to be indulged; a writer of history is necessarily required to adhere to truth; shall that truth, though perhaps
 severe,

severe, be treated as the calumny of a critic upon his performance ?

The names of * Quintilian, Juvenal, and Pliny, produced by the author, who has given rise in some measure to the present essay, are, in their respective eminences, sacred to modern criticism; yet too considerable a weight may not be allowed to their evidence; it is well known, that the *Greek language* was practised, little as it was so at Rome in the days of Juvenal, only to its *derogation*; *mixed* occasionally in Roman compositions, we can trace very faint remains of *its excellence*, when the arms, and the arts of Greece, were established throughout the world. Of Quintilian I wish only to assert, that his directory to the orator contains excellent rules, but that I am convinced of their insufficiency to constitute perfect eloquence; eloquence, which consists in a very fortunate union of various abilities, defying, rather than receiving directions from, rules of art. Quintilian took a larger compass than his investigation of the oratorical business required. He enters into the talents, the active qualities, and the whole character of his practiser of eloquence, so far from limiting his enquiries to the frigid regularity of technical

* Mr. Richardson's Dissertation, part ii. p. 293. ed. 2. chap. vi.

conduct. The *letter* of oratory is comprehensively displayed, but the *spirit* may be adjudged to have evaporated into the *general* system of man. The heart is his more liberal, and extensive enquiry; the *orator* is engaged as it were through a side-wind; *he* is a part only of the species. Quintilian discusses the superiority of domestic, or of *public* education; this discussion *includes* the orator; and the question on a reference to the orator's interest in the argument is clearly resolvable into the *latter*. It gives him, what every orator must possess,—confidence.

Quintilian studied mankind from the closet; an error of a larger size, as liable to a continued deviation from the great line of truth: moral character has too small bias upon literary reputation. The criticisms of Aristotle are *more* confined; a critic, if he errs, should err from liberal principles; peremptory submission to systematic orthodoxy fetters imagination; I wish no writer to be lawless; but judgement will prune luxuriant branches, without the smallest hazard of endangering a single Parnassian shrub. Judgement follows the exercise of understanding; and understanding he must possess, who is able to compose. The remarks of Aristotle, principally in the poetical branch, allude to the heroic

heroic, and to the drama. Pliny existed nearly in the days of Quintilian ; his authority is therefore to be fixed upon the same foundation with that of Quintilian ; Pliny was not a very accurate, though a very various critic.

Such the triumvirate, on whose sentiments our Eastern writer has built his depreciation of Greece ! but what were the foundations of this censure ? they may best be collected from the motives, which influenced Juvenal's

‘ *Quicquid Græcia mendax*

‘ *Audet in historiâ.*’

This character of Grecian history may be concluded to have arisen from envy, or, more softly speaking, from a disgust, that the Greek learning, language, and manners, should have been adopted by the Romans, in preference to their own. The people were plunged into Epicurism, which professed abhorrence of that active spirit, of those wonderful events, and of that deduction of human conduct from celestial interposition, which marked the relations of Greece. That the poetic Aïdes of the latter was vilified in the esteem of this voluptuous sect appears from the following strain, coinciding with its original principles ;

‘ *Esse*

- ' Esse aliquos manes, & subterranea regna,
 ' Et Contum *, & Stygio ranas in gurgite nigras,
 ' Atque unâ transire vadum tot millia Cymbâ,
 ' Nec pueri credunt; nisi qui nondum Ære lavantur.'

JUVEN. Sat. ii. v. 149.

The truth is, that the times were debased, and men had varied their tastes accordingly; where a gene-

* The common editions read 'Pontum;' but to what can 'Pontus' be reasonably construed to refer? Contus alludes to the staff, or pole, with which Charon is fabled to have shoved the old boat over the Styx. The 'ranæ,' frogs, supposed to have abounded in *that river*, may seem to have been borrowed from Aristophanes's comic representation of such abundance *therein*; but surely Juvenal could not have imagined it the real opinion of that burlesque writer! however, I know not whence he could otherwise have obtained his intelligence. To the poet's disbelief, so *seriously* urged, that many thousands could have passed over the Styx in a single boat, an answer adequate to, and of a style with the objection may be permitted; Juvenal should have reflected, that the passengers were merely shades, and shades take up no room. After all, however, we no where read it as a deliberate opinion, that a thousand were ferried over together.

' Tali haud gemuit sub pondere Cymba

' Sutilis.' VIRG. Æn. l. vi. apud inferos.

'Æs' in the last line above quoted refers to the public baths, in which youths were by custom directed to bathe; and then were ranked amongst the 'grown gentlemen' of the Roman world. It may jocularly be understood by the allusion to 'brass,' that they from this bathing were brazened for intercourse with mankind.

ral corruption of the moral system prevails, splendid elegance of reflection, and purity of style almost familiarly subside. Quintilian's, no less than Pliny's excellent productions, may be urged against the classical propriety of this remark. These are the brightest constellations of that clouded hemisphere; they are almost the only ones who indulged their lustre to a degenerate age.

It has been surmised, that the *outlines* of Grecian history may be collected from the poetical works of that country; the *outlines* only; for the officious interposition of fable prevents a regular pursuit of historical investigation. I would speak particularly to my author. The work of Apollonius could not have been altogether fictitious. Fiction amongst the earlier Grecian poets was subservient to more enlarged purposes; more determinate meaning lay concealed. The geography of the countries visited by the Argonauts is minutely ascertained; be it permitted to any modern examiner to impute error to his Muse! many pens may be engaged in her defence, and their labors be crowned with success. The actions of our adventurers, the strange difficulties which they encountered; 'their hair-breadth scapes,' their conquests over 'prodigious' birds, and 'prodigious' beasts, and as 'prodigious'

mon-

monsters of men, are not to be discussed by coſtive criticism.

If we expect that regularity of accurate enquiry from a Greek writer, which our more refined ſubſerviency to reality of representation requires in our own; we muſt, at the ſame time, place ourſelves in the precise circumſtances of that people; till ſuch event can be properly compaſſed, which we have little reaſon to deſire, our more candid plan is to weigh the diſpoſitions of their writers by due reflections upon their ſituation; and thence to reconcile their conduct in the particular line which they adopted: why condemn them in the groſs, becauſe their purſuits vary from the ideas, which we flatter ourſelves, that we might have entertained, if ſimilar occaſions had been offered for the exerciſe of our talents?

Cenſure, it has been before remarked in a diſcuſſion of the river Phæcis, as deſcribed by our poet, is paſſed upon the propriety of the time affixed for the arrival of the Argonauts on that river in their return from Egypt; the courſe attributed by the ſame writer to a ſecond *river* requires a ſubmiſſion of ſome farther obſervations; particularly as a river of more hiſtorical importance to the conduct of Apollonius, than the Phæcis, or any other introduced throughout his poem,

The name of the * Ifter occurs in the *laſt* book alone; the compaſs of few lines is allotted to the † *deſcription* of its extent, it includes no more than eight. Our author acquaints us, that ‘ its ſource
 ‘ was in the frozen regions of the North, that its
 ‘ flow was continued to the borders of Thrace and
 ‘ Scythia, and in that ſpecific point branching forth,
 ‘ conveyed itſelf through two ſeparate courſes, into
 ‘ the Ionian ſea in one channel, and into the Tri-
 ‘ nacrian in another.’ Had *Apollonius* been guilty of a defect in this picture, which is very circumſtantial, the minuteness of his representation would have bewrayed the impropriety of his conduct. The courſe of the Ifter was ſo ſufficiently experienced in *his* days, and is found ſo conſiſtent with that attributed in the poem, that the accuracy of the deſcription may be contentedly ſubmitted to the intelligent geographer.

That the courſe of the Ifter was deſcribed by our poet, as experienced in *his own* days, not in thoſe attributed to the Argonautic expedition, may be evinced from the impoſſibility of its being known to the Greeks at that earlier period; for this expedition was the

* The firſt *Introduction* of the Ifter is in ver. 284, the laſt in ver. 325.

† The *Description* commences ver. 285, and concludes, ver. 292.

first upon record, wherein a body of Grecian warriors, the flower of their country, adventured a distant voyage. The classical reader will not, and an intelligent critic should not, censure our author, when they observe, that he thus anticipates the experience of his countrymen, whose poetry was policy, ever subservient to the interest and reputation of their native soil.

Such conduct casts an air of important dignity upon the efforts of a Muse, who, with all her sweetness of numbers, and elegance of expression, would soon pall upon the ear, if the heart were not affected. Complaint has been familiarly made by our recent *bards*, that poetry meets with discouragement: though the present is by no means an age of poetry, they should regard the difference between the *spirit* of fancy, and the *letter* of versification. Vanity alone too frequently redeems the traditionary events of kingdoms from that obscurity, in which, for their own honor, and for the benefit of truth, they should have been suffered to remain in obscurity. The source of state-sacrifice to this vanity is the affectation of antiquity; but whatever censure may be passed upon occasional expressions of the Greeks, as instances of this zealous absurdity, their conduct is ultimately

deducible from the *historic* source *. A very striking example of connection between poetry, and history is afforded by Apollonius, in his derivation of Arcadia from ages antecedent to the formation of the moon; which is confirmed to have been an allusion to the formation of the ark, on occasion of *Deucalion's* flood. The Arcadians had certainly been settled in Greece, after their emigration from Egypt, some time before the *Æra* of Deucalion.

Such is the modest attention of the Greeks to genuine dates! in which if upon any occasions they err (and upon many they err!) whether from the desire of being concluded more ancient than they really were, or, as it may rather be wished, from defect of information, or too close adherence to fallacious tradition, yet their errors are virtues compared with the wanton pertness of eastern extravagance. Sir Isaac Newton acquaints us, that 'the Chaldeans' (a people in whose brains we are taught to include the whole mystery of knowledge; though when duly examined, that knowledge was

* In treating the chronology of the Greeks, where events recorded by their writers are evidently deduced from scriptural origin, as in the History of the Flood, we are apt to thrust their heads into the clouds of remotest antiquity; by placing, for instance, Deucalion to the days of the venerable patriarch, in which that calamity actually subsisted.

errant forcery, as their religion was necromancy) 'boasted to have observed the stars four hundred 'seventy three thousand years;' which is as near to real truth, as their *superior* learning in astronomy *over* the rest of mankind. The priests of Egypt deluded Herodotus with tales of 'eleven thousand 'three hundred and forty years, from the reign of 'Menes to that of Sethon, who put Sennacherib 'to flight; of fifteen thousand years from the reign 'of their god Pan to that of Amasis; and from 'Hercules to Amasis, of seventeen thousand years †.' Away with these insolent puffers, whose astronomical calculations, and hieroglyphic caricatures are of

† Sir Isaac Newton's Chronol. p. 43, and 44. This excellent writer has at least reconciled his Grecian Chronology with Grecian History, where dates are in question. 'Danaüs,' says our writer, 'came into Greece in the year before Christ 964,' from Egypt, 'at the time when Minos died.' Minos had cleared the Greek seas of pirates (whence arose, it may seem, his reputation for wisdom and justice, added to his character of legislator, attributed to him by the Greeks) in the year before Christ 1004: the adventure therefore of his daughter Ariadne with Theseus is not inconsistently inserted by Apollonius, B III. v. 1096, as a Greek tradition agreeable to the spirit of its mythology. Pirates cannot be presumed, at the period above mentioned, to have been regarded but as plunderers and pests of society; for why otherwise the task to clear the seas of them? but even these have received encomiums for their civilized and honest deportment from an Eastern critic, noticed in the remarks upon our author. Let the critic remain happy in the society of those accomplished gentlemen!

equal *eminence* in point of *sufficiency* to constitute a pretence to reason, and erudition ! The eastern kingdoms of modern date carry enthusiam to a ‘ never-ending line.’ Their records are composed of ragged fallacies ; heroism sinks with them into dastardly oppression ; their principles are excess of knavery, and their religion, blasphemy against common sense.

Our argument in favor of the opinion, that we should refer the geographical descriptions, delivered by Apollonius, to his own age, not place them to those of the expedition which he treats, may be extended to Astronomical discussion. ‘ The Egyptians’ says our chronologer, ‘ began to observe the stars for navigation in the year before Christ 1034 :’ not a century before the Argonautic adventure. This adventure has been already asserted to be the earliest public communication of Greece with Egypt by any voyage of the *former* to the latter. That the acquaintance of the Greeks with the science of astronomy could have been but slight, may be confirmed from the little occasion, they could possibly have for its possession. They had built, before the structure of the Argo, which, from its superior strength, and convenience for extensive sailing, was expressed to have been of celestial workmanship,

no vessel capable of combating tempests, and buffeting billows at a distance from the shore. Indeed this voyage to the Egyptian territories evinces their want of inclination to quit the sight of land.—In pursuit of the argument, relative to the astronomical knowledge of the Greeks at the period of the Argonautic expedition, it is necessary to take in the idea of Sir Isaac Newton, that ‘Chiron, who was born in the golden age, formed the constellations for the use of the Argonauts.’ To form the constellations, when applied to an human hand, may seem an expression almost irreconcilable! but this is immediately explained by ‘the placing of the solstitial, and equinoctial points in the fifteenth degrees, or middles of the constellations of Cancer, Chelæ, Capricorn, and Aries †.’ The name of Sir Isaac Newton, I am very sensible, should be held in reverence; I hold it in estimation ‘on this side of idolatry,’ according to Dryden’s expression, ‘as much as any man.’ But may not our chronologer (who on too many occasions, if not so construed on the *general* plan of his performance, intermixes *historical* ideas in conformity with *Grecian* authorities) place too considerable a degree of *practical* knowledge to the account of the Greeks,

† Sir Isaac Newton’s Chronology, p. 25, finding them, it should be construed,—so placed.

from a consciousness of *his own* intimacy with the science of astronomy? a liberal mind (and if any be construed liberal, it surely must be the mind of that man, who has enlarged his faculties by scientific enquiries!) imputes readily to *others* a degree of knowledge proportionate to its own, however *they* may vary in the possibility of acquiring such knowledge, from circumstances, and situation.

After the assertions above hazarded, touching the defect of knowledge in the geographical, a similar imperfection may be concluded among the Greeks in the astronomical line, at the period more reasonably attributed to the voyage of that nation into Egypt. Their defect in the latter may indeed be esteemed to have been more considerable; their geography was limited to the narrow boundaries of their own country; but their astronomy may seem at that earliest time to have been at most subservient to superstition; with reluctance, particularly in a point, where so superior an authority opposes, I should submit, that no closer *intelligence*, as to the astronomical branch, *intimated* to have been received by the Argonauts on, or previously to, their sailing, is admissible, (other circumstances duly attended!) through the interposition of any * Greek whomsoever.

* Chiron, asserted by some to have been an Egyptian, is reconciled by Apollonius to Greek extraction.

Chiron, or the personage who is usually exhibited under that denomination, was a man eminent in character as distinguished by years ; yet it may not unfairly be enquired, how far the real extent of his knowledge could have been sufficient to the direction of his countrymen in a science, the essential points of which to few, but to professed astronomers, are even at this period precisely ascertained.

† Our eastern writer, so often mentioned, has made wanton additions (it may rather seem from a determination to vilify Sir Isaac's whole system of

† Mr. Richardson's Dissertation, &c. who places to Grecian experience, in the name of Sir Isaac Newton, those observations which the chronologer had limited under the year before Christ 1034, to the Egyptians ; ' The Egyptians,' says Sir Isaac, ' began in the days of Ammon to observe the stars ; and from this beginning, astronomy and sailing had their rise. Hitherto the lunifolar year had been in use ; but this year being of an uncertain length, and so unfit for astronomy, in his days, and in the days of his grandsons, by observing the heliacal rising and setting of the stars, they found the length of the solar year, and made it consist of five days more than the twelve calendar months of the old lunifolar year.' Till the period in which Danaus came into Greece, the latter people, as a nation, appear to have had no connection with that of Egypt ; their whole communication seems to have proceeded from hostile purposes ; when Danaüs entered Greece he sought the protection of that country, and probably his representation of Egyptian disturbances might have ultimately occasioned the Argonautic expedition.

chronology !) to the above reflection. He affixes, as from that great authority, still higher astronomical experience to the Argonauts, than the chronologer has thought proper to bestow.

Reduced to the necessity of borrowing his chronological series occasionally from the Greeks, our author has frequently intermixed real history with fabulous representation †. Chiron's astronomical abilities seem derived from authorities among the Greeks of a *later* date, or whose mythology is per-

† Chiron appears, B. I. ver. 33, of Apollonius, as friend, and *adviser* of Jason. He recurs in the same book, v. 554, when the Argonauts are embarking, and is there represented 'to have counselled many things to the adventurers.' On the last occasion, the scholiast acquaints us 'with the philanthropy and equity of Chiron's disposition; that he was intimately known to Jason, to whom he taught the medicinal art (*τὴν ἰατρικὴν*) from which circumstance Jason received his name (*ωὰρὰ τὴν ἰατρικὴν*)'—possibly rather derived from (*ἵημι, ἵστω* mitto-eas) from the commission given to him by the heathen deities (who regulated every sublunary concern in the Greek mythology) to undertake the present voyage. It may be thought remarkable, that the advice represented in both the foregoing passages to have been indulged by Chiron to the chief, never intimates (which it would have been very material to have expressed) astronomical direction. Apollonius, indeed, mentions no *particular* counsel; and his scholiast limits it as above noticed. In the *last* passage referred to from Apollonius, it is obvious, that the Peleïades subsisted in their personal forms, and had not been admitted as constellations into heaven.

verted

verted by the admission of less *early* circumstances † ; and it must be acknowledged, that not the smallest stress is laid upon the use of *constellations* to the Argonauts, (for their more ready and effectual conveyance) throughout the poem. The deities alone interpose in person to free them from difficulties, and dangers of rocks, and elements ; of savage violence, and evasive artifice. This poetical adherence to religious enthusiasm is sustained to the conclusion of the work, in the person of the venerable Triton, who directs the Argo to her wished-for asylum of Greece ; the viceroy of Neptune presents one of the Argonauts with a *portion* of Libyan soil ; *emblematic* of a future rule over the whole continent.—I know not whether it may be allowable to place the occasional assistance, procured by the adventurers from the incantation of Medea, as personal interpositions of a deity ; though the name of Hecate, the goddess who presided over those infernal rites, is always preparatorily invoked ; but the services, which were conferred upon the Greeks by the employment of those *ceremonies*, may evince *them* to have been unpractised, and *almost consequently* unknown to Greece ; till intro-

† Lucian is one, and Hyginus the Grammarian, who lived in the days of Trajan, the other ; with Ovid in his *Metamorph.* among the Roman poets.

duced with the ‘rabble’ of deities, the sacrifices, oracles, and all the other lumber collected from the religious workshop of *Egyptian* insanity †.

† The anachronism, so familiarly imputed to Virgil, (and which I presume to criticise in an edition of *Apollonius*, only from the attention paid so repeatedly by the former to this composition of the latter) has been vindicated upon poetical and political principles †; it may be reduced to authenticity from the chronology of the great man, so often alluded to in the course of the present essay. ‘The destruction of Troy happened about the year 904 before our Saviour: Dido built Carthage in the year 883,’ twenty-one years after. Æneas must be presumed to have been young at the siege of Troy, ten years preceding its final ruin; at eighteen years of age the men bore arms, and went forth to battle. Virgil places his hero at Carthage towards the commencement of its buildings; by the addition of ten years, the period of the siege, to eighteen years, the supposed age of Æneas, when he joined his countrymen against the Greeks, and to the twenty-one years, which passed between the subversion of Troy, and the rise of Carthage, Æneas is fixed to have been no older than forty-nine, when he entered the latter kingdom. I cannot conclude without an assertion, that Sir Isaac Newton’s *Chronology* is entitled to a larger share of applause on the idea of its *accuracy*; particularly when we reflect that by *reducing* the antiquity too generally affixed to events of Greece, he reconciles in many facts his system with the chronology of *holy writ*. Yet such is the writer established, if any can be so esteemed, in the world of letters, whose production our Oriental compiler has reduced nearly below contempt; a production ‘commit-

† See *Critical Essays*, 12mo. I apprehend that a late commentator of Virgil, in the botanical line, first attempted to reconcile this presumed anachronism to chronological accuracy.

ted;

ted, as he assures us, 'to paper * in the intervals of relaxation.' They who *attend to* this 'less abstracted study,' will find little *relaxation* in its pursuit: though the chronological work abovementioned, if a relaxation was the relaxation of a Newton. The volumes which Sir Isaac quotes, and which *he* had fairly examined, may evince his performance to have been a *serious labor*; by no means 'snatched at times,' or meriting only 'the undiscerning zeal of surviving friends.'

* Richardson's Dissertat. p. 81. I do not presume a surmise, that our great chronologer employed himself in the above work 'sixteen hours a day, during fifteen months.' Dissert. p. 490.

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A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S.

A concise Description of the Argonautic Expedition having been given in one of our principal Didactic Poems, the Argument prefixed to the first and second, and to the third and fourth Books, is borrowed from the Verses of that Composition; conformably with the ideas of its Author relative to the Motives of the Expedition, which his plan required to be Commercial.

A R G U M E N T

T O B O O K I. and II.

- ‘ In eldest times, when Kings, and hardy Chiefs
- ‘ In bleating Sheep-folds met, for purest Wool
- ‘ Phœnicia’s hilly tracks were most renown’d,
- ‘ And fertil Syria’s, and Judæa’s land,
- ‘ Hermon, and Seir, and Hebron’s brooky fides.
- ‘ Twice with the Murex, crimson hue, they ting’d
- ‘ The shining Fleeces; hence their gorgeous wealth :
- ‘ And hence arose the walls of ancient Tyre.
- ‘ Next busy Colchis, bless’d with frequent rains,

62* A R G U M E N T.

• And lively verdure (who the lucid stream
 • Of Phafis boasted, and a portly race
 • Of fair inhabitants) improv'd the Fleece,
 • When o'er the Deep, by flying Phrixus brought,
 • The fam'd Theſſalian Ram enrich'd her plains.
 • This riſing Greece with gen'rous anger view'd,
 • And youthful Jaſon an attempt conceiv'd,
 • Lofty, and bold : along Peneüs' banks,
 • Around Olympus' brows, the Muſes' haunts,
 • He rous'd the Brave to redemand the Fleece.
 • From ev'ry region of Ægæa's ſhore
 • The Brave aſſembled ; thoſe illuſtrious Twins,
 • Caſtor and Pollux ; Orpheus, tuneful Bard ;
 • Zetes, and Calais, as the winds in ſpeed ;
 • Strong Hercules, and many a chief renown'd.
 • On deep Iölcos' ſandy ſhore they throng'd,
 • Gleaming in Armor, ardent of exploit ;
 • And ſoon the laurel Cord, and the huge ſtone
 • Uplifting to the Deck unmoor'd the Bark,
 • Whoſe keel of wond'rous length the ſkilful hand
 • Of Argus faſhion'd for the proud reſolve ;
 • And in th' extended Keel a lofty Maſt
 • Uprais'd, and Sails full ſwelling, to the Chiefs
 • Unwonted objects, for ere yet unlearn'd
 • Their bolder ſteerage over Ocean's wave
 • Led by the golden Stars, as Chiron's art
 • Had mark'd the Sphere celeftial. Wide-abroad
 • Expands the purple Deep ; the cloudy Iſles,
 • Seyros,

* Scyros, and Scopelos, and Icos rise,
 * And Halonesos: soon huge Lemnos heaves
 * Her azure front above the level brine,
 * Shakes off her mists, and brightens all her Cliffs.
 * While They her flatt'ring Creeks, and op'ning
 Bow'rs

* Cautious approaching, in Myrina's port
 * Cast out the cabled Stone upon the strand.
 * Next to the Mysian shore they shape their course,
 * But with too eager haste: in the white foam
 * His oar Alcides breaks; howe'er not long
 * The chance detains; he springs upon the shore,
 * And rifting from the Roots a tapering Pine,
 * Renews his stroke.'

 * Between the threat'ning Tow'rs
 * Of Hellespont they ply the rugged surge,
 * To Hero's, and Leander's ardent loves
 * Fatal; then smooth Propontis' widening wave,
 * That like a glassy lake expands, with Hills,
 * Hills above Hills, and gloomy woods begirt.
 * And now the Thracian Bosphorus they dare,
 * 'Till the Symplegades, tremendous rocks,
 * Threaten th' approach; but They unterrify'd
 * Thro' the sharp-pointed Cliffs, and thund'ring
 floods

* Cleave their bold passage; nathless by the crags
 * And Torrents sorely shatter'd; as the strong
 * Eagle or Vultur in th' entangling net

* Involv'd

- ' Involv'd breaks thro', yet leaves his plumes be-
 hind,
 ' Thus thro' the wide waves their slow way they
 force.
 ' To Thynia's hospitable Isle, The Brave
 ' Pass many a peril, and to Fame by such
 ' Experience rise: refresh'd, again they speed
 ' From Cape, to Cape, and view unnumber'd
 streams;
 ' Halys, with hoary Lycus, and the mouths
 ' Of Asparus, and Glaucus rolling swift
 ' To the broad Deep their tributary waves,
 ' 'Till in the long-sought harbour they arrive
 ' Of golden Phasis.'

Dyer's Fleece.

A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S .

B O O K I .

GOD of the lyre, and guardian of my song,
 Lead me, oh ! lead me to the gen'rous throng
 Of gallant heroes, o'er th' incircling main
 Where rocks Cyanean have their solid reign,
 (So mighty Pelias urg'd the dread command !)
 Who bad compacted Argo quit the strand ;
 And claim the fleece of gold—such was the voice
 Of fate's decree, and rul'd the monarch's choice !
Yon' warrior's counsel gives thee to the dead ;
 Mark'd by the single sandal's solemn tread,
 The oracle is fix'd ! a Jason stood ;
 The wintry bosom of Anaurus' flood
 Yields the dire sandal to the slimy shore ;
 Its late associate sunk, to rise no more * .

* For a description of this hero on the same occasion, see Pindar's fourth Pythian ode, strophe and antistrophe 4th.

At once to Pelias stalks the *man* of pow'r,
His with the splendors of the festal hour
 Doom'd by the filial king to ocean's god ;
 Not one his vows disdain thro' heavn's abode,
 None but Pelasgian Juno ; Pelias' breast,
 Struck with the sight, avows the warrior guest ;
 Paints the rude horrors of the roaring deep ;
 His hope, that stormy surges in their sweep,
 Or alien hosts, who drench their rage in gore,
 Might rend these exiles from their native shore.—
 'Twas held (ye tuneful sages, such your will !)
 That sacred Argo grac'd Minerva's skill ;
 Be mine the bolder triumphs to proclaim,
 Her wand'ring chiefs, their lineage, and their name !
 Their long-drawn perils thro' the watry way ;
 What toils they baffle, and what worth display !—
 Ye Sisters smile, sweet harbingers of verse,
 Your Orpheus foremost of the train rehearse !
 Whom, fair Calliope, thy virgin charms
 Gave to the raptures of *Æ*agrus' arms ;
 Sprung from soft Pimpla's ever verdant height
 First wak'd the infant harmonist to light,
 Pierc'd by the magic of whose shell the streams
 To silence sink ; the rock with beauty teems ;
 The vast beech, conscious of his warbled lore,
 Whose zones of foliage gloom the sullen shore

† Ev'n to earth's *central* reign, the dulcet song
 Led from Pieria's vale, a ravish'd throng.
 Offspring of Æson, thou with wisdom fraught,
 By Chiron's precepts, and example taught,
 Thou lov'st the minstrel partner of thy way,
 Who cheer'd Bistonia's earth with lenient sway!—
 Spontaneous rush'd Asterion's warrior pride;
 Fast by Epidanus' mæand'ring side,
 Joy of Cometes, o'er Pirefia's plain,
 Where huge Philleïon heaves his rocky reign.
 The spot, his mansion, where Enipeus' force
 Weaves with Eridanus th' associate course,
 Lo! from the fav'rite soil, Larissa's feats,
 The scene of glory Polyphemus greets!
 High 'mid the Lapithæ's indignant host,
 Curb of th' opposing Centaurs' angry boast,
 He flesh'd his youthful sword; invading time
 Preys o'er his limbs, unmar'd his *valor's* prime.
 To Æson's worth in link fraternal bound
 No more Iphiclus roams his native ground;
 His care Alcimedas, whose sister birth
 Owns, favor'd Phylaca, thy kindred earth,
 Woo'd by her Æson's love, nor woo'd in vain,
 When youth inspir'd him to th' embattled plain.—

† A large forest extends itself from the more interior parts
 of Thrace even to the borders of the ocean.

Wrap'd o'er yon mountain's brow, thy vigils cease,
 Where subject Phera yields the lavish fleece,
 Thine, other tasks, Admetus!—Hermes' race,
 Theirs ev'ry flock to spoil, each wile to trace,
 Echion, Erytus, thy darling land,
 Oh! Alopa, resigns! the little band
 A brother joins, *Æthalides* his name,
 From fair Eupolema *whose* native claim;
 Thy daughter, gallant Myrmidon, where leads
 His stream Amphrissus o'er Phthiotian meads;
 But * these thy love †, Antianira, bore—
 To Fame renounc'd Gyrtona's ample store,
 The son of Cæneus stalks with martial fire,
 Though great, no more than rival of his fire;
 The bards their Cæneus yet alive bewail,
 Thy vengeance, Centaur, crowns the deathful tale,
 What time fierce-rushing 'mid th' associate arms
 Sole o'er thy *ranks* he spread the wide alarms,
 With sudden whirl *confronting*; not a wound
 Checks his brave soul, or bends him to the ground;
 Dauntless, till earth in thunder opes her womb,
 And groves of ash rush headlong for his tomb.—
 Here Mopsus, tutor'd sage of Phœbus' care,
 Skill'd in the feather'd augury of air;

* The other two recently mentioned.

† Daughter of Menetus.

And here Eurydamas Xyneia's wave
 Circling thy habitant, * Dolopia, gave ;
 Inspiring Actor fans the filial flame
 From Opus' walls to join the sons of fame ;
Eurytion, nurs'd with *Eribotes* † known
 Of matchless strength, *whom* Teleon's wishes own,
 Good Actor's kinsman ‡, in the fire, the friend,
 With great Oileus' social steps attend ;
 Resistless Brave, when hostile myriads yield,
 Dread of the flying foe he scours the field.—
 Grace of Eubœa Canthus gives the nod ;
 To war Canethus unreluctant strode,
 Ne'er to return, and bless Cerinthus' state,
 Thou hapless boy, (so wills the frown of fate !)
 With Mopsus, seer of keen prophetic eye
 Wand'rer of Libyan deserts doom'd to die !
 Man vainly pants to ward the stroke of death :
 Lybia enwraps their limbs, devoid of breath,
 Far far from Colchos, as the solar ray,
 That opes or shuts the curtain of the day.

* The city which he inhabited was Ctimena, in the country of the Dolopians.

† The 73d, and part of the 74th verses of the original, explained in the translation, are omitted as a redundant paraphrase. They only express, what the former lines intimated, the genealogy of Eurytion and Eribotes, the first, son of Irus; the last, of Teleon.

‡ Actor was father of Irus.

F

Thy

Thy kindred lords, Æchalia's stern domain,
 Sons of a * *fire* impatient of the rein,
 Stand forth ; *his* valor grasps the mighty bow,
 Whose radiance, pow'r of light, thy hands bestow ;
 Unpleas'd th' accepting churl ! a rebel dart
 Twang'd the rich largess at the giver's heart,
 To these the fierce Æacidæ ; their feet,
 Unsocial course, from sep'rate regions greet ;
They fled self-exil'd from Ægina's weal,
 A brother slain, intemp'rate in their zeal ;
 † Him Atthis' isle protects with guilty care,
 His comrade breathes wide-distant Phthia's air.—
 Good Teleon's offspring Butes rears his might,
 Thy spear, Phalerus, glitters to the sight ;
 Old Alcon yields the *youth*, no *other* tow'rs
 Best blessing sent to cheer his evening hours ;
 Child of his age, heav'n's last fond gift, he yields,
 To frown with more than men o'er horror's fields.
 Thee, Theseus, glory of Erectheus' line,
 Chains, thy wild frenzy little fear'd, confine ;
 Tænaria holds the friend of gen'rous love,
 Who dar'd th' irremeable journey prove.

• These Æchaliens were Clytius, and Iphitus, sons of Eurytus, who is represented, like a true hero, to have attacked his benefactor with his own presents.

† Telamon is the first intimated of the two criminals ; Peleus is the second.

* Ill-fated pair ! whose pride's heroic toil
 Had claim'd a happier close in Colchos' foil !
 The sage of Thespia comes ! his studious eyes
 Unerring mark the billows, ere they rise ;
 The tempest, ere it swells ; by night, by day,
 (Heav'n, lend thy lights !) he rules the vessel's way ;
 Her fav'rite seer Tritonia's goddess gave,
 The warriors' pilot o'er the distant wave.
 Gave whom *it* wish'd to *worth*, a willing aid,
 His care, lov'd ARGO which her skill display'd ;
 She, while Arestor's son the fabric rear'd,
 Transfus'd her wisdom, and his labors cheer'd ;
 Hence with brisk oar SHE rod, a bolder sweep,
 Unrival'd rod the dangers of the deep. —
 Phlius forsakes his Sicyon's fertile bound,
 Where, (Bacchus was his sire) with treasures crown'd,
 Fast by Asopus' fount flow'd his soft days !—
 Behold the † *youths* of Bias, Argive rays,
 Rush with the ‡ *champion* of unconquer'd might,
 Who from thy daughter, Neleus, sprang to light,
 The fair, whose love § th' Æolian vot'ry calls
 To sordid slav'ry in Iphiclus' stalls.
 No—nor in vain to full-embattled ire
 Did Jason's ardor rouse Alcides' fire,
 Strait, as report had trump'd the vent'rous train,
 He spurns the beauties of Arcadia's plain ;

* Pirithöus and Theseus. † Talauus and Areius.

‡ Leodocus. § Melampus descended from Æolus.

Winds the soft path, thro' which his triumphs bore
 Yet *panting* from the war, the bristly *store*,
 In the long marsh of Erymanthus *fed*,
 Or where proud Lampia's boundless forests spread.
 Soon, where Mycenæ's throng collected flow'd,
 The hero cast his * chain-incumbered load ;
 Himself, regardless of Eurystheus' pride,
 Burns for the conflict, *Hylas* by his side ;
 True to his lord, in youth's first vernal glow,
Whose trust th' Herculean darts, th' Herculean bow.—
 Nauplius the next, of Danaus' god-like race,
 Fond Clytonæus, he thy filial grace,
 Thou child of Naubolus, from Lernus sprung,
 Whose father *Prætus* (thus have records sung !)
 Nauplius the sire *he* lov'd ; thy daughter's charms,
 Thou † rev'rend king, resigned to Neptune's arms
 (Old years I paint !) gave Nauplius to the day,
 Skill'd in each art, that tempts the watry way.
 The last, nor least of Argos Idmon tow'rs ;
 Full well the *Augur* mark'd *his* future hours
 In fate's drear womb !—yet *his* the dauntless boast,
 To ward each censure of the vulgar host !
 ‡ Not Abas' son ; the parent pow'r of light
 Grac'd with this kindred pledge th' Æolian might :

* The Erymanthian boar was made captive, and put into chains by Hercules.

† The monarch here intimated is Danaus, the boasted source of Grecian plagiarisms from Egyptian idolatry.

‡ Abas having descended from Æolus, probably through his matrimonial connection with a fair inhabitant of Thrace,
 over

His the dark oracles of gods to spy,
 Each bird that wings, each sign that cheers the sky!
 Leda the fair, *Ætolia's* matchless grace,
 Rous'd the twin-offspring of celestial race,
 From Sparta rous'd—*this* fam'd for dauntless force,
That skill'd to wheel the steed's unbounded course.
 Fruit of her love in Tyndarus' bright abode
 One happy birth releas'd th' heroic load;
 To arms they rush, unfelt a mother's dread:
 Her hopes the fruit of Jove's eternal bed.—
 Two kindred chieftains from Arene came,
 Lynceus, and Idas each the soul of flame,
 Each proud of matchless strength; the first of men
 Lynceus wide-darts his eye's pervading ken;
 Ev'n (if the record truth!) his visual ray
 Pierc'd the deep regions, ne'er illum'd by day.
 The † son, great elder born of all, whose birth
 From godlike Nereus sprang in Pylos' earth,
 Joins the brave band; him Ocean's fost'ring lord
 With courage, uncontrol'd by terrors, stor'd;
 When hostile *conquest* sweeps the fields of fight,
 Each change, his wish assumes, eludes *her* might.
 Associate youths forsake Arcadia's plain;
 His—Pegea's rule and his—th' allotted reign

over which country *Æolus* is fabled to have presid'd; the son
 produced into the world was a presumed continuation of the
 line of *Æolus*, though his real father in the honorable style
 of Grecian (and it were to be wish'd of no other) annals, was
 not—the husband.

† Periclymenos.

Of royal Aphidas, great Aleus' fire ;
 Their throbbing souls Alcæus' worth inspire ;
Lycurgus yields to fame the gen'rous boy,
 * Himself, the first, who crown'd a father's joy ;
 And *his* no more th' advent'rous wish to roam,
 Balm of the good old Aleus' years at home :
 Enough ! *his* brothers share the warrior child,
 Who springs to arms in shaggy vestment wild,
 Hide of Mænalia's bear ; with poisoning zeal
 Grasps the huge axe of many-batter'd steel.
 Clos'd in the central dome his arm'or slept,
 A grandfire's love the sacred treasure kept ;
 Haply to stay the wand'rer's course ; nor thou
 Far absent, deem'd (so earliest years avow !)
 Child of the sun, Augeas ! Elea's coast
 Thy sceptre awes, and thine the treasure's boast !
 The Colchian clime thy restless pray'rs pursue,
 Thy hope Æetes' sov'reign form to view !—
 Pellene pours, Achaia's structur'd pride,
 Asterius', and Amphion's warrior tide ;
 Her shelt'ring walls by haughty Pelles spread,
 Beneath, Aigialus, thy tow'ring head.
 Nor wooes, when valor sounds, Tænaria's feat
 The bold † Euphemus ; his th' unrival'd feet ;

Thy

* Lycurgus, elder brother of the two youths, mentioned immediately before Alcæus.

† Another Polyphemus occurred, ver. 40, of the present book, a suspicious repetition ! an ingenious conjecture places Euphe-

Thy offspring Neptune, whose enchantments move
 Brave Tityus' daughter with the breath of love.
 Wing'd o'er the azure billows of the main
 He darts, unconscious of the briny stain ;
 A transient drop may tinge ; no ling'ring stay
 Checks the brisk tenor of his wat'ry way.
 Nor other offspring Ocean's lord denies ;
 Far-fam'd Miletus wakes the *filial* prize,
Erginus ; and * thy meads, where streams the rite
 To Jove's high consort, point the † man of might ;
 To each his skill ! the science of the deep,
 Or vers'd in fields the chief's embattled sweep.—
 Here Meleager's force, *Laöcoon's* here,
 The brother, and the friend to *Æneus* dear,
 Nor one the mother their affections prove !
His birth the tribute of an handmaid's love :
 (So wills fond *Æneus* !) to the battle's rage
 ‡ He guides the stripling with the lore of age.
 Ev'n in the morn of youth the dauntless band
 Beheld the rival of their glory stand ;

mus for this last warrior. It is obvious, that Euphemus is totally omitted in the list of Argonautic adventurers, as the first book has hitherto stood ; and that Euphemus himself is introduced, as a material assistant to them in the ensuing book, ver. 538 ; and appears on many other occasions throughout the same book, no less than the fourth.

* Parthenia. † Ancæus.

‡ Meleager is described in the text to have come from Calydon ; he was son, as Laocoon was half-brother to Oeneus.

Almost Alcides' rival, had thy charms
 * Awhile, Ætolia, lesson'd to th' alarms †.
 Iphiclus, skill'd the jav'lin's weight to wield,
 Proud of the toils, that crown the *measur'd* field ‡,
 Impatient of the war thy kindred force
 Speeds ev'ry step, associate of his course.
 His gallant offspring Lernus gives to fame,
 Of race Vulcanian, though of Lernus' name;
 Nor his the foot's firm sinew!—to control
 Lodg'd in a dauntless frame his tow'ring soul
 Yet—vain were censure's breath! his triumphs raise,
 High 'mid the chiefs, a Jason's laurel'd praise.
 Mark Iphitus advance from Phocis' earth
 Flush'd with his Naubolus, a father's worth §!
 Of old, ingenuous host, thy welcome guest,
 What time in Delphos' fane thy vows address'd
 The vocal shrine, ere ocean's wilds he roam:
 There smil'd the warrior, foster'd in thy dome.—
 From Boreas sprung, who leads the blust'ring storm,
 Frown || the wing'd brothers of terrific form;

* Laocoon.

† The text runs, 'had he remained for his education but one year longer among the Ætolians.'

‡ The stadium in the original; the construction of which may, however, be enlarged to the field of battle, and is therefore thus literally turned in the version.

§ The text expresses Naubolus, father of Iphitus, to have been son of Ornytus.

|| Zetes and Calais.

Boon

Boon, Orithyia, of thy soft embrace,
 Deep in the wintry bounds of shiv'ring Thrace!
 Snatch'd by the God from fair Cecropia's reign,
 While wrap'd, Ilyffus, with thy choral train,
 Snatch'd from the seats, she lov'd; thy rock's vast pride,
 Sarpedon, heaving o'er Erginus' tide,
 Sole fullen witness, while its monarch throws
 A veil of clouds, and plucks the virgin rose.
 Tip-toe from earth they dart in air display'd,
 Around they wave their pinions' ample shade,
 Diffusing (magic radiance to behold!)
 The pearly stars' rich clustre edg'd with gold.
 Frolic, and gay, the sport of ev'ry breeze,
 Their tresses float in carelessness of ease;
 Now here, now there, the neck the shoulder spread
 With sable grace the honors of their head.
 Nor suits it well Acastus' gen'rous fire †,
 To wooe the peaceful palace of his fire;
 Nor Argus, thine, whose boast Minerva's art!
 —To join the host impetuous they depart ‡.

Thus

† Acastus is described to be the son of Pelias; I know not whether this run-a-way from his father may be altogether vindicated; but his courage at least is unquestionable. Perhaps, he was induced thereto by the influence of his friend Argus, who exerted his skill to complete the Argonautic ship, and wished Acastus to embark upon the expedition.

‡ The genealogical history of the respective warriors above described to have attended the Argonautic expedition, is authoritatively deduced by the *Scholia* from the records of
 mytho-

Thus Jason's cause the warrior council greets !
 Encircling myriads hail from Minyas' seats
 A monarch line ; for many a vital flood,
 Ye best, ye greatest, streams with Minyas' blood :
 Even thine, Æsonian youth *, a mother's arms,
 By † Minyas' daughter nurs'd *her* infant charms.—
 Releas'd the vassals by their labors' close,
 Her custom'd load the freighted vessel shows,
 Each want supply'd, that prompts the sailor's call :
 At once the champions quit the fort'ring wall.
 Whence the ‡ proud city eyes her subject coast,
 Promiscuous press the throng's collected host ;
 Each hero beams, as smile the lamps of light
 ' Silv'ring the clouded majesty of night.'
 The crowd, while round, the vassal torrents roll
 The tide of arms, thus speak the curious soul.
 " What means, all-ruling Jove, the tyrant king ?
 " Whither exhausted Greece, yon warriors spring ?
 " Oh ! that Æetes' domes had flam'd to dust,
 " When Pelias' hands withheld the fleecy trust !

mythology ; they are impure offspring of gods, and mortal women ; or of goddesses, and mortal men : the scholar would prefer these accounts in the Greek ; he may, therefore, be pleased to apply to those *commentators* for instruction : to the less elevated reader they will *sound* as well in Greek as in English. There is little occasion to add to the mass of critics by copies from former ones, in points that explain not the construction of passages in the author discussed.

* Alcimedea in the original. † Clymene.

‡ Pagasæa, principal city of Magnesia.

“ Stern

“ Stern fate decrees th’ inevitable course :
 “ Yet toil, how fruitless, and how baffled force !”
 From side to side thus ring the clam’rous streets !
 Her arms, to heav’n display’d, each matron greets
 Th’ eternal habitants, her anxious pray’r,
 ‘ A safe asylum in their homes from care*.’
 Such the loud complaints ! and such the steam of woe !
 “ Ill-fated mother !” thus the sorrows flow !
 “ Ill-fated mother ! fortune’s low’ring rage
 “ Bursts her dark horrors on thy eve of age,
 “ Fan’d by no prosp’rous gale ! but Æson’s heart
 “ Feels, doubly feels affliction’s keener dart.
 “ Would that the dreary winding-sheet of death
 “ Had wrap’d his clay cold corse, ere ling’ring breath
 “ Had sav’d him conscious of th’ embattled strife,
 “ That waits yon ventrous bark ! would o’er thy life,
 “ Ill-omen’d Phrixus, when the midnight wave
 “ Whelm’d the devoted † fair, the liquid grave
 “ Had clos’d its hungry maw, nor ruin spar’d
 “ The fleecy charge ‡ ; yet say, what terrors scar’d

* In the present ornamental episode, an animated picture is delineated, which most naturally prefaces the distress of the good old parent Æson, when his son departed from his bosom on so hazardous an expedition. Sensibility herself could offer no addition to the expressions of anxiety conveyed through the *original*, and aggravated from the simplicity of its descriptions.

† Helle in the text.

‡ This charge was the ram, whose fleece was the prize for which the Argonauts contended.

“ The

“ The boding soul, when (inauspicious fate !)
 “ Th’ unerring ram’s prophetic sounds relate
 “ In human eloquence the tale of woe,
 “ Whose myriad waters o’er † thy race shall flow !” —
 Such gloomy tribute hails the parting host !
 The youths, and vassal-virgins fill the coast ;
 Speechless with anguish in her son’s embrace
 Weeps the fond mother ; not a matron’s face
 But pours afflictions’s dew ; the conscious fire
 (Scarce glimmer’d, age, thy last faint spark of fire !)
 Heaves the deep manly sigh ; his loose limbs spread
 Had long lain helpless in the soft’ring bed.
 With filial comfort Jason’s love controls
 The tempest of despair, that tols’d their souls ;
 “ My arms, my arms,” he cries ; the slaves comply
 In modest silence, and with downcast eye.
 Not such the pang maternal ! wild alarms
 Still clasp’d her Jason with unyielding arms !
 Loos’d the full sluice of tears ; the virgin-fair
 With fondness thus repays a *nurse’s* care
 In hoary age ; no arm but *her’s* to guide
 The hated victim of a STEP DAME’s pride
 Embitt’ring the sad hours of lonely life :
 —She stands, the monument of jealous strife !
 Still wretched daughter ! thrilling still thy mind !
 To all the violence of grief resign’d,

† The line of Alcimede.

Grief struggling for a vent, which scarce supplies
 One silent channel for the tear-worn eyes !
 —The filial chief embrac'd, in sorrow's strain
 Thus wakes the language of a mother's pain !
 " Oh ! that the hour, when Pelias' dire command
 " Burst on my boding ear, death's iron hand
 " Had seiz'd my forfeit breath, my lot to share
 " The long oblivion of a parent's care,
 " While to the grave thy toils my burden bore :
 " This all a mother's wish ; why ask for more !
 " To ev'ry pang, that watch'd thy infant morn,
 " Thrice welcome, chief ! yet oh ! mid slaves the
 " scorn
 " Of Grecian dames, once rev'renc'd shall I roam
 " The sullen chambers of my desert dome,
 " Still pining thy return ? attend my claim,
 " Ere while thou source of transport, and of fame !
 " Attend, my Jason ! for thyself alone,
 " Child of my virgin love, I loos'd my zone † :
 " Thy envious frown, Lucina, deign'd to shed
 " No other blessings on the nuptial bed :
 " Alas ! what anguish ‡ ! why these horrors mine
 " From Phrixus' flight, ev'n dreams could ne'er
 " divine."—

† This passage is a confirmation, with many others, of Dr. Potter's assertion, that the female zone, or girdle, was loos'd in child-birth. See Annotations in the Appendix to Pindar's Pythian, &c. Odes, 4to 1778. Dodley.

‡ Why indeed ? unless from that retribution of justice by pagan deities, which involved whole families, and whole nations,

Thus heave the sighs, that load a troubled breast !
 No gushing tear the faithful train repress'd !
 The filial chief by gen'rous pity stung
 To comfort tunes the musick of his tongue.
 " Ah ! why, too cruel in thy love, control
 " With pangs maternal my distracted soul ?
 " Sooth'd by thy tears, will baleful mis'ries cease ?
 " They only flow those mis'ries to encrease !
 " Mysterious suff'rings heav'n for *man* prepares ;
 " The brave may deeply feel, but greatly bears.
 " Thy trust Minerva's smile, unerring guide ;
 " To all the oracle decrees, thy pride
 " Be firm submission ; Phœbus crowns the deed ;
 " Yon warriors shield us in the hour of need !
 " Thou to thy dome retire ! thy Jason's sail
 " Resolv'd, no boding horror taint the gale † !
 " Ye kind associates to her chamber lead
 " The royal mourner !" foremost in his speed
 The hero stalks ! and rushes to the main !
 As when, while sacred fragrance scents his fane

tions in calamities, through the medium of poetic enthusiasm ; no matter, whether such calamities had the least reference to the history of those *connections*, upon *which* they were inflicted.

† Apollonius, in his descriptive character may seem to be the epitome of his master Homer ; his episodes are concise in proportion to the less labor'd simplicity of his work. In this elegant picture preceding the departure of the son from the mother, may be traced the outlines of that episode of Homer, so excellently filled up by every object of tenderness, in the departure of Hector from his wife and child.

Cl-

Clarian, or Delphic, or where, Delos' isle,
 Thy heav'n delighting vales, or Lycia's smile
 Cheers her wide plains luxuriant, Xanthus' course
 Encircling, stalks Apollo's radiant force ;
 So 'mid the myriads tow'r'd the hero frame !
 Iphias appears, a venerable dame
 Chaste *Dian's* priestess, o'er the cities' band
Who deigns protection ; on the princely hand
 She prints a transient kiss ; nor *words* impart,
 What most she wish'd, the feelings of her heart,
 Such tumult press'd the throng ! when prone to earth
 She sinks abandon'd ! from gay *vernal* birth
 Sure lot of *winter's* year ! the torrent bore,
 Snatch'd from her grasp, the chieftain to the shore.—
 No more his eyes the beauteous city greets !
 Fast by the main th' associate host he meets ;
 Prompt in the solid bark the surge to ride,
 While paus'd their chief, they seek the roaring tide.
 When lo ! Acastus, and his guardian friend !
 Forth to the beach precipitate *they* bend ;
 Nor stop ! nor stay ! the heroes at the view,
No sire consulted, wonder'd, as *they* flew.
 Low to the sandal from † his shoulder spread
 The bull's vast hide a fable softness shed ;
 The vest Acastus grac'd ; a sister's love
 With richer folds the fair memorial wove :

† Argus, who accompanied Acastus, as above.

The chief admiring check'd the *curious* strain,
 And seats the champions with the council'd train.
 The sails were furl'd! prone from th' ethereal height
 The bent mast sinks reclin'd †, in order bright
 Th' embattled senate shone; the chief address'd
 The social note, benevolent of breast.

“ See! heav'n-built Argo arm'd in all her state!
 “ Her's the full war, and her's the victual'd freight!
 “ Ill were advice to bar the watry way!
 “ Propitious gales, your breezy wings display!
 “ Yet, lov'd companions of my vent'rous toil!
 “ One bliss shall crown us in our native soil;
 “ One path our safe-guard to Æetes' dome;
 “ Haste! nor to change your manly councils roam!
 “ Your chief select, the battle to command;
 “ Or rule the league that sooths a foreign band.”—
 He spake! the youths *Alcides'* worth proclaim,
 Plac'd in the midst, and urge the post of fame.
 Quick issuing from his seat the warrior cries,
 Uprear'd the waving arm, “ My soul denies
 “ The honors, ye would give, at once I yield;
 “ Nor other seek the empire of the field!

† The original is *πρὸς ἄλλους*, applied to the manner in which the several members of this Argonautic council were respectively seated, namely, each by the side of the other. The Greek seems more consistently deducible from *χεῖρ*, the hand, than, according to the laborious etymologist Scapula, from *ἵχω*, which he, however, with less violence places among the ‘*composita remotiora*’ from its root.

" Who first inspir'd, be his the host's control !"
 Thus sway'd the man, invincible of soul !
 All, all the mandates of his word approv'd ;
 Jason arose with conscious transports mov'd,
 Thus to their wishes tun'd his grateful voice :
 " If Jason, friends, dear object of your choice
 " Tow'r to the sacred charge, be our's no more
 " To wooe soft dalliance on th' inglorious shore !
 " Yet to the pow'r of Light our zeal employ
 " The pious incense, and the festal joy !
 " Then urge the *vassals*, to whose skill prefer'd
 " To cull the richest of the lordly herd ;
 " Ere at the shrine *they* shed their sacred blood,
 " The vessel drag we to th' incircling flood !
 " Fix'd the well-order'd arms' terrific grace,
 " Th' allotted oar * its seat of labor trace !
 " Thro' the wide strand, auspicious God, rever'd,
 " Now the rich altar to thy name be rear'd
 " By parting mariners ; nor thou in vain,
 " Guide of our course, our guardian o'er the main,
 " Deign'ft to announce, oracular, thy aid,
 " The year's first off'rings on thy shrine display'd :
 " Too well thou know'ft me by the king † oppress'd !"
 He spake ! his ready labors fire the rest !

At

* Πεπαλαχθε regarded, as a compound, may be esteemed unintelligible ; to what *ωπα* may be reconciled, I cannot conjecture ; *μετάλαχθε* would at least be obvious and justifiable.

† An enlargement of the *primary* meaning attributed to *αεθλεύων* in the original, is hazarded by the version. This more

At once they rise ! their *vests*' collected weight
 The polish'd rock, whose storm-defying state
 Old Ocean shun'd, receives with fost'ring arms,
 Though oft stern winter rous'd the wave's alarms.
 Compacted, firm, the corded force extends,
 And wide the many-wrested twist defends
 The solid bark ; sage Argus' will prevails ;
 Each beam avows the well-attemper'd nails †,
 Mocking the billows' adverse rage ; a space
 Broad as the close-encircling planks they trace
 Scooping industrious ; where th' associate main
 Quits the descending prow, the *lengthen'd train*
 Sinks with compacted force its solid way,
 And moves obedient to the workman-sway ;
 Clos'd their rude labors with the keel profound :
 Each *feebler prop* lies straggling on the ground ;

distant construction throws an air of dignified benevolence upon the character of Apollo, from an expression of his readiness to succor the distressed. This deity is invoked by the names of *ἑπάρκτιος* and *ἑμβάστιος*, the former signifying his tutelage of the shore, the latter his presidency over embarkations.

‡ This passage, including others in the present description, is little familiarized to modern naval ideas. Sanctamandus, in many respects valuable in the point of critical accuracy, pronounces this particular portion corrupt: making, however, but a slight alteration of *ἔνδοθεν* to *ἔκτοθεν*. With due submission, *ἔνδοθεν* may allude to the cordage itself, and admit of a connection with *ἑστρέφω*, well-twisted from its more *interior* threads ; as *πειναμίτοις ἐκείθεν* may comprehend the various modes, whereby this act of twisting was perfected by the compaction of the cordage in its parts. The *launching* of the ship is represented by Apollonius.

The

The *chief* resisting, till the nerves' firm pride
 Severs the yielding ranks, the conscious tide
 Obedient Argo stems; now here, now there,
 They ply the stubborn oar's officious care;
 * Small confines clasp it; while each arm of oak
 Lends more than human force at ev'ry stroke †.—
 Tiphys the bark ascends; "The moment ours!
 "Urge, gallant youths, your unremitted pow'rs!"
 They lift the voice of Fame; redoubled force
 Wings their full rage, and heaves the vessel's course
 Ev'n from its central seat; the more they toil,
 More and more firm they beat the wooden soil:
 Nor lingers Argo, as the swift oar sounds
 Dashing; loud triumph thro' the beach rebounds.
 The strain'd props groan beneath the pond'rous keel,
 Till burst the clouds of smoke, with rapid zeal
 Unfetter'd Argo ploughs the liquid plain;
 Th' extended cables scarce her flight contain!

* The original may seem to express the small openings of wood on each side of the vessel, within which the oars were admitted, towards what our author, in another passage, terms the elbow of the oar. The preservation of the poetry renders it essential, in such *mechanic* passages, to adopt in the form of a remark a more humble prose explanation.

† This verse is copied from a very pretty line of the masterly Dryden,

'And lend their little souls at ev'ry stroke.'

Translation of Virgil's *Æneid* in the simile of the 'Turbo,' on which simile, see a Remark submitted in *Critical Essays*, 12mo. 1770.

Fix'd on the seats the slumb'ring oars, the gale
 Inspiring fills the firmly woven sail ;
 The tall mast tow'rs; wide spreads the victual'd freight:
 Attention well supply'd the various weight.

Alloted first the worth-distinguish'd seats !

Each two brave champions to its labor greets.

The great Alcides in the centre plac'd,
 His side, nor frown'd the rest, Alcæus grac'd.

* Alcæus, joy of Tegea, which he lov'd ;
 These, these *prefer'd* the gen'ral *suffrage* prov'd :
 Bold Tiphys, summon'd by th' associate tide,
 The helm's obedience o'er the surge to guide.

The stony pile collected from the coast
 To him, the tutelary † name whose boast,
 They rear the altar's hight ; its humbler head
 With the dry'd olive's leafy fuel spread.

The fatted oxen, choicest of the train,
 Approach in sullen majesty the main,
 Each younger herdsman follows to the shrine,
 Nor spares the sacred cate, and vase divine :

* Alcæus of Tegea is properly placed as fellow-rower with Hercules ; his name implies superiority of strength.

† Of the titles of Apollo, instanced in the remark on v. 359, orig. that of ἄπιος, related to his presidency over the sea-shore in a more general view ; perhaps intimates such presidency, when navigators were on the point of embark-ing, as ἐπακλιος, when they descend from their vessel upon the coast.

When

When Jason, kindling to the voice of prayer.
 " Oh ! hear me, thou, Æsonia's dome thy care,
 " † With *that* thy fav'rite realm, a Jason's claim,
 " Oh ! *Phæbus*, in the god's, the father's name,
 " Hear me ! *whose* love in Delphos' honor'd seat,
 " What time my steps thy hallowed temple greet,
 " Protective smil'd a solace to my woes,
 " Speed to my voyage, of my toils the close.
 " Source of our darings, patron of the fight,
 " Oh ! lead with these, the bulwarks of my might,
 " Lead the firm Argo to the destin'd shore ;
 " And to my *country's* arms *her* pride restore !
 " Each chief return'd, to heav'nly bounties due,
 " Shall here the lowing sacrifice renew ;
 " Unnumber'd off'rings by these hands display'd,
 " In soft Ortygia's isle, or Delphos' shade.
 " Come then, those far-elancing pow'rs of day,
 " Nor spurn the *rites*, no grudging vot'ries pay ;
 " *First fruit* of hopes, ere Argo's bulk our own !
 " And now, dread king, (no hostile fates we
 moan !)
 " Thy will assenting, my impatience frees
 " The loosen'd halfers ! now, oh soft'ring breeze !
 " Wing the swift billows, and inspire our course ;
 " Unknown the horrors of the tempest's force !"

† Pagasæ in the text.

Each salted eate the chieftain's votive hand
 Scatt'ring, beside the beasts † th' associates stand.
 Of *this* Alcides' club, with fullen sound,
 Stuns the dash'd brain; *he* drops dead to the ground;
 The brother-victim firm Alcæus' blow,
 (The sharp axe brazen-handled lay'd him low)
 On his broad neck receives; each muscle strong
 Divided gapes; fall'n without life along,
 Fall'n on his horns precipitate! the train
 The rites accomplish; from the prostrate slain
 They wrest the shatter'd neck; the sacred meat
 Various of form, the thighs, a votive treat,
 Each part involv'd beneath the fat's huge load,
 Heap'd in the oaken dish luxuriant glow'd
 Rich smoking 'mid the flames; the chief divine
 Pours the pure treasures of the luscious wine.—
 Sage Idmon tow'rs enraptur'd to behold
 The dark-brow'd volumes o'er the altar roll'd;
 Hails the lov'd omen, as they burst; his skill
 Prophetic speaks Apollo's fav'ring will.
 "The gods, the fates decree, our labors pass'd,
 "Crown'd with the fleece, the native home at last;

† Hercules and Alcæus; these men were selected for this honorable office on account of their superiority of strength. In this passage it must be acknowledged, that they acquit themselves as most adroit butchers.

" Yet

" Yet shall the battle unremitted burn,
 " As hence we sail, to harass our return !
 " The spoil of Fortune's hate myself shall die !
 " Idmon's remains in Asia's clime will lie !
 " Though frowning auguries announce my fate,
 " For Argo I resign my country's state ;
 " Howe'er my fame by earlier toils display'd."

The hero ceas'd ! the youths, as transport sway'd,
 Their wish'd return anticipate ; a tear
 Of anguish drop'd on Idmon's future bier.—
 Sooth'd were the noon tide beams ; the vale's fair light
 Brown'd by the mountain rock's incumbent hight,
 * Eve clad in dews laments the parting day ;
 The host at ease collected as they lay
 Fast by the foaming shore, in order spread
 The leafy bosom of the *festal* bed ;
 The board of plenty smokes from side to side ;
 Round laughs the goblet's unexhausted tide.
 Gay mutual converse, flowing thro' the soul,
 Salt to the treat, and relish to the bowl :
 So smile the cloudless skies of *vernal life*,
 To scoffs a *stranger*, and a foe to *strife* !—
 As one oppress'd with thought, the chief resign'd
 To musing sadness all his mighty mind ;

• Every reader must recollect the following beautiful lines more emphatically expressive of a similar idea.

" The dews of the evening most carefully shun,
 " Those tears of the sky for the loss of the sun."

Dodsl. Collect. Poems.

Reproachful Idas thus with accents loud—

“ Whence, son of Æson, low’rs the pensive cloud ?

“ Thy source of anguish let the warriors hear !

“ Feels’t thou the icy touch of palsying *fear* ?

“ Such, such alone the coward-bosoms feel ;

“ Lo ! Idas’ valor rears the pointed steel

“ In fight superior ’mid the host display’d !

“ More pow’rful *this* than Jove’s eternal aid † !

“ No slaughter checks ; full conquest crowns our
course !

“ Bold Idas dares contend with *heav’nly* force ;

“ I, Jason’s safe-guard from Arene’s land !”

He ends, and rears with each uplifted hand

The bowl, that laugh’d with heart-expanding wine :

His swimming lips, and cheeks inebriate shine.—

Indignant frown’d the host ! with dauntless breast

Avenging Idmon atheist-pride address’d.

“ Self-happy talker, thou hast known before

“ The boaster’s Ill deserv’d ! yon mantling store

“ Why roll’d fermenting thro’ thy fev’rish veins ?

“ To loose the sottish heart’s unbridled strains,

† Virgil’s Mezentius may be esteemed the poetical counterpart of this personage. They are both of an atheistical complexion, though not equally sots.

“ Dextra mihi deus, et Telum, quod missile libro,

“ Adfint !”

The blust’ring character of Idas is an excellent contrast to the other *pious* Argonauts.

“ And

“ And spurn the gods, blasphemers? know, the
wife,

“ Sweet consolation’s music deign to prize!

“ With such they raise the soul to deeds of fame;

“ And leave to Idas guilt’s disastrous claim!

“ Alœus’ offspring (thus the records sing!)—

“ Stern to the gods their venom’d slander wing;

“ To these an atom Idas infect heart;

“ At once they fell; Apollo hurl’d the dart!”

Th’ immodest witling grinn’d an horrid leer,

Stung with rebuke, and answer’d with a sneer:

“ Prophet, all-hail! with sov’ reign skill portend

“ The same from adverse heav’n my hapless end,

“ By those brave champions from thy father fought;

“ Yet heed, fond vot’ry, if thy wayward thought

“ Seek by false auguries my life’s alarm,

“ To fly the thunders of my vengeful arm!”—

Thus roar’d the war of words! and mutual fire

Blaz’d, till th’ associates calm’d the storm of ire!

Ev’n Jason call’d to peace; with happier choice

The lyre to music tun’d its Orpheus’ voice;

His theme, that earth, that heav’n, and ocean’s tide,

One form to rule them, and one mind to guide,

Were *concord* all! till strife’s destructive hand

Mar’d the fair scene, and burst the sacred band.

Hence o’er th’ ethereal space their lights display

The moon, the stars, the sun’s enlivening ray!

Hence

Hence heave the mountains! *hence* the river's grace
 Crown'd with their Naiads! *hence* the reptil race!
 He fang, fair nature's birth each accent gave,
Ophion, and the *bride* of ocean's wave,
 Daughter unrival'd; on thy snow-clad hight,
 Olympus erst their *rule*; ere victor-might
 Bad Saturn, and his Rhea seize the throne;
Their humbled claim, wide ocean for their own †!
 These sway'd thy sceptre, thou Titanian god!
 Nor stain'd thy transports with th' avenging rod!
 When Jove, Dictæa's cave inwrap'd the boy,
 A child in wisdom, as a child's his joy;
 Ere yet stern earth-descended Cyclops forms
 For the brisk god the *thunder, lightning, storms*:

† *Ophion* and *Eurynome*, it is observable from the text, held the original dominion of the earth. This strongly favors of the spirit of Egyptian derivation. These same deities resign their empire to Saturn, and to Rhea, and were sunk, in consequence of the victory obtained over them by the latter, into the ocean, from which *Eurynome* is represented to have sprung. Under Saturn subsisted the Titanian age; the golden age of poesy! himself being placed, as sovereign of those regions, fortunate in climate, which rendered him peculiarly an idol of Roman enthusiasm. On the whole, the several ages of the world, as we observe them to be recorded by Grecian fancy, may be presumed to refer to as many changes with respect to subordination in states in their earliest times. Jupiter, whose cradle was rocked, as the sons of imagination instruct us, in the island of Crete, was the superior object of devotion in Greece. *Ophion* expressed in the outset of the present remark it may be almost needless to derive from ὄφις. *Ophion* and *Eurynome* may be concluded to have emigrated from Egypt into Italy.

These

These are thy triumphs, Jove ! and *this* thy reign !
 * He ceas'd ! and ceas'd the lyre's melodious strain.
 Insatiate still their heads the warriors rear ;
 The notes still vibrate on the list'ning ear ;
 Sooth'd with the blandishment's divine control
 Intranc'd they *feel* the music of the soul †.
 Then, as devotion rules, the wine they pour'd ;
 Full o'er the glowing tongues the treasures show'r'd,
 (So wills the law sacrificial !) they close
 The night in sweet forgetfulness of woes.—
 Aurora's eye serene its lustre shed
 With orient simile o'er Pelion's sky-top'd head ;
 A soft gale fans the bosom of the deep,
 † Scarce wrinkled ! Tiphys quits the couch of
 sleep ;
 With awful voice inspires th' associate host
 Their oars to bend, and fly the circling coast.

* They ceas'd, and with them ceas'd the shepherd-swain !
 Mason's *Musæus*.

† The original words of Apollonius are transfused with
 masterly elegance into *Paradise Lost*, B. viii.

The angel ended, and in Adam's ear
 So charming left his voice, that he awhile
 Thought him still list'ning, still stood fix'd to hear.

These enchanting lines were noticed as parallels of those in
 my author, before I had remarked, that the Oxford editor
 had been struck with the resemblance.

† 'Fait rider la face de l'eau,' *Fables de la Fontaine*.

Thou

Thou †, harbor, yield'st an horror-breathing sound!
 And *Argo* hastes to quit the fatal ground;
 Whose heav'nly structure spurns the tempest's stroke,
 Her central force Dodona's sacred oak.—
 At once, as order calls, they mount the seats;
 Each, as before, the rower's triumph greets;
 Around, for war prepar'd, their arms reclin'd;
 Full in the midst their honor'd post assign'd
 To great Alcæus, and the friend, who bore
 The club unconquer'd, all his armor's store!
 Beneath his foot the welcom'd billows heave
 The fearless keel; the gather'd ropes receive
 Their destin'd office, from the vessel's side
 Old ocean's brow the pure libations dy'd.—
 Slow from the country to his mem'ry dear
 The chieftain turns, and wipes the falling tear;
 When hark! the warriors (such the youthful flame,
 When choral music tunes Apollo's name
 In Delphos' shade, or fair Ortygia's isle,
 Or where Ismenus' lucid waters smile,
 When to the harp, the solemn shrine around,
 Shakes with the rapid foot the festal ground)
 Bid to their Orpheus' lyre the glist'ning oar
 † Keep time, and harmonize the *billows'* roar,

† Pagasæa.

‡ To soft flutes
 The silver oars kept time.

Dryd. Ant. and Cleop.

Which swell with doubled fury ; to the dance
 From side to side the *dark-brow'd troops* advance ;
 Yet murm'ring, as they grudg'd to join the play ;
 Compell'd the might of heroes to obey.—
 Wide round the bark, as glows the solar beam,
 The oars wide dashing dart a fiery stream ;
 The long extended track one foaming white,
 As the worne pathway thro' the wood to fight.
His gallant bark, in this auspicious hour,
 Fraught with her hosts, *surveys* each wondring pow'r ;
 The demigods in arms ! nor many a maid,
 Peliadæ yclept, whose charms display'd
 Smile o'er the mountain's brow, a look forbear
 To the dread fabric of † Minerva's care ;
 Nor less enraptur'd view th' intrepid band,
 Who ply the stubborn oar with conqu'ring hand.
 At once sage Chiron, from the heights he lov'd,
 (Parental fondness !) ocean's pathway prov'd ;
 Bath'd are his feet, as rolls the tide along,
 And much his waving arm inspires the throng ;

† Minerva is termed in the original *Ιτωνίς*, a local distinction, it may seem, congenial with *Τειτανίς*, the more usual title attributed to that goddess, whose peculiar provinces were the science of mechanics, and arts of ingenuity. Hence the propriety of this other appellation ! Itone, or Ithone was a city of Bœotia, where knowledge, notwithstanding the odium familiarly affixed to the country, seems to have been particularly distinguished by the former eminence.

And

And much benignant for the warrior prays

A safe return, and quiet's happier days :

His wife's affection bore the *Pelean* boy,

And to the *fire* upheld his infant joy.—

Now from the winding shore the warriors roll,

When, such the counsel'd thought of *Tiphys*' soul,

Whose matchless skill the polish'd helm to guide,

Nor leave the *wayward* bark to stem the tide ;

Fast to the vessel's *depth*, thy *rooted* place,

With cords affix'd they rear thy tow'ring grace,

Thou solid mast ; the flutt'ring sail they spread

Wide to th' unbending *wood's* associate head.

Full-breathes the whistling gale ! the cable's length

Brac'd to the deck, where boast resistless strength

The well wrought *beams*, the waves serene they plough,

Wing'd in their course beyond *Tisæus*' brow.

The sweet musician sweeps the magic lyre,

Chaste *Dian's* smiles th' ecstatic note inspire ;

Thy empire hers, thou promontory strand,

The watchful guardian of * *Iolcos*' land.

† The great, the small, promiscuous in their play,

Danc'd o'er the surge the finny nations stray,

They

* The tutelage of this last *region* is consistently and elegantly celebrated by *Orpheus*, as being the native kingdom of *Jason*.

† The appearance of *Proteus*, in the fourth *Georgic* of *Virgil*, boasts a similar effect, and concludes with a comparison, copied evidently from the present passage ; for *Virgil*, as *Dryden*

They dart innum'rous, radiant to the view,
 And here, and there a winding maze pursue.—
 As fleecy myriads o'er the verdant reign
 Track the slow footsteps of the guardian-swain;
 Fill'd with the luxury of nature's treat,
 Till evening's fold the bleating wand'ers greet,
 Guide of their paths he careless plods along,
 And modulates the shrill pipe's warbled song:
 Alike the bilowy flock! th' increasing gale
 Swells the loud main, and fills the loaded sail:
 At once *they* quit, thou fair Pelasgian soil,
 The future harvests of thy † vernal toil;
 Thy native rocks the arching surges shroud,
 And Sepias' promontory fades—a cloud.
 Here Sciathos o'erlooks the billows' roar,
 Far spread the ‡ sisters on the genial shore,
 That wraps a fruitful continent; the tomb
 Deep in its bosom, Dolops, seals thy doom;
 Fast by the sad remains the veering blast
 Yields to the host a shelt'ring port at last.

den asserts, borrows largely from Apollonius; an additional proof, without partiality, of his judgment!

Vasti circum gens humida Ponti
 Exultans rorem latè dispergit amarum.

† *Ἥγιος*, in the original, seems whimsically rendered '*nigra*,' in the Latin version; what relation can it properly be construed to have with the fertile aspect of a country? I have above explained it in the more simple form.

‡ Pirene and Magnesa.

To Dolops' honor'd name, when twilight grey
 Hangs o'er the brow of night, the flames display
 Their fleecy sacrifice, whose entrails smoke,
 While ocean's fiercer waves the shore provoke.
 Two days they linger'd ; but th' impatient mind
 Gave, the third dawn, its canvas to the wind :
 The weaving shore *still* grac'd with Argo's name !
 Thence Melibæa's walls th' heroic flame
 Pass'd unreluctant, for its cragg'd form
 Speaks the wild blast of desolation's storm.—
 Aurora points, their eyes unchain'd by sleep,
 * The city † bosom'd in the circling deep ;
 Nor long the toil, soft Amyrus, to glide
 On wings of wind beyond thy silver tide !
 Nor long, ere reach'd, so crowds the swelling sail,
 Where, ocean's glory, smiles th' extended vale,
 Whose shade proud Offa's, and Olympus' hight :
 Fast by Pallenian steeps, the breezy night
 Far wafts them ; pass'd the † promontory's head,
 To the lov'd bay's serene asylum led.—
 Now wakes the morn, and wakes the ready host !
 Enormous Atho heaves, Threïcian boast ;
 Which far-remov'd from Lemnos' fertil show,
 As speeds the ship, ere Sol's meridian glow ;

* Homola, a city of Thrace ; the scholiast likewise treats us with a mountain of Thessaly under that title.

† “ Embosom'd in the deep, where Holland lies.”

Goldf. Traveller.

‡ This promontory is Canastra ; a portion of the hights, immediately before called Pallene.

Yet

Yet from its * haughty brow a solemn shade
 Wide to † Myrina's mansions frowns display'd.
 From morn to eve, with unremitting breeze,
 Inspir'd the canvas stretches o'er the seas ;
 The sun was sunk ; the blustering gales subside ;
 Dash the quick oars along the Sintian tide ;
 Where myriad victors (woman urg'd the deed !
 ‡ Still flush'd with carnage !) by the falchion bleed ;
 Bleed, the fell vengeance of rejected charms,
 Woo'd by no suitor's smile their *bridal* arms,
 Fierce burn th' indignant conquerors of Thrace,
 Burn to possess their captives' virgin grace
 From plains opposing by their valor brought :
 These, these their love ! thy soul with hatred fraught,

* ' Prone on Potosi's haughty brow.'

Dr. Akenfide's excellent Ode on the Winter Solstice.

† Myrina is a city, says the scholiast, towards the extreme parts of the island Lemnos. For a proper explanation of *Σίρνιας*, a name by which Lemnos was called, see Dr. Potter's *Grec. Antiq.* vol. II. p. 20, where it will be observed, that a strong similarity subsisted in the original etymology of each.

‡ The text runs, the preceding year, which may seem to justify the opinion of those, who assert the existence of *this*, or *some* particular expedition of the same nature at a *settled* period. Whatever might have been the genuine origin of this Lemnian picture of horror, we may be satisfied to consider the massacre itself as occasioned by the violation of the religious ceremonies cultivated by the people, of which these ladies were members ; and of the laws of hospitality, so sacred in Grecian estimation, injured in attempts against their virgin virtue. The rest is resolvable into the more violent passions of the soul.

Goddess!—no suppliant at thy altar bow'd;
 Or show'r'd his praises, or an off'ring vow'd:—
 Oh! wretches, envious of the public weal,
 Anguish your guilt, as ruin marks your zeal!
 Infatiate murder stains the husband's bed;
 The sex extinguish'd mingles with the dead:
 Fond, empty hope, how'er revenge delay,
 That crimes so blacken'd she will ne'er repay!
 Great Thoäs' offspring, sole amid the train,
 Spar'd the dear *sov'reign* of her native reign,
 A *father's* rev'rend age, and fix'd to save,
 The * chest she hollow'd for the fost'ring wave;
 Then spake his sudden flight; ingenuous guile!
 Th' attendants land him on the neighb'ring *isle*,
Oenæa call'd, till varying times disclaim,
 For *Sicinus* belov'd, its ancient name;
 For *him*, whose virtues gallant Thoäs bless'd;
 Boon of the virgin *Naiad's* yielding breast;
 Whose chequer'd joys to tend the lowing kine,
 Wrap'd in the battle's brazen arms to shine,

* The original *λαργακι*, a word likewise used by the sweet
 harmonist of sensibility, Simonides, pleads in favor of the real
 antiquity of that little elegy, of which the editor has sub-
 mitted a version annexed to the edition of Pindar's Pythian,
 &c. Odes. Danæ, and her son Perseus, were inclosed, it
 may be observed, in the ark for the purpose of destruction;
 Hypsipyle engaged in the same office for her father from the
 motive of preservation.

To bid the † glebe its lavish fruits impart,
 Fav'rite of *old* Minerva's ev'ry art
 Of various skill they woo'd, but woe no more;
 For oft their sorrows from the savage shore
 Eye the wide ocean's waste; palsy'd with fear,
 Lest Thracia's sails their swelling honors rear.—
 The coast approach'd by Argo's warlike state,
 Springs the *wild torrent* thro' Myrina's gate,
 Arm'd for the battle thunders to the deep,
 Wild as the ‡ train, their madden'd maw who steep
 In the raw flesh, yet reeking with its blood:—
 As Thracian armies hover'd on the flood.
 Thy heroine, Thoäs, fan'd by fiercer fire,
 Quick fallying grasps the jav'lin of her fire;

† Πυροφορους, in the text, alludes either to the religious employment of the first fruits of the earth upon the altars, enlightened by fires, or to the solar beams, the heat of which brought those fruits to due maturity for the service of mankind, in this and more domestic concerns.

‡ These were priestesses of Bacchus; their enthusiasm, ripened by the torrid clime of superstition, approximated to frenzy; or more properly speaking, was frenzy in its most enlarged construction. From the *presidency* over Lemnos, familiarly ascribed to Vulcan, I understand these Lemnian murderesses to have been worshippers of fire, of which element their natures are represented so essentially to have partaken; from the *savage taste* of the Thyadæ, as mentioned in the text, we may collect the very early institution of religious rites to Bacchus, no less than the excessive barbarism of his votaries, previously to the establishment of his divinity in Greece, from his original residence in *Eastern* regions.

Speechless the rest ! no *council'd powers* control,
 Such chilling horrors seize their inmost soul !
 Meanwhile the warriors from the bark command
 The herald †, Hermes' son, to seek the strand ;
 His the proud embassy's exacter care,
 And his the sceptre of the *God* to bear,
Whose fondness gave with unexhausted sway
 O'er scenes long pass'd his mem'ry's will to stray !
 Though wrap'd by hell's inexorable gloom
 Th' idea sleeps not in oblivion's tomb.
 His lot decreed him with alternate change,
 Now the stern regions of the dead to range ;
 Now cheer'd like man, with Sol's indulgent light !
 But why the youth's protracted tale recite ?
 His soothing accents wooe the *royal* aid ;
 Each billow sad'ning with th' incumbent shade ;
 Nor loos'd by orient morn to Ocean's roar,
 While northern blasts insult the fust'ring shore.—
 The female council to the city bend ;
 Th' *imperial* strains their sage debate attend ;
 At once collected in their destined seats,
 Their willing ear the voice of comfort greets.
 “ Be ours, my friends, the welcome gifts to shed,
 “ And satiate ev'ry wish ! o'er Argo spread

† *Æthalides*. This son of Hermes possessed his father's quality of alternate visitant in the regions below, and in those of earth above ; he seems to characterize alike the priesthood of heathen superstition in its *fullen* and *gloomy* consecrations of *Egyptian* mystery, and in its *sacrificial* idolatries practis'd by the *Greeks* in the *face of day*.

“ Luxu-

“ Luxuriant viands, foul-expanding wine ;
 “ So shall the host our city-walls resign !
 “ Firm anchor’d on the main ! no fatal need,
 “ That mix’d with us the *horrid truth* they read !
 “ Truth, wide around to swell the trump of fame !
 “ Great is our guilt, and hateful were our name !
 “ Ne’er were yon race the friends of Lemnos’ weal,
 “ If known the crimes, our conscience would conceal !
 “ Such counsel sways the centre of my heart !
 “ Let each, whate’er her thoughts, those thoughts
 “ impart !

“ Yes ! let her rise ! we meet for this alone !”
 She spake, and press’d her father’s craggy throne.
 Slowly the guardian of her infant years
 Prop’d on her crutch the load of palsy rears ;
 Stiff tho’ of foot, yet flexible of tongue.
 Their iv’ry neck with golden tresses hung,
 Fast by the matron’s side four virgins smile,
 As yet unconscious of the lover’s guile ;
 Scarce, as she stood, pale spectre of the state,
 Her back emboss’d sustain’d the shoulders’ weight
 “ With gifts (she cries) so leads the royal strain,
 “ Our bounty cherish yon’ adventrous train !
 “ Bless’d be the counsel ! but oh ! tell, ye fair,
 “ How would those charms enjoy the vital air,
 “ If ruin menac’d in the frowns of Thrace,
 “ Or vengeance waited from an *hostil* race ?
 “ Such ills, nor rarely, wretched flesh befall ;
 “ Nor rarely hosts like these, at fortune’s call,

" Obedient rush ! should some auspicious pow'r
 " Avert th' impending scene, a future hour
 " With *woes* innum'rous loads its tainted wing,
 " *Fiercer* than all th' embattled tempests bring.
 " Say when your aged mothers meet their doom,
 " Will *ye, my daughters*, waste your lively bloom * ?
 " Ye thrice, thrice wretched ! fate's severer stroke !
 " Leagu'd with the patient ox to slav'ry's yoke,
 " Will ye, ambitious of the plough-share's toil
 " Wake to spontaneous fruits the virgin soil ?
 " Wait the rich harvests of th' autumnal year,
 " And watch the grain, slow-ripening to its ear ?

* The speech placed in the mouth of this venerable nurse, in ancient ages no unusual privy-counsellor of families, conveys a sufficient proof of that almost unbounded influence, which matron-friends, too fatally for the peace of those families, exercise (as they possess) over the less experienced disposition of virgin credulity. Observation traces in the character of this antiquated haranguer the counsels, usually far more pernicious, which constitute the talkative talents of modern duennaship. My old dame, however, has the advantage of *salutary* advice ; for if the ladies, her auditors, had, from an undue spirit of revenge, sought to deprive themselves of certain *blessings*, in the enjoyments of which human nature was concerned, it was an instance of affection worthy of the nurse, to point out a proper mode for their possession. One serious moral, extending to many other interests throughout life, may arise from the slaughter of the men by the Lemnian women ; that, when passion in pursuit of one object is driven headlong against the exertions of reason, the mind generally deprives itself of those, seemingly unconnected felicities, which from constitution it particularly desires,

“ Myself

“ Myself preface this thread of moments spun,
 “ Ere mark’d the course of yon revolving sun,
 “ So nature speaks! my earlier fears no more,
 “ The grave will shield me from misfortune’s store.
 “ Mid’st others’ counsels, virgins, mine be known!
 “ Affliction fly! the moment is your own:
 “ Yield unsuspecting to those guardian hands
 “ Your city’s pride, your houses, and your lands!”—

At once loud murmurs of consent arose;
 Pleas’d with the tale each sev’rish bosom glows;
 Again the royal dame attention fires;
 Her nation’s weal again the note inspires;
 “ Such, such the wish, let vain contention cease!
 “ Be *mine* to speed the messenger of peace!”

She calls Iphinoë from the circling seat;
 “ Rise, faithful maid, whoe’er the warriors, greet
 “ Yon’bark’s proud chieftain, to my dôme consign’d,
 “ My voice shall cheer him with a nation’s mind;
 “ Yes! bravely greet them, such the social will,
 “ To share our harvests, and our city fill!”

She spake! nor other lore the senate mov’d!
 The princess seeks the mansion, which she lov’d.
 To Minyas’ host her steps the virgin bent;
 “ What hither leads thee? veil not thy intent!”
 To all, for all enquir’d, her words address’d
 Thus unreluctant sooth’d the curious breast.

“ I seek the chieftain of your stranger band;
 “ From Thoäs’ daughter springs the fond command;

" Whoe'er the warrior, his enchanted ear
 " This public sentence from herself shall hear ;
 " Your hosts invited, be but Lemnos' friends,
 " Each fruitful field, each city's joy attends !"
 Th' ingenuous notes a gen'ral transport spread !
 At once conjecture points a Thoäs dead,
 A daughter ruling o'er the subject's heart :
 " To Lemnos straight, obedient chief, depart !
 " * Ourselves will arm, associates of the way :"
 No stop ! he pants the hero to display.
 Round his broad shoulders, clasp'd with studded gold
 The radiant vest inweaves its various fold,
 Fair work of Pallas' art ; her fav'ring zeal
 Gave the rich boon, when Argo's solid keel
 She fix'd, and taught the measur'd beams to rise.—
 Dart on the solar orb thy steady eyes,
 Then gaze the splendors of a Jason's frame,
 Whose corp'ral majesty, as wrap'd in flame,
 Dazzles ; above, below the purple streams ;
 Each bord'ring grace with *pietur'd* genius teems.
 Red from the forge the stern-brow'd lab'ers wing
 The radiant bolt for heav'n's eternal king ;
 Nor yet complete it bursts upon the sight ;
 The sole, last want, one *master-beam* of light !

* The lines of the text are here converted into a speech expressive of Argonautic zeal. Either I am deceived, or the *Protopopæia* conveys an increased dignity, which the usual simplicity of the poem frequently requires.

Whose fervors they expand with iron-force ;
 Then point th' avenger to destruction's course.
 There blooms trimphant each fraternal boy,
 Amphion, Zethus old Asopus' joy ;
 Nor yet were rear'd proud Thebes' embattled tow'rs ;
 Scaree to their toil the deep foundation low'rs !
 The last, slow-lab'ring, o'er his shoulders spred
 The * sky-crown'd promontory's pond'rous head ;
 The first to shrill *notes* wak'd the golden lyre ;
 † The vast rocks follow, as *their* sweets inspire !

There

* The epithet ἡλιετατος, applied to a mountain, may be concluded more immediately characteristic of those primary landmarks, known by the distinction of promontories, conformably with their gradual descent to the verge of the sea. I should otherwise have been induced to consider solely the height of such natural excrescencies by a derivation of the epithet from their poetical contiguity to the sun. It may not be omitted, that the more general sense of the verse seems to convey an anticipation of the fabled support of the spheres, allotted to the patient perseverance of Atlas ; and that the powers of corporeal are elegantly contrasted with those of mental endowments in the example of the brothers delineated by Apollonius. ‘ ἡλιετατος is an Ammonian’ (Egyptian) ‘ compound, and signifies the temple of the Sun, specifying’ likewise ‘ the deity therein worshipped.’ Mr. Bryant’s Mythol. B. I. p. 288.

† Orig. v. 741. Βις τόση—We must reflect that in the preceding line, describing the appearance of Zethus, he appears to labor under the weight of a large promontory ; in the present passage, his brother Amphion is pictured, as drawing after him, by the melody of his musick, a rock (or promontory) twice as large as that borne upon the shoulders of Zethus. Let the scholiast be called in to assist our explanation ! The lyre, saith one, was bestowed upon Amphion by
the

There beauty's lovely goddess smiles to wield
The brandish'd might of Mavors' solid shield !

the Muses; by Apollo, saith another; both which amount to the same construction with respect to the mythological reputation of Amphion. The name of Zethus implies the *fer- vor* of ambition; that of Amphion seems to argue his influence over *surrounding* objects. The scholiast of Apollonius intimates, that the *enlarged* dimensions of the rock affected even to motion by the music of Amphion signify his two fold eminence in the science of music, and in the possession of the liberal arts. The brothers are both incited by the spirit of adventure; the first pursued his purposes by the exercise of arms, the other by the softer mode of civilization. We may observe, that this history alludes to an earlier date, and that the ancient *settlement* of Greece is (apparently) employed, through the means of these two-fold applications. A compliment no less to *its* excellence, than to *its* antiquity.

Upon this united principle of arts and arms, the characters of the vestment, worn by Jason, when he appeared before the Lemnian, seem farther grounded. The employment of the Cyclops, forging the thunder-bolt of Jupiter, is an animated picture of *military* enthusiasm; as the appearance of Zethus conveys the fullest idea of patience under fatigues, to which the spirit of heroism is perpetually subject; a spirit, which the genius of his brother diverts to the honor of society, in engagements equally active and more beneficial, though less noisy and ostentatious. The softer beauties of Venus succeed with consistent elegance; the reflection of those beauties in the shield flows from an idea of genuine poetry; the rural tranquillity of the ox is an implication of plenty; and the disturbance of that tranquillity by hosts contending which should possess that animal, the very history of Grecian manners in times of barbarous antiquity. The chariot-race of Pelops is subservient to the glory of Greece; the infant employment of Phœbus upon the dart, designed to level the Titanian, who attempted the chastity of his mother, is agreeable to the laws of hospitality there revered; and the exhibition of Phrixus, strongly connected with the poem, forms a most successful close.

Loose-flow the tresses, hight'ning ev'ry charm ;
 Bright from her neck, where bends the snowy arm,
 Clasp'd to the heaving honors of her breast
 With folds united floats the careless vest :
 Flash'd from the brazen orb with genuine grace,
 Each thrilling bosom owns her matchless face :
 Luxuriant oxen crop the flow'ry plain ;
 * Embattled foes contest the lowing train ;
 These to defend, and those to wrest the spoil ;
 Sluic'd with their blood the dew bespangled soil.
 What hopes †, the many with the few at war?—
 Turn gentle muse, and point the conqu'ring car,
 Smould'ring in clouds of dust ! see ! Pelops' hand
 Shakes the proud rein, and bounds along the strand,
 ‡ His fair attendant, mistress of the course !
 § Thou warrior, speed'ft with unavailing force ;

Thy

* Electryon in the text, son of Perseus and Andromeda, was one, and Nestor was another ; whose daughter Hirmothœe produced to Neptune two sons, Telabœas and Taphus ; the former is representative of the Teleboæ, inhabiting the island Taphos. They were the earliest possessors of Acarnania, a nation of pirates ; coming into Greece they drove away the oxen of Electryon, father to Alcmena. Electryon, and his sons, were slain in battle. Amphytrion revenged their death, and obtained Alcmena in marriage. So far the scholiast in this picture of genealogy !

† The many rend the skies with loud applause.

Dryd. Ode on St. Cæcilia.

‡ Oenomæus was son of Mars, by Arpine, daughter of Asopus ; he had by Eurothœe, daughter of Danaüs, Hippodamia,

§ Myrtillus.

• Thy friend, high-brandishing th' extended spear,
 Where to the axles' hight associate rear
 The shatter'd spokes, prone falls, falls to the ground ;
 At Pelops' back full-aim'd the deadly wound.
 Here Phœbus molding with revengeful joy
 'Gainst Tityus' bulk, ere youth confirm'd the boy,
 The headlong jav'lin ; would'st *thou*, miscreant, dare
 To loose the zone, that wraps the parent fair ?
 From Jove's fond transports sprang the monster-birth ;
 Nurs'd by thy sov'reign care, prolific Earth.
 There Phrixus, child of Minyäs' line, intent
 As to thy converse, *fleecy monarch*, bent ;
 For sure thy picture *speaks !* ye eyes, who wake
 O'er the bright scenes, (familiar the mistake †)
 Anxious may hope to share the *vocal* feast ;
 Still as ye gaze, your ev'ry wish increas'd.—
 Such were thy gifts, oh, goddess ! thy bold arm,
 Great Jason, pois'd the lance's flying charm,
 Which from the maid his warrior-virtues prove,
 A precious debt of hospitable love ;

mia, here placed with her lover Pelops in the car. The accident experienced by Oenomaüs is said to have been occasioned by Pelops' bribe to that monarch's charioteer. The present contest was for no less than the hand and the heart of the lady. Pelops conquered, and obtained the prize.

• Oenomaüs, in the text, who accompanied Myrtylus.

† How easy the mistake. Prior.

When

When Mænalus' proud hights her smile display ;
 And much his heart pursu'd the virgin way :
 Prudence forbids ! he checks the rising fires,
 His dread th' inglorious strife her form inspires †.
 His course the city seeks ; as springs the light,
 Whose orient beauties soothe the *virgin's* sight,
 A pale gleam twinkling ; *her* affection burns
 For him, whose vow the mutual flame returns :
 Him 'mid the youths *she* sighs to call her own,
 The parent's wish, *betroth'd* to him alone.—
 Such thro' the way-worn path the chieftain's state !
 His step now usher'd to the city-gate,
 The female crowds tumultuous ardor draws,
 Smiles of regard, and welcome of applause.
 His downcast look no objects teach to roam,
 'Till flash the splendors of th' imperial dome.
 The portals, burst at once their polish'd wood,
 The rich hinge grating, wide expanded stood.

† Subjoined to the instance of *love-injunction* in the mandate of Oenomaüs to the suitors of Hippodamia, we here receive another similar challenge in the person of Atalanta; the latter was destined to be the wife of him, whose speed of foot exceeded her own. If the fall of Oenomaüs be, as usually interpreted, resolvable into a bribe, the *fall* of Hippomanes's golden fruit seems more evidently to vindicate such interpretation. Jason, whose amours were *ever* subservient to his heroic disposition, could not so readily engage in the contest with this virgin, being as little capable of relishing death, as our modern amoratos, in the cause of a mistress. However, though he lost a wife, he obtained his safety by *walking off*.

She,

She, the fair * legate, on her seat reclin'd
 Its radiance darting round, with haste consign'd,
 Led thro' the portico the warrior prize ;
 The queen glanc'd sidelong her impatient eyes ;
 Soft crimson blushing o'er her velvet cheeks,
 Till placid comfort thus indulgence speaks.
 " Why from our walls so far thy sullen host ?
 " No *man* with iron sceptre rules the coast ;
 " *Such*, lord of Thracia's continental reign,
 " Ploughs the rude soil, and reaps the golden grain ;
 " Free to thy thoughts my faithful voice displays
 " Each storm, that toss'd our horror-gloomng days.
 " Ere while my fire his subject realm possess'd,
 " When curs'd ambition spur'd the Thracian breast ;
 " (How, as their lands, their souls oppos'd to ours !)
 " Their fleet collect'd, with resistless pow'rs
 " Our flocks they ravage, and the virgin spoil
 " Condemn to exile in this distant soil,
 " So Cytherea's counsel sway'd, who fills
 " The measur'd heap of heart-o'erbearing ills.
 " Loos'd their foul hate, and madden'd into rage,
 " Far, far they forc'd the bloom of bridal age.
 " And (shame to worth !) the wretches, as their right
 " Wooe to their arms, their captives of the fight.
 " Long, long we suffer, wishful to control
 " The guilt, too firmly rooted in their soul ;

* Called by the text Iphinœe, the sensibility of Hypsipyle on the first view of Jason is finely touched.

“ Their

“ Their task to double ev’ry weight of woe ;
 “ Ev’n ’mid their inmost domes, the public show,
 “ Each child of wedlock victim of disgrace,
 “ While blushing honors deck the stol’n embrace.
 “ Hence virgins, matrons, widows (fatal scorn !)
 “ Stalk o’er the streets neglected, and forlorn ;
 “ Hence * the fond father (father now no more !)
 “ Seeks not thy peace, lov’d daughter, to restore ;
 “ Beholds the stepdame, nor reverts his view,
 “ Her jealous spite ’gainst innocence renew ;
 “ Hence filial honor slumbers o’er the dart
 “ By insult level’d at a mother’s heart !
 “ Hence not a sister boasts a sister’s love !
 “ The captives’ smiles alone to transport move :
 “ With these sweet partners of domestic joy
 “ In choirs, in feasts, in converse, their employ.
 “ Some Pow’r at last in pity to our dread
 “ O’er All a courage more than female shed ;
 “ Taught us at once, inspir’d by vict’ry’s tide,
 “ To banish from our coasts the Thracian pride ;
 “ Tune them to wisdom’s lore, or give to sweep,
 “ Bless’d with the captive fair, the distant deep.
 “ At once they † question, *what* the lov’d remains
 “ Of infants male ; then seek the Thracian plains

* Mean time the father, (father now no more !)

Dryd. Virg. *Æneid.* x.

† This question is of ancient date in its original. Pharaoh attempted a destruction of Israelitish *male* infants ; which was effectually retorted upon his own people.

“ Cloth’d

" Cloth'd in eternal snow—but thou increase
 " With us the riches of domestic peace ;
 " To us a willing habitant, here lead
 " Thy *life*, ere while thy *claim* my father's meed !
 " Nor censure waits the land, whose fertil smiles
 " Bespeak the fairest of Ægean isles.
 " Go then ! and bid thy cheerful host attend
 " A voice, that speaks the welcome of a friend !
 " Such guests are suited to our city's show."
 She ends !—and veils the slaughter of the foe !
 To Her the chief ! " Oh ! lib'ral to our wants,
 " Spontaneous succor whose indulgence grants,
 " Accept my thanks ! my train, oh ! royal maid,
 " Shall court the proffer of thy boon display'd ;
 " My glad return I haste ! be thine the boast
 " Of sov'reign sway, to bless a subject coast !
 " Deem not, the state fastidious I resign !
 " But ah ! the battle's bloody toils are mine !"
 He said, and gently grasp'd her yielding hand ;
 Then rises to address his native band.
 Fast by his side the virgin-crowds around
 In myriads press, and rouse the plausive sound,
 Ev'n thro' the gates ; then smiling sought the shore
 Whirl'd by the cars, and spread the lavish store.—
 Faithful the warrior points each accent's grace,
 That beams reflected from the royal face ;
 Each strain, whose hospitable music greets :
 Their bosoms pant to share the lovely seats.

Soft

* Soft Venus woes the subtle god of fire ;
 They feel the thrilling tumults of desire :
 Your wish, ye pair celestial, *man* restor'd,
 To distant ages happier Lemnos' lord.
 To the bright palace Jason speeds his way ;
 The host, at will, irregularly stray,
 None absent, but Alcides ; at his side
 Frown'd the stern few, lov'd Argo all their pride !
 Around, loud pleasure to th' *invited* throng
 Yields the rich feast, and trills the rapt'rous song ;
 In od'rous volumes luscious incense tow'rs,
 Your altars smoke, ye everlasting Pow'rs ;
 Thine chief, oh ! god of flame, and, Venus, thine !
 Soft music cheers, and victims load the shrine,—
 From day to day the ling'ring lovers toy,
 And still had trod the silken round of joy,
 But stern Alcides from th' entrancing fair,
 Thus boldly chiding, wins the warriors' care.
 “ Flush'd with your country's blood the gen'rous vein,
 “ Each native beauty can your souls disdain ?
 “ Will alien wedlock *grace* the wand'rer's toil,
 “ Here *fix'd* † the peasant slaves of Lemnos' soil ?
 “ How

* This line evinces the genuine construction of Lemnos considered as the place dedicated to Vulcan, *merely* on the idea of Grecian mythology ; for the origin of this deity lies in more profound antiquity. Lemnos, from its supply of iron, was a peculiar object of heroism.

† *Διπλάειον* in the original, applied to *ἀπορην*, strictly intimates a foil, which, from its extreme poverty, necessarily requires

" How blur'd the fading ray of glory's charms,
 " Thus fetter'd virtue in a stranger's arms !
 " What god will listen, while our pray'rs increase,
 " Pray'rs for the triumph of yon golden fleece ?
 " Retire we to our homes ! leave (rich delight !)
 " † His day to riot, and to lust his night,
 " Till Lemnos vaunt the loves' prolific shame ;
 " Thus shall he reap the laurel'd wreath of fame !"
 So sneer'd the censor ! fearful of reply
 Not one faint voice was heard, or rais'd an eye !
 All from the council rush, ingenuous haste !
 Their step, appriz'd, th' enamor'd Lemnians trac'd,
 As wanton bees, when vernal treasures blow,
 Lend their soft murmurs to the lily's snow,
 Far from the cavern'd hive their chorus lead,
 And wake to industry the dewy mead ;
 Cheer'd by each flow'r, from sweet to sweet they wing :
 So pour the Lemnians, as the warriors spring.
 Their arms embracing, as their voice laments,
 Each all her wretchedness of anguish vents ;
 The gods with ecstasy their vows implore,
 To speed the chiefs' return to Lemnos' shore.

a superior exertion of husbandry to its cultivation. From such construction, the degraded condition of the Argonauts, if established at Lemnos, is more forcibly expressed.

† There is a sovereign portion of contempt in the omission of Jason's name, and of his situation as chief of the adventurers.

The same thy pious zeal, thou *royal* breast !
 Snatch'd to her own the warrior's hand *she* press'd ;
 Tears, for the man she loves, burst from her eyes :
 " Hero, farewell ! and may the fleecy prize
 " (Ye pow'rs, himself be safe ; and safe his host !)
 " Snatch'd to the † *tyrant king* its conqueror boast !
 " Joy to thy wishes, to thy will success !
 " Thy smile the sceptre of my father bless,
 " If once, while glory waits thy fair return,
 " If once again thy heart for Lemnos burn !—
 " True ! other cities myriad hosts may yield !
 " Yet rather may'st thou wish our Lemnian field !
 " This the bless'd presage of my soul ! for thee,
 " Oh ! chief, where'er thou art, remember me !
 " Yet speak ! what mandate shall my cares employ ?
 " Perhaps † some infant pledge may crown our joy !"—
 Thus, much-admiring Jason ! " May the pow'rs,
 " And fate propitious gild the troubled hours !
 " But thou may'st ' higher deem' of *Jason's* mind,
 " *His* the first hope, by Pelias' grace resign'd,
 " *His* dear dear native earth, releas'd from toil ;
 " Should billowy frowns forbid the Grecian soil.

† Pelias.

‡ Si quis mihi parvulus aulâ
 Luserit Æneas ! Virgil.

Is evidently borrowed from this source ; the simplicity of the Greek and the artful conduct of the Roman are a national contrast. See Crit. Essays, p. 215, 12mo. Ridley, 1770, where an attempt is made by the editor to justify the latter.

A P O L L O N I U S.

“ If thine a son to soothe the mother’s care,
 “ His youth’s calm morning breathe Jolcos’ air ;
 “ Well may his smiles a parent’s look engage,
 “ If his to visit their last dregs of age !
 “ Beneath no tyrants’ roof his curse to moan,
 “ The faithful subject hail him to his own !”
 He ends ! and climbs, the foremost, Argo’s side ;
 The rest impatient rush to glory’s tide ;
 Rang’d in their seats they grasp the willing oar,
 Unchain’d each cable from the rocky shore :
 At once the waves the *stubborn* fir obey ;
 And rescu’d valor wings the liquid way.—
 Now ev’ning shades prevail ! at Orpheus’ nod
 Electra’s surge their anchor’d vessel rod ;
 * *Th’ initiate* host a *sacred* lesson awes
 Inviolate to keep religion’s laws ;

Secure

* Electra, daughter of Atlas, seems to have instituted these religious ceremonies to the honor of Ceres, or Proserpine; such rites are recorded by history to have been devoted alike to mother and daughter. From the exceeding caution of the poet as to silence on their subject, and from the personages (*Di or Deæ incolæ*) some magical operations may have constituted these offerings of enthusiasm, dedicated to the manes of the dead; Samothrace, like its neighbour Lemnos, and the contiguous isles, was the residence of barbarism, and therefore the rank nursery of superstition. Thus far we may conclude from the description of them in Apollonius at the period to which he alludes. The Grecians are well known to have copied such mysterious vagaries from Egyptian originals, which I therefore presume to have been funereal tributes; but what the mysteries themselves were, as the poets pro-

Secure thro' life, as rolling o'er the deep,
 No guilt to varnish, and no wreck to weep!
 Thou, silence, check the theme! ye moments, hail,
 That bless a purer isle! ye pow'rs, who veil
 The solemn mist'ries in impervious night!
 Truths, by the Muse ne'er blazing to the sight!—
 Loud dash the oars, and urge their labor'd force
 Wide o'er the dark-brow'd ocean's distant course;

pronounced it criminal to paint them, so were they from the strict injunctions to their select votaries, distinguished by inviolable secrecy. A state after death, the wish of which is inherent in human nature, has given rise to most savage sacrifices in the earliest idolaters interspersed throughout the world, or to a most whimsical fullness of uninterrupted *silence*, as represented in the delineations of more recent voyagers. That human immolations were consecrated to Ceres, is familiarly laid before us by the pens of antiquity; this must have been the consequence of inveterate barbarism! and hence may have sprung the fable of Proserpine's (her daughter's) queenship in the regions of the dead. These immolations might have owed their birth to the nature of those benefits, the gifts of Ceres, to mankind. To the fuller enjoyment of her benefits by man, the use of beasts to convey the produce of the earth into secure repositories, as they were in the first instance employed to bring the land itself into a condition of fertility, was essentially requisite. To offer up these beasts, as victims to the goddess of plenty, had been little less than to obstruct her diffusion of its blessings; and, as man was supported by her benign interposition through life, it was no wonder, that the untutored rambles of the mind should urge the propriety of his submission to the more perfect veneration of his benefactress, even to their death.

Here frown the chilling frosts o'er Thracia's band ;
 Opposing Imbrus spreads her onward land ;
 When fainter Phœbus smiles a parting beam,
 They mark thee deep-projecting to the stream,
 Scarce *not* an isle, fair Chersonese, thy plain ;
 —Hark ! sudden Auster leads the blustering train !
 The swelling canvas groans beneath the blast ;
 Swift to thy strait, stern Hellespont, they pass'd,
 Where farther *Ocean* heaves ; when dawns the day,
 Thro' This up-borne they plough their rapid way ;
 Night low'rs her brow, thro' that in Rhæta's arms
 They gaze o'er Ida's neighborhood of charms *.
 Thy realm they leave, oh ! Dardanus, and greet
 The soft Abydos, and Percota's seat ;
 Th' Abarnian coast, where sands innum'rous shine ;
 Nor ling'ring wooe the circling scenes divine †.
 Ere night the bark wide-toss'd, a various toil,
 Heeds not the eddy whirl-pool's giddy boil.

* The literal construction runs : they entered the straits of the Hellespont. The sea at one entrance whereof they quitted in the morning, and at night sailed through the *other*, and got towards the shore of Rhætia ; having the land of Ida on the right.

† Pityæa is here intended by the original ; this city afterwards took the name of Lampfacus. It was situated in the vicinity of Troy, and boasts a characteristic fertility. The Greek adventurers we may observe to have now passed from Europe to Asia.

An isle there stands, whose high o'er-rules the main,
 Stretch'd to the wave, nor far from Phrygia's plain ;
 There Isthmus' steep, low-bending to the vale,
 Echoes the continent's historic tale ;
 Isthmus, whose shores a two-fold entrance spread
 Fast by the calm Æsepus' silver bed,
 Where Arctos' mountain tow'rs below'd of fame,
 Whose cloud-wrap'd brow a race of *giants* claim.
Theirs sullen insult, fierceness uncontrol'd !
 Unwieldy forms, portentous to behold !
 Six stubborn hands, with talons arm'd, depend ;
 Two, where the shoulders' brawny muscles bend ;
 The rest, below, arrang'd in grizzly pride,
 Add the rude horrors of each brazen *side* *.

O'er

* I will not assert that these fabrics are positively borrowed from our scriptural Goliath ; but we may reflect, that some excrescencies of nature abounded in the latter. Let us hear, however, the character of these savages of Grecian enthusiasm from our author's scholiast, who acquaints us in his discussion of the word *γυγένης*, that they fought against Hercules, according to Herodorus, and that they inhabited the island Cyzicus. In these monsters we may find a striking resemblance with the persons and characters of the Philistines ; and in many other instances it is remarkable, that the perversion of the holy writings by heathen imagination is more closely copied from those outlines, than the fanciful taste of infidelity has usually thought proper to admit ; and where the accounts are perverted, the alteration never fails to produce an argument in favor of the *true religion* ; though such fantastic pictures are exhibited in the *profane*, that it loses sight of every remotest idea annexed to *any religion*.

O'er Isthmus' murmurs, and its circling fields,
 * More human warriors rear their lordly shields,
 Great Æneus' offspring sway'd the subject earth,
 Thy daughter, fond Euforus, crown'd his birth :
 Their dread no *giants terrible* of ire ;
 Thou pow'r of ocean, check'ft the *menac'd* fire.
 Thee their high source the hosts of Isthmus know !—
 Here *Argo's* anchor drops ; while keener blow
 The Thracian gales ; and here, oh ! beauteous port,
 Thy smiles the wand'ers to its shelter court ;
 The *stone* its fether, such was Tiphys' mind,
 Yields to the bark, the warrior train resign'd
 To soft Artacia's fount ; there cautious thought
 Of firm resisting weight a *larger* sought ;
 The *last* in future hours Ionia's race,
 Aw'd by thy oracle's unerring grace,
 Great orb of day, (thou, goddess, claim'ft thy *right*)
Fix'd, where the † fane Jafonian tow'rs to fight.—

The giants of both representations are alike infamous for a spirit of oppression, from their conscious superiority of strength ; and for that of impiety, from a forwardness to attribute every exertion to their own abilities, defiant of the deity, from whom they proceeded in the scriptural truth of representation, and of the multiplex idols of polytheism, when we argue from the fallacy of heathenism.

* The Doliones in the text ; inhabitants of the country contiguous to the Chersonesus.

† The temple of Minerva, erected to that goddess by the Argonautic chief.

The crowd, conducted by their sov'reign's hand,
Enquire the bark, that rod the native strand,
What country triumph'd in the vent'rous host ;
Then *welcome* points her hospitable coast.
‡ Their wish, that issuing on in oary state
The faithful halbers reach'd the city-gate ;
There to the god, whose fav'ring smiles attend,
When sea-worn mariners to shore descend,
They rear the votive shrine ; each bosom's care
Fast by the rolling surge the ritual pray'r.
The monarch pour'd the sparkling sweets of wine ;
Nor grudg'd his fleecy flock, or lowing kine ;
Forewarn'd a royal gentleness to prove
By each endearing mark of social love.
' Such be the stranger's lot, whose course from far
' Thy succor sue ! but heed the voice of war !'
Scarce streak'd his manhood with the rising dawn,
No infants smile, best jewels of a crown ;
No pangs maternal yet the bride oppress'd,
Fair Clite, spotless partner of his breast ;
Merops, thy joy the lovely tress'd maid,
Her splendid treasures with her charms display'd,
The royal suitor from her guardian home
Bore to the honors of his neighb'ring dome.
At virtue's call awhile the sweets of life,
The placid converse of a soothing wife ;

‡ This is applied to the Argonauts.

Kind he suspends, unconscious of a fear,
 And fills the festal board with social cheer.
 Mutual th' enquiry flows ; " Whence, heroes, spring
 " These toils of ocean ? whence, *thou sullen king,*
 " Those wild'ring *mandates ?*" kindling in return
 To know the wide extended shores they burn ;
 Though Æneus' offspring ope the curious lore,
 Their wish insatiate still, they pant for more.
 Aurora wakes ; they climb the mountain's side,
 And ocean's length of winding space descry'd ;
 The rest the vessel from her billowy *port*
 Launch, nor forsake so late their *lov'd resort,*
 Till from their Jason nam'd the vent'rous course.—
 Loud clam'ring from the beach with headlong force
 Thy pass the race of giants, Clytus, block ;
 Clos'd as the huntsman's lair ; the chain, a rock.—
 Meanwhile Alcides, thoughtless of the bark,
 Whirls the keen points, that err not from their mark,
 Wing'd from the sounding bow ; a youthful train
 Attendant, many a monster strews the plain ;
 The sons of horror from the tow'ring coast
 Heave the rent stone's rude fragment ; ruthless host,
 Indignant Juno nurs'd your cradled might,
 And rous'd portentous to th' Herculean fight.
 * The *rest* advancing with avenging ire,
 Ere to the highs the giant steps aspire,

* From Mount Dindymus.

Auxiliar spring, Alcides flames in arms ;
Forth fly the whizzing darts, the spear's alarms :
Death's iron footstep treads destruction's round ;
Each length enormous thunders to the ground.
As when the woodman fells a lordly oak,
Each branch dismembered by the sweepy stroke,
The prostrate forest, hurry'd to the tide,
Opes to the wedge, that shakes its yielding pride ;
Thus the huge corse, a confusion wild,
O'er the chok'd confines of the port are pil'd.
Sunk in the briny surge the head, the breast,
Their feet, above, the verdant margin press'd ;
Or while the sands reveal the breast, the head,
Their feet lay bury'd in the wat'ry bed :
Alike to fishes, and to birds a prey.

—Not thus forgot the terrors of the day,
The victor sleeps ! He marks the prosp'rous gale,
Bends the stout cable, and renews the sail —
To Phœbus' beam expands the canvas' force ;
When hovers Night, the breeze's changeling course
Leads *adverse* on the stormy train of clouds ;
Wide erring from the track the whistling shrouds.
Again their view the genial beach, they lov'd,
Through night the host their late asylum prov'd ;
Ev'n now of sacred name the rock renown'd,
Firm to whose side the halber's grasp they bound.

Yet wander'd forth the step's uncertain care ;
 Unknown the country, and its station where ;
 Nor knew the native train, to shades resigned,
 The friend returned ; suspicions crowd the mind ;
 Unhappy thought ! ' the stern Macrenian band
 ' Borne on Pelasgia's fleet invade the strand !'
 " Arms, arms," the cry ! at once they rush to arms ;
 Around, they swell the tempest of alarms ;
 Spear clash'd with spear, and shield encumber'd shield ;
 With mutual fury burns th' embattled field.
 (Such thro' the wither'd shrubs th' impetuous fire !)
 Despair in tumult spreads the native ire.
 Nor thine, oh ! son of Æneus, crush'd in fight,
 The dome's rich splendor, or the soft delight
 Of spousal love ! how vain thy menac'd dart !
 Unnerring Jason strikes thee to the heart.
 The breast's strong bone gapes to his thirsty spear ;
 Clos'd on the barren sands thy day's career ;
 Death gives the stroke, no human wish may fly ;
 Heav'd o'er the dead ramparts on ramparts lie
 Impassable ! oh ! hard to meet thy doom,
 Thyself and comrades pris'ners of the tomb,
 From those ye little fear'd ! thy victor hour,
 Alcides, levels * two ! Acastus' pow'r

It's

* The original recording an accurate *return of dead and wounded* specifies, that Hercules destroyed two adversaries, Telecles and Megabrontes ; the latter a name of broader sound,

Its victim knows ; thine, Peleus, two-fold fame !
 Nor bloodless, Telamon, thy jav'lin's aim.
One hero Idas, *one* bold Clytius flew ;
 The twins of Tind'rus, each his man pursue.
 Ænides crush'd Itymoneus the brave ;
 Nor all the honors of his country save,
Friend to the warriors of the well fought field,
 That dauntless *arm*, the standard's guardian shield.

found, which would confer celebrity upon a *German* campaign of desolation. Acastus was contented with his man, 'this single arm to thine;' the man was Sphrodis. Peleus mastered Zelys and Gephyris; and Telamon slew Basileus. The more the present uncircumstantial list of Grecian achievements is contemplated, the more we may reflect upon Virgil, as an intentional copyist of Apollonius; intentional, probably, that he might more effectually induce the regard of his reader from that more animated, and less imitable line (less imitable without that servility, which the Mantuan esteemed unbecoming and disgraceful!) pointed out by Homer in his various dances of death, delineated through the Iliad. The truth is, that the Rhodian calmness of scenery was better disposed to the inclination and temper of Virgil, than the more active and boisterous representations, so adapted to the times, and, almost a necessary consequence, to the genius of the Mæonian muse. The residue of murderous scenery runs literally thus; Idas killed Prometheus; Clytius slew Hyacinthus; the twin-brothers destroyed Megallosocus and Phlogius; and, to finish the *unmutilated Gazette*, Ænides, by whom Itymoneus had already perished, devoted Artaces, the standard-bearer. Such is the close of this picture of catastrophes, taken from the journals of a Grecian slaughter-house!

See !

See ! others crouch, pale trembling to the foe,
 As doves, when threats the hawk's descending blow :
 Wide thro' the city mingled tumults burn,
 And all the horrors of the war return.
 When dawn awakes, they mark destruction's spoil,
 Each mourns th' irreparable scene of toil ;
 O'er Minyas' heroes silent anguish reigns,
 Fixed on the youthful monarch's drear remains,
 Roll'd in the dust, and reeking with his gore,
 Three days they sigh'd, they wept, their tresses tore,
 Leagu'd with the native hosts ; a measur'd round
 Incompass'd *twice*, they rear the sacred mound ;
 With clank of brazen arms the rites command,
 And (such the laws !) inspire the dauntless band
 On valor's field the votive games to try :
 The turf still heaves, and claims a future sigh !—
 Nor long the bride *, of all she lov'd bereft,
 Felt to her hours one ray of comfort left,
 † A deeper channel op'd for sorrow's tide,
 Fast to her neck the fatal noose she ty'd.

Each

* Of all I valu'd, all I lov'd bereft,
 Say, has my soul this little comfort left ?

Dodsl. Coll. of Poems, vol. i.

† ————— whose cheek bestrew'd with roses know
 No channel for the tide of tears.

Mr. Mason's Ode to Melancholy.

This is an expression exquisitely poetical.

The Iones, successors to the Doliones, or, perhaps, a colony of emigrants intermixed with the ancient inhabitants of
 Dolionia,

Each wood-nymph, echo to the notes of woe,
 Pours the sad tribute's consecrating flow ;
 Chang'd to a silver fount the tears declare
 Thy name, illustrious victim of despair.
 Oh ! day of clouds, by low'ring Jove display'd,
 That frown'd with horror o'er the Dolian maid,
 O'er Dolian swains ; no scantier meal's relief !
 So long the period of unbounded grief,
 The busy duties of the mill forgot :
 Food *unprepar'd* life's health destroying lot !
 Thence, each revolving year, with pious state
 When custom'd off 'rings mix the festal cate,
 The * myriad habitants, nutritious hour,
 Yield to the public mill the gran'ry's humbler show'r.
Twelve

Dolionia, the capital of which in those less early times was called Cyzicus, from the king of the place slain by Jason. Justice may seem to have required a more sparing revenge against the person of this king, whom we naturally could have wished to save, as a proper recompence of that benevolent disposition, by which he was influenced in his earliest intercourse with these strangers ; particularly as no violation of hospitality could be imputed to the king and his people, who apprehended not the return of the Argonauts, as the latter, on their part, knew not, in whose dominions they had landed ; but the poet to appearance adopted this conduct to introduce the mythological metamorphosis, with which the adventure concludes.

* This custom of the Dolopians to bring their bran to, and bake their bread so compos'd in the public mills, seems not only to have arisen from an order given them to celebrate the anniversary of the melancholy event above described ; but

like-

Twelve days, twelve nights, the blacken'd *sky* deforms,
Foe to their course, old ocean with its storms ;

The

likewise from the political motive, which occasioned them to bear continually in mind the general *distress* experienced from that catastrophe ; and thereby to prevent its repetition by a similar supineness of public attention. Upon the unhappy, and in our eyes, dishonorable exit of the queen, it may not be inconsistent to remark, that a close of life, wrested by suicide from the hand of nature, was rather complimented as an instance of distinguished resolution by the ancients ; superior characters, sovereigns, patriots, and philosophers, being more usually represented to have indulged it. Indeed, the act of suicide was, in the *female line*, limited to the noose. The chaste Virgil has exhibited two examples, which might easily have been altered to other modes of death, more unexceptionable in our refined ideas. That suicide in general should be by no means reprobated among heathens is no matter of surprize. Every stage of life was an indulgence of some tumultuous, or disorderly passion. Government was little more than licensed anarchy, patriotism than sedition, and philosophy than ostentation. Reason must have been an uncertain clue through such a labyrinth of error ; and for religion, they had none, that merited the title.

But what (to speak the truth !) was their extravagant enthusiasm for war, by them pronounced heroism, but a spirit of suicide in disguise ; an ambition either to execute destruction upon others, or to bring it upon themselves. Predestination is a leading principle of pagan conduct, established among nations, whose governments are founded upon martial barbarism. From Paganism to Mahomedism we find it to be the case. One particular remains to be considered ; Virgil's Dido destroys herself through disappointment ; too generally experienced by mankind from the prevalence of ungoverned passion. Amata is seized with frenzy before she turns suicide. But the queen in Apollonius seems actuated by no such violence.

The night descends ! soft slumber o'er the breast
Of ev'ry warrior sheds the dew of rest ;

Stretch'd

These actions were not always produced by the more boisterous efforts of distraction ; they are as frequently the result of seemingly sedate despair ; whose silence is the eloquence of a suffering heart. The conduct of the last *virtuous* delinquent (if so favorable an epithet may be allowed !) reminds us of the savage custom, which requires the spontaneous sacrifice of a wife at the grave of her deceased husband ; as if adopted by western, no less than eastern regions †.

When we more minutely consider the close of life affixed by the Greek and the Roman his copyist to their respective *heroines*, the occasion of *such* catastrophe may be deduced from the historical ideas of the *two* poets. Virgil may be more directly ascertained to have intentionally represented the suicide of Dido and Amata, in a light dishonorable to the mode of death, which they selected. The first was a Carthaginian ; her *descendants* had been, even to the remembrance of the poet's days, which felt for *their* triumphs over Roman valor, scourges of his country. ' The Pontifical Books,' as Servius acquaints us, ' denied burial to those who had been ' guilty of suicide ;' a certain proof of its enormity in the opinion of Romans. ' Cassius,' that excellent critic continues, ' represents Tarquin the Proud, when, in consequence of his ' compelling the people to work at the public drains, many instances occurred of their hanging themselves, to have ordered

† As a contrast to such inglorious practices, the reader is recommended to the resolute patience under compelled self-banishment, described with such pathetic elegance by a late deceased writer of peculiar sensibility : whole families are pictured upon the point of leaving for ever their native country. The husbands close the melancholy train

' In all the decent majesty of grief.'

Deserted Village.

A *composition* more distinguished by poetry, than derived from truth.

K

' their

Stretch'd o'er the couch they lay ; *thy* fix'd employ
With him, Acastus, a fond father's joy,

* To guard the host's repose ! to sudden view

O'er Jason's radiant head the Halcyon flew ;

Well-omen'd augur of the shriller strain,

Who speak'ft th' opposing wind's suspended reign ;

' their bodies to be fixed to a *cross* ; the most ignominious form
' of execution, as we well know from a far more valuable au-
' thority, in practise among the Romans of less early days.'
' Then,' concludes Cassius, ' was it *first* esteemed shameful to
' commit suicide.' He means in course, among the Romans.

' Nodum informis Lethi trabe necit ab altâ,'

is the expression of Virgil upon the death of Amata, mother of Latinus, whose dominions Æneas is recorded to have entered (in defiance, oh ! Roman, of all laws sacred to humanity, but these were not to be confronted with the urgent laws of policy !) and to have murdered his subjects with his *betrotted* son-in-law, for the purpose of espousing the daughter of 'the good old king.' This family having been descendents of Saturn, the fabled inhabitants of Italy in very ancient days, an hatred of them was necessarily agreeable to a Roman poet, who not capable of erasing the *prior establishment* from the memory of his countrymen was contented to relate an alliance of the latter with the former inhabitants of that region by a marriage of a *Trojan*, the poetical source of the Roman line, with the daughter of a Latian king. May it not, however unable we are, at this distant period, to deduce the historical *fact*, be probable, that a stigma was designed to the character of the Dolopian *relict*, by the death, which he attributes *her* to have urged upon *herself* ? The Dolopians might nearly, towards the days of our Grecian bard, have, in some manner, incur'd the resentment of his country. We know, however, that the suicide of Cato was applauded by the Romans ; by those of his own disconsolate party, no doubt ; but whether by those of the prevailing despotism, and its adherents, may be greatly questioned.

• Mopsus, son of Ampsycus.

Pro-

Prophetic Mopsus caught the fav'ring lore,
 And hail'd the social bird, that wooes the shore.
 Again the * goddess urg'd the *feather'd* haste
 Full on the vessel's head sublimely *plac'd*,
 When thus, oh ! chief, whose couch the softer fleece,
 The seer exhorting bad thy slumbers cease.
 " Seek, child of Æson, seek the hallow'd shrine
 " Of her, dread mother of the pow'rs divine,
 " Where from her throne she views the cloud-cap'd
 " brow
 " Of shaggy Dindymus ; be hers, thy vow !
 " The roaring blasts shall sink ; the note I hear
 " Of † Halcyon blest'd, 'tis music to my ear !

Perch'd

* Minerva in the text commissioned the same bird to appear publicly before the Argonauts yet a second time.

† The Halcyon is here introduced with most poetical elegance, as a fore-runner of days more serene, and of a more prosperous voyage, than the late appearance of events seemed to promise ; which Cybele from her superiority of control over the temper of the deities divided into factions, to complete the machinery of an heroic poem, is with consistent solemnity exhibited as a confirmation of the favorable omen offered by the Halcyon. I cannot deny myself the satisfaction of submitting the sentiments of the enthusiastic Cowley in his picture of this bird upon the subject of tranquillity. The whole stanza is sensibility itself—the poetry of the heart.

Sleep is a god too proud to wait in palaces,
 And yet so humble too, as not to scorn
 The meanest country cottages ;
 His poppy grows among the corn.
 The Halcyon sleep will never build his nest
 In any stormy breast ;

" Perch'd on the warrior's head, while wrap'd in sleep,
 " Herald of good she issues from the deep.
 " Parent of all ! whose genial arms embrace,
 " *Crown'd* with thy smiles *earth*, air, and ocean's space,
 " Fill the drear realms of everlasting shade,
 " And huge Olympus' radiant seats pervade,
 " When from the mountain-hights thy step ascends,
 " Saturnian Jove with filial duty bends ;
 " Thy looks of awe th' assembled godheads prove,
 " Alike thy claim their rev'rence, and their love."

He spake ! the chief's inkindled raptures hail
 (His couch forsaking !) the celestial tale ;
 Your speed arous'd, associate host, he greets ;
 His voice the truths of prophecy repeats.
 Fresh from the stall the lowing kine were led
 (The youths, their drivers !) to the mountain's head ;
 Loos'd from their sacred rock their halbers' force ;
 To Thracia's haven others ply their course ;
 Spring from the bark, and prefs'd the fust'ring strand,
 Resign the vessel to th' associate band.—

At once the distant hights, *th' extremest* skies
 Of Thrace, as *circling* views, salute their eyes ;
 Thy darkling mouth, huge Bosphorus ; thy pride,
 Mysia sublime ; Æsepus' billowy tide,

'Tis not enough, that he can find
 Clouds and darkness in the mind ;
 Darkness but half his work will do,
 'Tis not enough, he must find quiet too.

Hor. B. III, Od. 1. Imitated.

That

That marks th' opposing coast, Nepeia's soil,
 And † neighb'ring city greet the sons of toil.
 Nurs'd in the woods, the growth of with'ring years,
 A vine its solid stem majestic rears,
 It feels the axe's weight; a *sacred* scene,
 Stands the *memorial* of the mountain's queen;
 When Argus' skill th' adorning polish shed,
 Its feat the savage promontory's head;
 Screen'd by the *beech*, whose tow'ring hights extend,
 While deep in earth its wayward roots descend.
 On humbler stone they fix their altar's base,
 The oak's rich foilage weaves its circling grace,
 Then pious woove the sacrifice's care;
 Th' eternal mother lifts the votive pray'r,
 Her native Phrygia's tutelary pow'r;
 And yours, ye * twins, the tribute's closing show'r!—
 Ye sole associates of a mother's state; †
 Sole of your train, and arbiters of fate, For

† This city is Adraſtæa, as represented by Apollonius.

* Titias and Cyllenus.

† The ſcholiaſt treats us with the following circumſtances concerning the Idæi Daſtyli, of whom Titias and Cyllenus were the more immediate attendants upon, and associates with Rhea; and ſacrifices were *at the ſame time* offered by the Milesians to the three. Calliſtratus in his work concerning Heraclea calls Titias a native, fabled by ſome to have been child of Jupiter; by others the elder ſon of Mariandanus the Cimmerian. The former ſeem to lay a ſuperior claim to credit, for Titias, to reconcile his receiving adoration jointly with the mother of the gods, muſt have been concluded to have owed his deſcent to a *Deity*: by him the reputation, and proſperity of his country were increaſed. The Idæi Daſtyli were fifty-fix, and

For such your boast, in Cretaz Ida born,
 When in the dark Dictæan cave forlorn
 The nymph her load releas'd ; each anxious hand
 Gras'd 'mid her throes Œaxis' favor'd land *.
 Vows to the goddess burst from Jason's soul,
 † Of winds, and waves each menace to control ;
 The rich libation crowns the sacred fire,
 Enthusiast youths (so Orpheus' smiles inspire !)
 Frisk to the ‡ measur'd notes, and dance in arms,
 Shields urg'd on falchions clash the wide alarms ;

Ungrateful

possessed as many virtues ; they were skilled in pharmacy, and workers in metallic substances. The occasion of their appellation seems from Apollonius to have been the *fabled exertion* of the mother of Titias, and of his companion in the agony of child-birth. The whole is a romance complimentary of ancient Crete, that favorite of Grecian mythology, and birth-place of Jupiter himself.

* The picture of this nymph (Anchiale) seems expressive of her extreme anxiety, from her clasping, as it were, the region of Oëaxis with both her hands, to secrete herself in that particular spot ; a custom usually adopted, according to the scholiast, by those women, who were brought (illegitimately in our comprehension, not ingloriously on the heathen idea) into the condition of child-bearing, when they removed themselves, or were removed by some lascivious divinity, the author of their dishonor, to a retired situation, at a distance from their native country.

† In the original word ἔργωδας (for as the text usually has run ἔργωλας 'vix lexicis reperiam') I would comprehend the several surrounding difficulties, which this supplication of our Argonautic chief was designed to deprecate, not merely the tempests, over which she may however be concluded to have possessed supreme authority.

‡ The dance intimated in the text seems to have been the
 Pyr-

Ungrateful tumult loads the troubled sky,
 Still, still re-echoing to the Dolian sigh:
 The Phrygians *hence* propitious Rhea greet,
 With cimbals tink'ling to the drum's dead beat.—
 The solemn rites, dread goddess, soothe thy breast;
 Auspicious omens well thy smile attest;
 Each laughing tree expands its fruitful load,
 Spontaneous meads with vernal flowrets glow'd;
 The beast forsakes the thicket's midnight den,
 And tracks with joy the social haunts of men;
 Her fertile wonders *yet* the goddess shows;
 O'er Dindymus' proud height no streamlet flows;
 Lo! from its brow, a thirsty waste no more,
 Bursts undiminish'd the mæand'ring store!
 Ere long the native hosts the truth proclaim,
 And grace the living fount with Jason's name. ||

On

Pyrrhic dance; an essential concomitant of religious ceremonies in ancient periods, as far as heathen institutions are concerned; a proof that not even the pastimes, which pass with established nations of modern refinement for recreations necessary to unbend the mind from serious pursuits, were originally such among idolatrous nations, wherein every object, as in Egypt, wore a religious aspect.

-|| This description is a counterpart of those, by which other poets express the history of the golden age; but the golden age is itself borrowed from a higher, and far more valuable source than that of heathenism. I mean not to infer that this age is positively intended by the poet's representation; yet as we may gather some material reflections from the power;

On Arctos' steep the festal board they raise ;
 The choral song awakes to Rhea's praise.
 The tempests sink to rest ; Aurora's smile
 Bids the firm rowers quit the Dolian isle ;
 The generous hosts a rival zeal display,
 Zeal, who the last resigns the labor'd day.
 Serenely bright th' ætherial softness reigns ;
 Scarce waves the placid surge o'er ocean's plains ;
 Cheer'd by the lovely scene redoubled force
 Drives the wing'd vessel's animated course ;
 How baffled, as it skims the watery waste,
 Neptune, thy pinion-footed courfers' haste !
 Swell'd by the roaring blast the billows heave ;
 Who proudly rode beneath the star of eve
 The glassy deep, their stubborn toil suspend.
 —While yet their arms each forceful oar extend,
 With struggling hand uprear'd Alcides stood,
 And shakes firm Argo's well-compacted wood.
 Now far-spread Mysia feasts their longing sight ;
 Beyond Ægeon's monumental hight,
 Beyond the river's neighb'ring mouth they bore,
 Gazing the scenes intent from Phrygia's shore.

which is in the present passage affixed to Cybele, parent of the false gods, when compared with those occasional instances of preternatural exertions, displayed in the scriptural evidences by the one true God, it surely may not with candor be alleged, that the derivation of the profane from the sacred exhibition is improperly adapted to the poetical landscape of Apollonius.

The

The hero yet divides the furrow'd wave ;
 The trait'rous oar bursts short ; a part to save,
 He grasps with either hand the fragment's size,
 And falls oblique ; the rest remains a prize
 To Ocean's reflux tide ; in silence round
 He scould, and once from toil a respite found *.

'Twas at the hour, when joyful to their home †
 From work the delver, and the ploughman roam ;
 Low at the threshold, anxious for a meal,
 Weak with fatigue each half-descends to kneel.
 Parch'd with the dust the hard-worn hand he sees,
 And loaths the hunger, he can ne'er appease :
 'Twas at this hour, Ciania's tow'ring walls
 Girt by the mountain from whose bosom falls
 Thy stream, fair Cios, where thou woo'ft the main,
 View'd and receiv'd with hospitable strain

* There is something of a comic spirit in this picture of disappointed Hercules ; who may be supposed to have brook'd even the slightest situation of discredit, as little as that of involuntary quiet. His fall must have been equal in his idea to a defeat. I cannot conclude Virgil to have been altogether as successful in the farcical exhibition of the harmless Menætes, who certainly supplied jocularity to the spectators at too unreasonable an expence.

† This rural picture of humble poverty, though intendedly apposite to the ensuing description of the Argonauts, evidently possesses rather a *less direct* resemblance. The supply of the *heroes* by the Mysians with every provision *they* could with may not be congenial with the situation of the peasants in the text. But the representation of the latter is truly characteristic.

The way-worne warrior, and of aspect bland
 Each smiling native leads a ready hand ;
 Their ample stores, the stores of comfort thin :
 Smokes the huge ox, and flows the lavish wine.
 The rest the tree's dismember'd branch display'd,
 And grasp the leafy honors of the shade ;
 Strew'd in a softer heap the copious load,
 The rustal couch a festal quiet show'd ;
 Wide they diffuse the consecrating flame,
 Fill the rich bowl, and social cheer proclaim.

Now peeps the dim-ey'd harbinger of night,
 And fav'ring Phœbus hails the genial rite,
 Each warrior calls the lib'ral treat to prove ;
 Alcides sought the covert of the grove,
 To frame the solid oar ; a beech to view,
 Rare was the foliage and the branches few,
 Inviting rose ; the poplar * *never dry*,
 Thus broad in bulk, and thus in forehead high !
 On earth with arrows fraught the quiver's pride
 Plac'd with his bow, and lion's cumb'rous hide,
 Burst by the brazen club the roots resound ;
 He grasps the *trunk* deep-bury'd in the ground,
 Matchless of nerve ; *its bulk in 'sever'd sort'*
 (Wide-fix'd of foot) his shoulders firm support ;

* Spenser's Fairy Queen, b. 1. c. 1. st. 8. The epithet, here attributed to the poplar, is not particularly authorized by Apollonius ; it has been adopted by a writer, whose descriptive talents are not those for which he is least esteemed. Our poet's epithet is 'procera.'

Prone to his task, tenacious of his hold
 He wrests it; round, earth's stubborn entrails roll'd.—
 As when, impetuous o'er the boiling deep
 The grim Orion pours destruction's sweep,
 The joints, the cables, and th' associate mast,
 One wreck, are whirl'd before the wintry blast;
 Alcides, such thy might! he wields the dart,
 Bow, club, and hide; impatient to depart.
 Far from the train with brazen vase the boy
 Explores the silver fount with *faithful* joy;
 The lucid stream, the genial meal his care,
 Plac'd for his lord's return in order fair.
 Attention's office great Alcides taught,
 First from a *father's* arms the infant brought,
Pierc'd 'mid Dryopian plains by matchless might:
 A lowing lab'rer urg'd the baleful fight.
 For *he*, while sorrow clouds his low'ring brow,
 Guides o'er the virgin earth the sev'ring plough;
 The warrior marks, and rushing to the soil
 "Resign, he cries, the part'ner of thy toil!*"

Yet

* The abrupt manner in which Hercules is represented to have insisted upon the immediate delivery of the oxen, belonging to another, and not wrested from Hercules himself, seems at first sight to plead against the propriety of that heroe's censure passed upon the morals of the Dryopes. But we must look back to the genius of those romantic ages! These Dryopes were, according to the text, objects of our clubman's re-

sent-

Yet vainly cries; 'gainst all the native train
 Alcides burns to try th' embattled plain,
 Foes, as they liv'd, to right's eternal laws:
 Yet, wand'ring from her task, the muse withdraws,—
 And now the fountain smiles to youthful haste,
 With Pega's name by circling nations grac'd!
 Ev'n at the moment greets th' enquirer's view,
 When virgin-choirs the festal mirth pursue;
 For ev'ry nymph whose spotless charms the pride
 Of meads, that heave o'er lovely Pega's tide,
 Join at the darkling hour the votive throng,
 Who wake to Dian's praise the hallow'd song:

sentment, as a banditti of public robbers (so far are pirates and free-booters to be distinguished in ancient annals from those, who pursued a plan of more regular commerce!) They were moreover, as it may reasonably be presumed from the original, and from the history of these æras, persons, unforming with the established devotion of the Greeks. Heretics, as the *milder* spirit of the self-vaunting catholic persuasion in more modern periods has pronounced men far more valuable in every respect than either the heathens, or *themselves*. Where there is a general nuisance, a general remedy is requisite towards its removal; and heroes of old in the picture of Hercules were employed, not inconsistently, to that salutary purpose. They were in such respect forefathers of our poetical knights errant; a race which we must in these days of supine virtue accept in the converse; for instead of binding on their sides the armor of triumph, our less honest wights too abundantly walk barefaced to violate those interests, which the ruder champions of Greece esteemed themselves obliged to protect.

The

The nymphs, from mountain-brow, from cave advance,
From forest wide to join the mystic dance.
One (all were wont their snowy limbs to lave!)
Fair Ephidatia rising from the wave,
Ey'd the fair boy, whose charms with vernal claim
Beam in his face, and triumph o'er his frame.
The full orb'd moon her cloudless light resign'd ;
Love's prying goddess fascinates her mind ;
Each thought intranc'd her wild'ring transports thrill :
—He from the stream th' intrusted urn to fill,
Obliquely bends ! the gath'ring waters' round
Dash'd gurgling to the vessel's brazen fount,
Fond o'er his neck one wanton arm she throws,
And seeks with his her rosy lips to close ;
The other clasps his elbows' polish'd gleam,
And sinks his beauties in the central stream.
Thy son, great Eilatus, whose footsteps stray
Far from th' associate train their onward way,
Heard the lost Hylas' shriek ; his anxious sight
Expectant waits to hail the man of might.
Wing'd to the fount he bursts ; the savage flies
Less swift to bleating innocency's cries,
Urg'd by keen hunger, rushing to his food :
In vain ! for caution mocks his scent of blood,
While fost'ring shepherds guard ! with baffled toil
Panting he roars, and tir'd resigns the spoil ;

Thus

Thus frets the *heroe; roams the fatal space;
 Fruitless the tumults! fruitless is the chace! †
 Impetuous in return he grasps the blade;
 Left to the beast's devouring jaw betray'd
 His mangled corse may glut their rage of prey,
 Or sink the spoil of man's ensnaring sway.
 The falchion glitt'ring from his sheath, he stalks,
 And marks Alcides in his homeward walks;
 Knows the bold warrior, to the bark his stride;
 That form in vain would circling darkness hide!
 Fixt on the melancholy tale of death,
 With sighs he slowly heaves his throbbing breath.
 "Unhappy master! mine the note of woe!
 "Hylas shall ne'er from Pega's purer flow
 "Greetthy fond looks; some fiends, a plund'ring train,
 "With-hold the captive, or some beast hath slain:
 "Still, still his clamors pierce me to the soul!"
 He ceas'd! the briny sweat's big currents roll

* Polyphemus, son of Eilatus.

† This little episode of Hylas is no less remarkable for its deduction from ancient legends, than for the poetical elegance and natural sympathy with which it is conveyed by our writer. Not the least degree of violence is attempted, but the whole flows in the purer channel of ease. An admirable expansion, where the outlines simply constitute the accident of a youth's having been unfortunately drowned: Virgil has thus delicately abbreviated the catastrophe of Hylas,

'Hylan nautæ quo fonte relictum

'Clamassent: ut litus, Hyla, Hyla omne sonaret!"

Eclog. 6. v. 43.

Adown

Adown th' Herculean face ; the black blood round
 Each entrail frets ; resentful to the ground
 He casts the pine's huge load ; now here, now there
 Wayward he veers, as swells the blast of care.—
 Thus wand'ring frantic with th' envenom'd sting
 Forsakes his * green domains the lowing king ;
 Heedless of shepherds, and their flocks his course
 Wide he pursues ; now boundless in his force,
 Now stopping!—fix'd!—now rearing his huge head,
 He swells the murmurs as his tortures spread.
 The heroe thus, while ev'ry fibre bleeds
 With anguish, headlong as the tempest speeds :
 —Stops short faint-panting from his toil, and
 vents
 His waste of woe in wildness of laments.

The star of dawn above the mountains rod ;
 Up springs the lively breeze ; when Tiphys' nod
 Prompts to the bark, inspires the willing sail :
 The host ascends, and woos the frolic gale.
 Loos'd are the anchors, and the cable bends ;
 The swelling canvas to the *blast* distends,
 Whose rapid wing triumphant from the shore
 Beyond the † circling heights the warrior bore.

* ἑλεσπιδας in the original is derived from ἔλος (palus) and ἐπιζω (extendo) marshy tracts of ground, or more usually meadow lands in general.

† The Promontory of Posidium ; Cape of Bithynia, a country of Asia Minor, contiguous to, if not the ancient Bebrycia.

Long left the confines of the western bay,
 Thy smile, Aurora, sheds the rising day;
 Streams of rich gold * burst joyful from the hills,
 The dewy meads a living splendor fills.
 At once the error of their hearts descri'd,
 Rest of the heroes, strife's contentious pride
 Heaves the rude tumult's undistinguish'd strain;
 Absent the best, the bravest of the train!
 The chief perplex'd the dubious scenes revolv'd;
 No word he utter'd, and no deed resolv'd:
 A statue of despair in anguish lost,
 His mind by self-consuming labor tost.
 Not thus proud Telamon!—" *Thou well may'st sit,*
 "*Thou man of ease!*—Alcides well might quit
 "*(Thy will consulted, for the will was thine!)*
 "*His lov'd associates, and his toils decline!*
 "*Thy dread left his o'er Jason's glory burn,*
 "*Should heav'n's indulgence yield a safe return!*
 "*Yet hence the waste of tongue! Myself I go*
 "*Far from thy comrades, authors of our woe!"*
 He said; on Tiphys rush'd the sallying ire,
 Wild from his eye-balls dart the flakes of fire!

* The original *ἀρεῶνος* signifies strictly a pathway without a turning; it is here applied to the steepness of the precipices, by which the promontories on the sea shore are distinguished; as if intimating that the eye of an observer was immediately carried up to an extreme height without a glance on one side or the other.

Again had Argo gain'd the Mysian shore
 Mid hills of waves, and winds' eternal roar ;
 Had Boreas' sons restrain'd the wordy jar,
 'Gainst Telamon arous'd the clam'rous war.

Ill-fated youths, who urge th' Herculean stay,
 Doom'd from his arm th' avenging debt to pay !
Flush'd from the games to Pelias' honor'd shade
 In Tenos' sea-girt isle the victor laid
 The twin-born *heroes* ; while the turf around
 Heaves, as he lifts the monumental mound,
 The sacred stones ; portentous to the sight,
 * One to the northern blast waves its firm might ;
 A theme, the wonder of revolving years.

—But from the blust'ring deep thy form appears,
 Thou many-lesson'd Glaucus, awful sage,
 Prophetic voice of Neleus' godlike age !

Tow'ring with shaggy head, and grisly breast,
 Deep on its sides his grasp enormous press'd
 Th' obedient helm, and check'd the rapid sail :

“ —When Jove forbids, can upstart pride avail ?

“ † Th' Herculean force shall ne'er Æetes view,

“ O'er Argos' realm the stubborn fates renew,

“ Ere

* † The close of this difference, from which it was highly probable that the most serious consequences might have arisen amongst our little host, is settled by the prevailing influence of the sons of Boreas, who persisted in the pursuit of their voyage. An historical episode, in which their future destruction from the anger of Hercules is artfully introduced by Apollo-

" Ere from his toils absolv'd, the wide alarms ;
 " Twelve times the † tyrant's nod awakes to arms ;
 " Each triumph pass'd, the heav'nly throne his share :
 " His bosom throbs not with Æetes' care.
 " Nor less the Fates' decree, where joins the main
 " Rais'd by his arm the * city's splendid reign,
 " Wrap'd in the continent his last sad breath
 " Shall peaceful Polypheme resign to death :
 " While he, whose loss you wayward warriors prove,
 " Is the fond husband of a Naiad's love."
 He spake! and plung'd into the boundless deep.
 Around, the whirl-pool's agitated sweep
 Boils thro' the surge; the vessel's hollow side
Dash'd o'er the deck receives the purple tide.

nius, with the religious legend of one of the stones, of which the fraternal monuments were composed, vibrating to the northern *blast*, whence the deceased were fabled to have sprung; the origin perhaps of those amber-stones so elegantly discussed by the pen of Mr. Bryant, dipt in classical antiquity: the solemn appearance of Glaucus from his native ocean, and his declaration, that the absence of *Hercules* arose from the decree of Jupiter, who had commissioned *him* to the trial of those twelve labors so illustrious in the records of Greece: these several pieces of machinery subservient both to the poet and to the mythologist are not more admirable from the preciseness, with which they are described, than for the effectual end, which they afford to the dispute of the heroes.

† Eurytheus.

• The port of Cios gave name to this city, built in the country of the Chalybes.

Each

Each conscious heroë smiles ; with social haste
 His chief, his Jason Telamon embrac'd ;
 Grasped in his own, he kiss'd the guardian-hand.
 " Oh ! child of Æson, oh ! may friendship stand
 " Pure from thy frown, and guiltless of a crime ?
 " 'Twas foul imprudence snatch'd the traitrous time
 " To sound affliction's rage ! ye whirling winds,
 " Hence waft our errors, and compose our minds !"
 Forgiving Jason calmly thus replies :
 " Gall was thy tongue, and slander were thy cries,
 " Which spake me traitor to the warrior friend !
 " Much, much I suffer'd ! but resentment end !
 " Nor thine, mean vengeance for the *fleety* store,
 " For rich possession's spoil'd ! thy wrathful lore,
 " The bosom's richer wealth, an injur'd man
 " How greatly lov'd !—oh ! friend, thy Jason scan
 " With soul thus lib'ral, and if e'er the same
 " As his my lot, for me awake the flame † !"

They

† No conclusion of the late disturbances could have been more happily conceived ; the proper construction of Glaucus's harangue, delivered in the spirit of heathen prophecy by the heroë, whose affection for his friend had hurried him into expressions injurious to, as little merited by the character to whom they were addressed. The transition of unbounded rage into manly self condemnation testified in the first instance by the embrace of him, whom he had so lately offended, and immediately afterwards by his animated request, that Jason would forgive, and forget his imprudence ; together with the anxiety which the chief in return declares himself to have experienced from the conduct of the former ; and with that spi-

They sat, and mutual faith their union seals.
 The *wand'ers*, (Jove th' eternal will reveals!)
 Each to his *toil!* while he o'er Mysia's pride
 Rears the strong walls, whose name from Mysis' tide ;
 Such, Polyphemus' art! Alcides' force
 Storms, as Eurystheus points his labor'd course :
 His threats in ashes Mysia's realms to spread,
 If Hylas mock their search, alive, or dead.

Pledge of their truth the lordly hostage greets
 Th' Herculean nod ; the sacred oath completes :
 ' The search unbounded ne'er shall yield to rest.'—
 Hence—rolling hours the public care attest,
 And hence † the city's firm-brow'd tow'rs they trace ;
 Where sullen exile guards the hostage race.

rit of calm dignity, with which souls alone of a cast truly heroic, can be inspired ; with that polished and delicate wish, that the same friendship, which actuated Telamon in the late event, might influence him equally in favor of Jason on any similar occasion ; these are satisfactory proofs, that Apollonius boasts a talent not so generally distinguishable in the poetical world ; the talent of delineating characters in colors, more particularly adapted to situations and dispositions ; too faithful to *experience*, to palliate those workings of the soul, incident to the exertion of the passions, and too just to the nature of those passions, when flowing through a generous constitution, to throw a sullen shade over the transient falterings of virtue.

† Traxis, according to Apollonius, assisted by his scholiast, was a city of Thessaly, where, continues the latter, Hercules inclosed the Mysians, till Hylas was discovered. This, historically considered, may imply literally the incorporation of that people with the natives.

Thro'

Thro' day, thro' night a still insatiate gale
Wings the swift bark—Aurora checks the sail;
Their eyes the promontory's *hight* pursue,
Broad as its sweepy bosom heav'd to view:
Brisk oars invade the land, when Phœbus' ray
Led the mild splendors of the dawn to day.

END OF THE FIRST BOOK.

ARGONAUTICS

OF

APOLLONIUS RHODIUS.

BOOK II.

WIDE o'er the coast, *Bebrycia's* abject reign,
Where shelt'ring stalls inclose the lowing
train,

Spread the fell tents of *Amycus her* king;
Whose passions, arrogant of empire, spring;
Fiend, whom the fair *Bithynian's* virgin-charms
Gave to the many-gend'ring ocean's arms.
Th' unvarying edict stamps his savage heart;
No wretched strangers from the realm depart,
Till 'gainst himself the gloves of fate they bound:
Ev'n *native* hosts had thunder'd to the ground
Stern to the bark he speeds abrupt, to trace!
Their destin'd course, their character, and race;
Eyes their scant numbers with contemptuous sneer;
And hurls defiance to the public ear.

“ Strangers, attend, what well it fits to know!
“ Amid the wand'rer-tides' promiscuous flow
“ None e'er escap'd, who trod *Bebrycia's* land,
“ Till the firm cestus brac'd his warrior-hand

“ With

“ With mine, her sov'reign's; be that sov'reign's boast

“ The fiercest brave selected from your host!

“ Yield him the gauntlet! stand he to the fight!

“ —But, if my sacred law your frenzy flight,

“ 'Ware my resentment!—once arous'd my hate,

“ This frown is vengeance, and this arm is fate!”

So storm'd the might of words, each soul on fire!

Thy offspring, Leda, bursts with gen'rous ire;

Stands forth the champion of his friends; “ Thy

“ force,

“ Whoe'er thou art, restrain its savage course!

“ Whate'er thy laws, spontaneous we obey;

“ Myself a pledge to tempt th' embattled day.”

Dauntless he ends; around, * thine eye-balls roll,

Thou tyrant, as to shake his inmost soul;

Such

• Consistency of character is an essential support of epic dignity, however its foundations may be more immediately laid in harmony of numbers. The poet, and the man are connected with each other, as in every subordinate walk of poesy, so principally in heroic compositions, in which the scattered rays of every other species converge to their focus. Contrast of character, pursued with regular gradations, maintains the spirit of the piece, till the catastrophe itself is developed. Our author in the present picture of this atheistical brute, and the determined hero, has uniformly distinguished their respective qualities by proportionate lines of separation. The simile of the lion, which, like his others in general, is forcibly abbreviated, familiarizes the inveterate scowl of the Bebrycian, which the eye pervades through the whole scene preparatory to the combat. Dissimilarity of manners, of structure, and even of dress, lead the attention to the concluding description of the

Such rankling with the spear the *lion's* view,
Whom o'er his mountain-highs the train pursue ;
 From side to side by myriad foes oppress'd,
 No throb tumultuous labors in his breast:
 On Him alone the visual light'nings glow,
 Whose fury struck an unavailing blow.
 The vestment's grace, which beauty's texture wove,
 Boon of some Lemnian's hospitable love,
 The son of Tynd'rus wrests ; of many a fold
 The ruder garb with various clasps inroll'd,
 And shepherd *staff* reclin'd, the monarch stood,
Of olive fram'd, selected from the wood.

At once the champions mark th' allotted space ;
 The friend, the foe, retiring to his place,
 Eyes from the sands each candidate of fame,
 Of manners various, nor alike in frame.
He, sullen offspring of Typhæus' might,
 Or earth-born giant, *born* in love's despite,
 Jove's rebel curse ;—as gleams the starry ray
 O'er Vesper's brow, *His* lustre's placid sway !
 Such, Jove, thy genuine boy ! his darting eyes
 Flash ; scarcely streak'd the downy shades arise

birth of our opponents ; the one, either the offspring of a rebel to the deities, or himself a rebel son of Jupiter, their poetical supreme ; the other a favorite offspring of Jupiter ; the first boistrous and unrelenting, the other in the delicate simile of Apollonious, serene, as the evening star. Amycus is represented Titanian, not only in conformity with Grecian poetry, but (thanks to our animated mythologist !) to genuine history : for it may be concluded that all the inhospitable characters of Grecian mythology were those, who sacrificed human victims on the altars of their false gods.

Soft on his cheek ; his limbs' increasing force
 Swells, as the tenants of the wild, their course:
 His arm *high brandish'd* left its vigor's store
 In stiffness mourn'd the labors of the oar. —
 Not thus the tyrant weighs the dubious toil,
 He stalks in silent fullness the foil ;
 His orbs far glaring on the rival brood ;
 His thirsty bosom breathes the rage of blood.
 Full in the centre, as the monarch taught,
 The gauntlet's various pride Lycoreus brought,
 And cast before their feet ; each hide appears
 Dry'd from its service, harden'd from its years.
 When *thus* the savage, insolent of voice ;
 " Choose, as thou wilt ; myself confirm the choice ;
 " No hostile hate a partial king upbraid !
 " — Be now yon' armor o'er thy hands display'd !
 " Thyself experienc'd shall attest *my* cares,
 " The bull's stern hide *whose* matchless art prepares,
 " Pour'd from th' opposer's cheek the bursting tide !"
 Unmov'd the warrior heard, nor ought reply'd ;
 Yet softly smiling, as he bends to *those*
First to his grasp, a calm indiff'rence shows ;
 Confronting beams a brother's warlike flame,
 And Bias' offspring of the mighty frame ;
 Swift the rude gauntlets to his wrist they bind,
 And wake the strains, that feast a gen'rous mind :
 * Such task the monarch shares ; ye short of fight,
 Whose lot to arm him for perdition's fight !

* The dressers of Amycus are named in the text Aratus,
 and

Accoutred firm each dauntless champion stands,
 Rear'd to his face the well-experienc'd hands ;
 Fierce in assault they ply the mutual storm ;
 Bebrycia's fiend as ocean's savage form,
 Rous'd all his billows, o'er the ship descends,
 A transient check the pilot's toil suspends,
 His master-skill scarce victor of the *tide* ;
Whose mountains rush to rend the vessel's side :
 Thus horrible of arm the foe he plies ;
 No stop, no stay ! all respite he denies ;
 In vain ! the wary warrior from the ground
 Springs, and disdains the many-menac'd wound.
 Matchless of art *his* confidence assails,
 † Where strength fierce threatens, or where weak-
 ness *fails* ;
 The nearer combat glows ; the tyrant's arm
 Lock'd *in his own*, he spreads the wide alarm.

As o'er the naval honors of the groves
 The nail's sharp *point* resistless labor proves,

and Ornytus, upon whom it is needless to enlarge ; and who figure better in prose, than in verse.

† Orig. v. 77. *ἄσarov*. I would here prefer, as expressive of 'extreme power to injure ;' *ἄσarov*, from *ἄ* and *ἄρν* more elegantly describes the 'incapacity of doing harm.' The *skill* of Pollux being particularly celebrated in the words immediately preceding his observation of *efficacious* superiority of strength in his adversary may seem more directly to have guided his penetration to those parts, which from their weakness might be attacked to advantage.

Clasp'd

Clasp'd to the sov'reign oak ; with gradual course
 The pond'rous hammer swings its thund'ring force ;
 Stroke urg'd on stroke, the sounds incessant flow :
 — Thus cheek, and jaws, and teeth, a loosen'd row,
 Crash ! nor rude combat ceas'd, till the thick breath
 Pants slow and slower to the work of death ;
 Sick, throbbing, spent awhile they sep'rate stand
 To dry the rolling drops ; the sev'rish hand
 Again they rear, again th' avenging brow ;
 As bulls contending for a fav'rite cow.

On * tiptoe heaves sublime thy giant length,
 Impetuous king ; not such his sullen strength,
 Who slays the sacred ox ; of ruthless aim
 The warrior-arm receives the light'ning's flame ;
 With head declin'd *he* mocks the wild advance ;
 The grizly elbow, sliding with a glance,
 Link'd to *his* shoulder ; grappling knee with knee,
 The youth's keen eyes one pass unguarded see,
 Full o'er thine ear he plies the victor stroke ;
 The jaw he sever'd, and the bone he broke :
 The monster writhes, falls, dies ! th' applauding train
 Shout o'er the corse—a mountain on the plain.—
 Not thus Bebrycians weigh their monarch's fate,
 † Tough clubs and knotty crooks in rustic state,

These

* On the tiptoe stands
 Of expectation. Douglas.

† The original words *κεφαλαια* (from *καπη*, caput) and *σιγυριου*,
 a species of crook (from *σιγη*, silentium) and *επιου* (equuleus) are
diminutives of more important armor used from the earlier periods

of

These their sole arms, invade the conqu'ring breast;
 Forth from its sheath his ready comrades wrest
 The sword's bright temper—first the brother † shed
 The blow's quick vengeance, cleav'd the hostile head,
 Which nicely sever'd on each shoulder fell;
 Thy lot, thou Cestus' gallant boast, to quell
 † Two fiends *terrific*, prodigies of form,
 On one full-wing'd thy *nimble-footed* storm
 Whirl'd on his chest; he thunders to the ground:
 While *He* fierce-rushing meets the deathful wound.
 Fate's brandish'd steel his shaggy brow receives;
 Its arching ‡ lid the visual radiance leaves.
 Matchless in arms, companion of his king,
 Oreides' steps on Bias' warrior spring,
Fast by the entrails pierc'd; nor pierc'd to death,
 For still uninjur'd heaves the vital breath:

of Grecian heroism for the purposes of 'privileged murder.' The latter word denotes the *tranquility* of pastoral life, no less than the application of the crook to the conduct of cattle, the treasures of the farm. Though these old adventurers must have originally borrowed their ideas of martial instruments from those experienced in their primæval exercise of husbandry, yet, such was the riveted predilection of Grecian enthusiasm with respect to the business of arms, that their *writers* have in conformity deduced the pastoral from the martial weapons: To *them* a very natural ὑπερον πρότερον. Βλεφαρος the eye-lid has been too refinedly derived from φαρος; it is more closely taken from βλέπω ἄιρω, as implying that it must be *raised* for the purpose of sight;

† Castor.

‡ Itymoneus and Mimas.

Beneath the zone its sally thro' the skin
 The iron glances from the frame within.
 Thy doom, * oh! Minyan, from Aretus' hand,
 Crush'd by the club, and grov'ling on the sand;
 A life how dearly bought! revenge in view,
 For Clytius' instant sword the boaster flew.
 † Thy son, Lycurgus, battle his delight,
 Snatch'd the vast axe, and grasping to the fight
 The huge bear's sullen hide, bursts to the plain;
 For much his hate Bebrycia's faithless train!
 The stern Æacidæ his triumphs tend:
 Nor dauntless Jason once forgets a friend.—
 As 'mid the winter's desolating cold,
 When the gaunt wolf affrights the fleecy fold,
 Darts from his ambush headlong in his course
 O'er the keen scenting hound's and shepherd's force;
 With luring watch he rolls his baleful eyes,
 To mark, to wrest the rich selected prize;
 The flock, in wild array, from side to side
 Wind panting! —Such the fears of trait'rous pride!
 As black with smoky fumes the peasants drive
 The swarm industrious from their cavern'd hive,
 Deep 'mid the cell awhile collected flow
 The buzzing murmurers in disorder'd show!

* Iphitus in the original.

† Orig. v. 119. Instead of *μελαν* applied as an epithet to the hatchet, I would read *μεγαν*, the repetition of which is forcible. This slight change is farther justified from the epithet *κελαινον* (*nigrum*) adjective to *δερεις*, which would be otherwise inelegantly synonymous.

Ere

Ere while, their dread the suffocating shock,
 They rush to light, and quit the smould'ring rock :
 The dastards thus in scatter'd myriads fled,
 To speak their country's grief, a monarch dead *.

Fools as ye were, and ign'rant to presage !
 Sure on yourselves to pour destruction's rage.
 Ravag'd the wealth of labor's founding floor,
 See ! ev'ry province, Amycus no more,
 A waste to Lycus' unrelenting arms,
 While † Scythia's squadrons urge the drear alarms.

Thy

* The Marianduni, so called, saith the tradition delivered by the scholiast, from Mariandunus, son of Cimmerius, who gave name to the

' Dark Cimmerian vale.'

admirably applied by the expressive nightingale of morality to

' The vale of death,

' Where darkness

' With raven-wing incumbent ever broods.'

Marianduni may be observed rather a name ingrafted on the classical tree of Greece, probably in its origin the fruit of Egyptian orchards. The descendents of Phineus seem particularly designed for celebration by the poets.

† This close succession of similes may possibly be esteemed too crowded by the fastidious critic; to obviate a reflection tending to the disparagement of a writer, who *deliberately* intended their insertion, where we find them, it may not be improper to observe, that each comparison is distinct from the object of the other. The course of the wolves suddenly issuing against the dogs and shepherds, appointed to guard the flocks, co-operates with the vindictive indignation of Ancæus, and his associates darting upon the Bebrycians; as the stern scowl of observation, with which the heroes mark, and single out their opponents, is duly characteristic of the wolves in a similar

atten-

Thy wealth their wish, thou steel-prolific soil,
The stalls their conquest, and the fold their spoil.

Th' in-

attention towards the poor fleecy innocents; as the compressed phalanx in which the *human* and *grazing* animals arranged themselves evinces the terrors possessed by both. The bees, in the lines immediately ensuing, are first collected within their hive; as if more effectually to resist the attacks, from without, of peasants, who wish to compel by fumigation the inhabitants of the house of industry to quit it; the bees are here in a similar situation, in which we left the Bebrycians at the close of the last comparison; the one afterwards seek for breath in the freedom of circulating air; the other disperse themselves into the inner regions of Bebrycia.

On the subject of the engagement between these monsters, and the Argonauts, it may be no unreasonable task to confront the conduct of Virgil with that of Apollonius; than whom Dryden has asserted, that his Mantuan original, is scarce to any author more considerably indebted. Indeed the composed pictures of our *historical* epic writer are more suitable to the genius, and better adapted to the circumstances of the Roman bard, than the more tempestuous business of active scenery in his Mæonian master. Augustus fixed by the complacent artifices of assumed candor the possession of that empire, which the subsistence of many inveterate enemies, from opposing patriotism would have rendered it difficult for him to have maintained. Less wonder, therefore, that the heroic characters of the writer, whom he had 'made his own,' were delineated in a more slender variety of transitions, and with less inherent discrimination of circumstances. Critics have complained, that among the subordinate agents in the martial line interspersed throughout the *Æneid* the bare reputation of fortitude is a monotony tiresome by its repetition:

Fortemque Gyam, fortemque Cloanthum.

Who is Gyas, and who is Cloanthus? they figure not in the poem, and may be construed to receive the honor of admission merely from a political reference to the descendants of their respective families, as connected with the Roman government

in

Th' innum'rous fleece, their nod commands the way,
From far they marshal, and possessing slay;

* When thus the feelings of the heart *they* speak:
 " Think how yon train, so haughty and so weak,
 " Had greatly dar'd, had some auspicious pow'r
 " Resign'd Alcides to th' embattled hour!
 " Bless'd with Alcides not a man had stood
 " To dye the gauntlet with the stream of blood;
 " But when the tyrant roar'd the madden'd laws,
 " The club, provok'd in virtue's hallow'd cause,
 " Had crush'd rude insult; of our bulwark rest
 " (Why, wretched comrades, by your wishes left ?)

in the days of Virgil. Modern readers, I am persuaded, must regard them in the same *interesting* light as the Grecians, who are figured by Apollonius to have fallen among the wild Berycians in their battle with the Argonauts. Perhaps the judgment of Virgil may, with peculiar justice, be presumed ' to have forsaken him,' if we had experienced his labored picture of military enthusiasm circumstantial in the description of a list of heroes, whose engagements and dispositions were more deliberately formed for battle; the hour of Pharsalia hung *even yet* with a low'ring brow over those remaining spirits, who bravely prefer'd the freedom of their ancestors to the despotism, however burnished, by which their own age was dishonored.

' Pharsalia rises to my view !'

Cato was still remembered.

Virgil has in one respect directly copied the conduct of Apollonius; the little catalogue of both was designedly genealogical.

* The text affixes this speech to an individual; a similar mode is observable in the conduct of Musæus. The version has ventured to place the oration, as more emphatical, in the mouths of many.

" We

“ We plough the pathless deep ;—all, all bemoan
“ Carnage their scourge, as sov’ reign guilt our own !”
Thus clos’d the notes !—the deed was heav’n’s behest ;
Night kindly spar’d her silent hour from rest
To chaff their wounds ; the sacred rites prepare,
And tend the festal board’s *luxurious* care ;
Nor cheering slumber breathes a calm return,
While flow the goblets, and the altars burn.
Pluck’d from the shore their fronts the laurel’s pride,
Whose stem enwraps the cable’s solid side,
Incircling wreathes ; their Orpheus’ soothing lyre
To hymns celestial wakes the *vocal* fire ;
Union of numbers ! soft the billows rear
Their placid form, each melting strain to hear ;
Whose theme the son of Jove ! the lamp of day
Pours o’er the dewy hill his orient ray ;
Rous’d to his bleating charge the faithful swain ;
When loos’d the cable from its *laurel’d* chain,
Full freighted with rich prey the warriors sail,
Where Bosph’rus tides invite the fav’ring gale.
High as the promontory’s sky-prop’d head
A sullen surge its gushing horrors shed,
As on swift pinion borne, a low’ring cloud,
Big with fell death, it hovers o’er the shroud,
The ship recumbent to th’ impending ill ;
‘Thanks to the pilot, and his matchless skill !
Thanks to sage Tiphys ! for to thee they owe
The bark uninjur’d, and th’ averted woe ;

Great though th' alarm, thou sav'ft the fav'rite band:
 Th' inviting morn confronts Bithynia's strand.
 Fast by the shore Agenor's son possess'd
 His soft'ring dome; by weight of woes oppress'd
 Howe'er his hallow'd lot prophetic art!
 Apollo's smiles the precious boon impart;
 No rev'rence his for heav'n's o'er-ruling god,
 Undaunted he foretells th'eternal nod.
 Jove arm'd in vengeance sends the load of years;
 His eye no more the ray of prescience cheers;
 Luxuriant off'rings crown his festal board,
 In vain with sweets by grateful vot'ries stor'd;
 Urg'd through the fields of air the harpies haste,
 Wrest from his wish, and banish from his taste;
 With beak continuous the devouring brood
 Scarce yield the poor supply of scantier food;
 Each morsel grudg'd, mere nourishment of pain!
 Around, the monster's fetid odors reign;
 To swallow? from afar they loath the treat:
 Pest ev'ry scent, and poison ev'ry meat.
 Struck with their numbers, by their shrieks alarm'd,
 He knew his feast alone their hunger charm'd;
 Knew that the wealth his wishes would enjoy,
 So Jove decreed, these monsters should destroy;
 Rais'd from his couch, the shadow of a shade,
 The wooden prop his palsy'd step betray'd;
 Each friendly wall he grasps; o'er his faint limbs
 Age totters, and a lifeless languor swims;

His parch'd frame shrivels to a corse ; within,
 The sharp bones burst the prison of his skin ;
 His loose, loose knees heavily crawling roam
 Scarce to the journey'd threshold of the dome ;
 There seated, darkness clouds the whirring head ;
 Earth to the centre with confusion spread
 Heaves round and round ; in speechless mood he lies,
 And death-like slumber seals his haggard eyes*.
 Entrancing wonder seiz'd the gazing band ;
 Devoid of motion, statue-like they stand ;
 When deeply groaning from his inmost soul,
 His long drawn syllables prophetic roll.

“ Hear, best of Grecians ! hear, your country's grace !

“ For sure ye boast that heav'n-descended race,

“ Urg'd

* Whatever be the genuine construction of this history, the moral may seem to convey no unsuitable lesson ; that the application of those talents with which we have been indulged by the Deity, should be exerted to his honor, and to the promotion of that plan, which his wisdom has adopted for the conduct of the universe. Apollonius has afforded an example in his first book of a distempered bravo, who aimed the dart bestowed upon him by the favor of Apollo, at the giver himself ; the fool perished by the vengeance of his benefactor. Phineus seems to have presumed from the power conferred upon him, that he might act the part even of the god from whose liberality it proceeded ; which may evince him to have been already in his dotage. The introduction of this miserable object is poetically and characteristically elegant. His prophetic declarations forming the ground-work of the Argonautic release from the *difficulties* attending their navigation ; difficulties from

“ Urg’d by the mandate of a ruthless king,
 “ Who to the fleece of gold with Jason spring
 “ On Argo’s bosom! yet—I know you well;
 “ Each myst’ry yet my auguring soul can tell:
 “ For this, thou pow’r of light, my thanks receive,
 “ Still though my doom in restless pangs to grieve!
 “ By * him, whose smile asserts the suppliant’s pray’r,
 “ Presumptuous guilt whose frowns of vengeance
 “ scare,
 “ By day’s bright godhead, by the queen of Jove,
 “ Who views your labor with the looks of love,
 “ Oh! aid me, snatch me from distraction’s woe,
 “ Quit not the shore, some soft compassion show,
 “ Nor leave a wretch forlorn! the Furies’ rage,
 “ My eye-ball wrests; a ling’ring load of age
 “ Drags my detested life;—severer ill
 “ Yet low’rs the measure of my pangs to fill!
 “ Voracious harpies flouncing from afar
 “ Snatch from my lips, fierce-shrieking to the war,
 “ Th’ untasted morsel;—say! what counsel’d weal
 “ To bury from their sight the lavish’d meal?
 “ Myself I sooner from myself could hide:
 “ So swift thro’ fields of air the monsters glide,
 “ If some poor relique meet my hunger’s wish,
 “ Unbounded odors taint th’ envenom’d dish;

which their escape would have been too faintly attributed to motives unconnected with the spirit of heathen enthusiasm.

* Jupiter is expressed in the original.

“ Not famine dares th’ approach ! to shield the heart
 “ Though nerves of adamant their pow’rs impart.
 “ Yet hard necessity compels ; I wait
 “ Whate’er they leave ;—to starve, an happier fate !
 “ By you (the oracle commands) expell’d,
 “ *Ye sons of Boreas* (to no vengeance swell’d
 “ An * alien tide of succor!) know my claim
 “ Of old, the joys of wealth, the prophet’s fame !
 “ My fire, Agenor ! when o’er Thrace my arms
 “ The sceptre held, your sister’s bridal charms
 “ Enjoy’d, and rich her dow’ry, Phineus’ throne.”
 So spoke *Agenor’s son* ! with instant moan
 Affliction rankles in each warrior-breast,
 Chief the wing’d youths with conscious grief oppress’d !
 Slow they approach ; no tear disdains their eye,
 Clasping his hands such Zetes’ sage reply !
 “ Ah ! wretch beyond the wretches of mankind,
 “ Ah ! whence those torments of a fest’ring mind ?
 “ Sure ’gainst the gods, the gods, thy wild offence !
 “ Thy strains their will oracular dispense.

• No alien could have averted the sufferings of Phineus. The harpies were invaders of the country of Phineus ; they are painted as birds ; and the sons of Boreas are as much birds as men, in compliment to the rapid course of their father, who traverses occasionally every portion of the globe. These are allusions to Grecian spirit of adventure ; which adds, as it were, wings to its exertions ! No alien could remove the afflictions of Phineus ; in other words, no ally was at hand.

“ 'Tis thence, some headlong zeal provokes their ire

“ Far, far from us, (whate'er the fond desire !)

“ To aid distress ; our guilty thoughts recoil,

“ If not a god impose th' heroic toil.

“ Celestial vengeance flames at once to light ;

“ Yon harpies bend not to our victor-might,

“ (To succor great the wish !) till Phineus swear,

“ The pow'rs detest not what we boldly dare.”

The hero ends ! * his *orb* the man of years,

Full-rip'ning to the day, undaunted rears,

And thus rejoins : “ Oh !—silence to the strain !

“ Why with suspicions double ev'ry pain ?

“ Witness,

* The Furies, those ancient distributors of divine justice among the heathens, had, we may recollect, deprived this Phineus of his eye-sight, which he now recovers ; for the personal interposition of our *winged* heroes dissolves the *charm* of this infliction. What credit may be given to heathen prophets ? as little can be properly indulged to our modern *political* enthusiasts, usurpers of that sacred denomination. Such a personage is introduced, on occasion of a most candid, and deservedly most serious investigation previously attempted in a point of scripture prophecy, by Dr. Jortin, who seems in this instance to have submitted too considerable a sacrifice to the sentiments of a prelate, from whom his superior erudition and judgment have occasionally instructed him to differ: he has treated us with the pert prophet's name, Rice Evans ; one whom he consistently calls ‘ a strange fellow.’ With a due adoption of scriptural phrases, at an æra, when scripture was *compelled to come in* by the profane *quoters* of the age, though no portion of its spirit actuated the principles of *any* party, with that bare ‘ first sight’ which led him to an object open to common

- “ Witness, Latona’s son, thro’ mystr’y’s gloom
 “ Guide of my labors, my afflicted doom !
 “ Witness, thou cloud of darkness o’er my head !
 “ Nor ye, propitious, hail me to the dead,
 “ Ye pow’rs infernal, Phineus’ vows untrue !
 “ —No heav’nly frowns your gen’rous aid pursue.”

Flush’d with his oath, and confident of joy,
 Attendant youths the festal board employ !

mon observation, that the genius of the English could not supinely slumber for a length of years under the factious dead-weight of democracy, and from an hypocritical mixture of circumstances described to throw a *serviceable* alarm upon the minds of those, who were too sufficiently prepared for such wild impressions, with these auxiliaries Rice Evans entered the field of enthusiasm; where his corpse lay for a century, or nearly, till reviv’d by the magic wand of the *divine legationer*.’ But it has been the whimsical destiny of this reverend commentator to exhibit as an object of ecclesiastical and public attention, a shatter-brain, who had otherwise rested without the wish of a single individual to be troubled even with his name. For the particulars of Rice Evans’s history the reader may consult Dr. Jortin’s appendix to the first volume of his Remarks on Ecclesiastical History. I may be permitted to observe that Charles II. returned to England in the year 1660. Evans’s first edition (if the thing is his!) disgraced literature in the year 1652; four years after the murder of Charles I. popular frenzy in this interval had abated a large portion of its idolatrous zeal for republicanism, and the love of monarchy once more prevailed, even before matters were ripened to a scheme for its renewal in this kingdom. Evans himself was contented to interpret his vision as a mere re-establishment of the ancient constitution; it was never worth while to enter more minutely into the tale, which he whistles.

The monsters' last, worst treat!—the warriors stand,
Each the keen falchion gleaming in his hand.

Prone, while the seer scarce touch'd the smoking prize,
As flash the light'nings, as the tempest flies,
Burst from the clouds the harpies wing their way,
Swell the loud clamor, and demand their prey.

The ready warriors hail th' auspicious hour;

All they behold their grizzly maws devour;

Far by the winds o'er boundless ocean tost;

The scent announces what a guest was lost.—

Wide through the realms of space, unsheath'd the
sword,

The boys fly headlong; heav'n's eternal lord

Man's ev'ry nerve insatiate of the course:

And vain, if Jove forbid, the arm of force!

The fiends outstrip thē zephyr's boundless wing,

To Phineus' board, or *from* its sweets their spring,

As when fierce panting the sagacious hounds,

Skill'd in the chace along the forest's rounds

The horned goat pursue, or tim'rous hind,

A *less'ning* distance to each step consign'd,

Thy gnash their teeth, they dart upon the spoil;

In vain!—the brothers thus with ceaseless toil

Stretch their bold hands, just grasp'd the monster
race—

Where Plotæ's isles surrounding ocean grace,

Tho' heav'n oppos'd, sure death had clos'd the flight

But watchful Iris from th' ætherial hight

Cleaves

Cleaves the wide air, impatient to control
 With soothing mild the warriors' vengeful owl.
 "Go, Boreas' sons! nor more your falchions prove
 " 'Gainst you' swift harpies, 'gainst the dogs of Jove!
 " * Myself will swear, and what I swear is fate,
 " They ne'er again shall haunt him with their hate."
 She said! and firm by Stygian waters swore,
 Which gods with reverence, and with dread explore,
 Inviolable oath! to Phineus free
 Tow'rs his lov'd mansion; such the fix'd decree!
 Cheer'd by the voice they seek the roaring main;
 Hence Plotæ's isles no more; the clust'ring reign
 Of † Strophadæ yclep'd; the birds of woe,
 And She, whose smiles pervade the sweepy bow,

* Mr. Mason in his ode upon 'The Fate of Tyranny,' from the original of which our poetical hebraist has composed a latin ode in the spirit of Horatian elegance, has the following verse,

'Thus by myself I swear, and what I swear is fate.'

Surely without the propriety of *scriptural* expression! it may suit an heathen deity, but not the most Highest, who is represented as speaker in this passage.

† The sons of Boreas, satisfied with the oath of Iris *ἰσπίεραρον*, turned about towards the ship; hence were the islands called *Plotæ* by earlier *navigators*, named *Στροφαδαί*. Similar derivations of names, attributed to places from particular events, abound in the scriptural history, to which source it may without violence be construed, that heathenism in this, and many other instances familiarly applied, at least to the traditionary accounts of those nations, who had occasional intercourse with the 'people of God.' The introduction of Iris strongly marks the reference of our author to the Arkite history.

Rush diverse; they to Creta's cavern'd maze:
 Sublime the goddess seeks the solar rays.—
 Meanwhile the host the * squalid seer survey'd;
 Herds, flocks, the spoils of Amycus display'd,
 Load the rich altar; with the plenteous treat
 The mansion laughs—each warrior takes his seat.
 Once-wretched Phineus his full wish enjoys,
 And, as a dream indulg'd, his taste employs;
 Pleas'd with the social board, yet foes to sleep,
 Through night for Boreas' sons they vigils keep,
 Suing their lov'd return; the hearth's quick flame
 Attracts the sage of much revolving fame:
 His thoughts, their course, its progress, and its end.
 “ 'Tis not at Phineus will (ye chiefs attend!)
 “ Heav'n's *each* resolve prophetic to reveal;
 “ Nor *one*, the gods permit, my strains conceal.
 “ Great were my suff'rings, insolently bold
 “ Jove's solemn counsels when my strain foretold,
 “ Full, and in order all! his sacred choice
 “ Th' imperfect oracle's mysterious voice;

* Lexicographers increase the confusion of a language by their adoption of a multiplicity of roots, where a smaller proportion would be more elegant, as more perspicuous. Scapula's conduct may be adduced; *πινω* applied to *δυσπεια* he derives from *πινος* (squalor); but *πινος* is itself borrowed from *πινω* (bibō) a sordid habit of body arising from the absorption of those juices, naturally tending to the due nourishment, another term for the health of the human frame. A disorder, to which the inhabitants of South Britain had been for ages strangers, is well known to be occasioned by poverty of blood.

“ That

“ That froward *man*, mistrustful of *his* arts,
 “ May seek from heav’*n* what heav’*n* alone imparts*.
 “ Soon

* This religious sentiment placed in the mouth of a self-condemning prophet, the sharp memory of whose sufferings led the way to his repentance may be explained, to a purport little intended by an unenlightened reasoner. The abuse of talents, for the possession whereof individuals are distinguished, is very consistently censured by an heathen poet, as an abuse of the deities by whom they were conferred. Various punishments are inflicted in the *Aÿdes* of Greece upon those, who had thus deviated while on earth from that ‘*primum mobile*’ of her enthusiasm, reverence for, and dread of the divinities. *Phineus* was in one moral light the *tantalus* of the infernal regions. The *harpies* are agents in the business of his *historical* situation, illumined by poetical imagery. Sober reflection may extract from machinery to scriptural advantage, not only a conviction of the hypocrisy, and presumption of the heathen priesthood in their delivery of oracular decrees, (two qualities copied with industrious skill from paganism by its suckling popery) but may likewise more essentially arraign the self-assuming authority of prophets, who either calling themselves †
 ambaf-

† Others of graver mein ! behold, adorn’d
 With holy ensigns how sublime they move ;
 And bending oft their sanctimonious eyes
 Take homage of the simple-minded throng ;
 Ambassadors of heaven !

So sings the late philosophical *Dr. Akenfide*, who conferred honor upon an *ecclesiastical* desultory arguer by this retaliation of abuse, where silence had expressed that contempt, which it alone merited. These lines adorn the third book of the *Pleasures of Imagination* ; a work, in general expressive of that elegance of versification, and energy of reflection which distinguished our poet’s youth ; and it were to be wished, for
 the

“ Soon as the sail your anxious toils renew,

“ Cyanean rocks rise horrible to view,

“ ‘Mid

ambassadors of heaven are recorded by the inspired pen to have acted in defiance of its will, and affected to establish their reputation on the credulity of their hearers; or who, regardless of celestial interposition, trumpeted prophecies, which they knew that they could never justify, and warmed their imaginations with a wild flash of fallacy, not animated their reason with the rays of truth. These apostates receive the ignominy they deserve in the Old, no less than in the New Testament. Balaam was a prophet of God; for so it may be concluded from the great condescension, in which the Almighty personally discourses with him, to divert him from that crooked path which the love of lucre had inclined him to pursue. He wavers in his duty, plucks the forbidden bribe, and is lost. Yet, in answer to the repeated messages of the Midianites, &c. he constantly acquaints them, that he could not attend them without the express will of God; till temptation gained a triumph over virtue, and passion induced him to importune the Lord for his permission ‘to go, and curse the Israelites,’ which had so repeatedly been refus’d. When once he had quitted solid ground, he slid from guilt to guilt, till he fell; a miserable victim of his own voluntary blindness. Hence the gradation from his first departure, to the miraculous event of the ass, on which he travelled; he struck the beast, and it rebuked him in a human voice. For the real construction of this history, and a rational comment upon the last particular, infidelity would gather that instruction which it superciliously degrades, by a perusal

the regard due to his memory, that he had not hazarded the alterations of the poem in the after periods of his life.

‘ Vix fert animus *mutatas* dicere formas !’

Ovid. *Metam.* l. i. v. r.

of

“ 'Mid ocean's narrow'd space ; not one, I deem,
 “ Ere 'scap'd the thunders of th' indignant stream ;
 “ No solid roots defy the dashing tide,
 “ United oft they meet with jarring pride ;
 “ High o'er their heads the billowy mountains roar,
 “ And stormy echo bellows through the shore.
 “ But ye, the dictates of my voice obey !
 “ Firm, and collected stem the boist'rous way ;

of Dr. Jortin's † fifth dissertation. False prophecies were more peculiarly announced by our Savior, and his apostles for future generations, from those claims to inspiration, which bigotry and authority *affecting* evinced their consciousness, that the apostles possessed. A prophet in scripture (says the pious Whitby) is 'either a foreteller of things future, or a revealer of the will of God.' Pretenders are excluded from this definition, no less than Jews in the days of our Savior, whose 'ruling ideas' of a Messiah promoted their adoption of a false, and a destruction of the true. If false prophets 'who by their *works* shall be known' are described as objects of divine vengeance, it may likewise be remarked, that Ananias, and Saphira received punishment even unto death. Self-flatterers of deceit, who 'approached their God, while their hearts were far from him.' *False* believers, who in the instant of conversion tempt the religion, which they would appear to espouse, 'lying to the Holy Ghost ;' that glorious emanation of the Deity poured into their bosoms to induce a conviction, that even 'faith without works is dead.'

† Balaam having once erred became an hardened reprobate ; he had already tempted, he now openly defies the master whom he served ; counselling 'the Midianites to send their women among the Israelites, whom he knew to be under a *particular providence*, directing them to 'avoid idols,' and this to influence their practice of idol-worship.

“ Nor

“ Nor heedless of the gods with youthful breath
 “ Rush on presumptuous to the gates of death.—
 “ Fair mem’ry seal the Dove! her progress mark!
 “ Soon as your caution wings her from the bark,
 “ If ’mong the rocks she skims the fav’ring main,
 “ Nor doubt the conquest, nor your course restrain,
 “ Around, *my* chiefs, th’ industrious oar be spread!
 “ The straits of ocean ’tis not your’s to dread!
 “ Spring unexhausted to the task, nor spare
 “ The arm of labor for the voice of pray’r!
 “ Peace to the rest! what use commands, is right;
 “ That be your bold pursuit! nor heav’n, your slight!
 “ No!—e’er ye fail the solemn vows be pay’d!
 “ But! if the dove, by baffled wings betray’d,
 “ Sink in the central deep, at once return!
 “ No zeal can prosper, if the pow’rs ye spurn!
 “ Yourselves shall perish in the whelming rock,
 “ Though rib’d with iron Argo dar’d the shock.
 “ Oh wretches wand’ring from the gods’ decree,
 “ Who deem their * empty’d quiver loos’d on me!
 “ Tho’ glow’d, insatiate glow’d their tenfold hate,
 “ My soul its mark, yet *Phineus* points your fate;
 “ If heedless of the dove ye tempt the wave,
 “ Truth stamps each sacred word!—your lot to save
 “ From the rude concourse of the rocks your host,
 “ Swift through the Bosph’rus to Bithynia’s coast

• Let fortune empty her whole quiver on me!

Dryd. Don Sebastian.

“ Full on the right ye spring;—avoid the shore,
 “ ’Till Rheba, rapid stream, sublimely roar;
 “ ’Till borne beyond the dark and dreary strand
 “ Thynæa’s isle invites you to the land.
 “ Soon shall the * circling state’s opposing soil
 “ Your voyage greet, an unremitted toil,
 “ There Acherusia’s † promontory-show
 “ Familiar passport to the shades below †
 “ Whose sever’d foot stern Ach’ron’s streams divide;
 “ Roll’d from th’ enormous gulf his whirling tide.
 “ Onward extend the Paphlagonian hills,
 “ Whose throne, thou heav’n-descended Pelops, *sits*
 “ Thy mighty *line*, illustrious race of kings.
 “ —Mark now the beach, whose wide expansion
 “ springs
 “ A course confronted by the northern Bear:
 “ Charambys’ name the heights unbounded share †,
 “ Whose

* The Marianduni.

† The mountains of Paphlagonia. It must be construed from the various and extensive motions of the Argonauts, that various expeditions of ancient Greece are interwoven.

‡ The heroes being advanced in their voyage, according to the prophecy of Phineus, whose prolix harangue evinces a material connection with the subject of the poem in its various branches, it may be reasonable to submit reflections upon the introduction of the dove, rarely existing in heathen poetry, unless as attendant on the car of Venus. That little, or no allusion of this sort is here intended, no argument is requisite to persuade; but the dove is solemnly introduced; it is

" Whose wild brow Boreas' frozen blast defies,
 " Shade of the deep, and rival of the skies.
 " Whoe'er, my vent'rous friends, this *reign* surrounds,
 " Views a long shore incline *its* lengthen'd bounds ;
 " Proud prominent waste of earth, in ang'ry mood
 " Where Halys thunders, with his rage of flood :
 " Beyond, the lesser Iris' neighb'ring foam
 " Storms in proud whirlpools to her briny home.

far more solemnly made an instrument of purposes *characteristically* sacred in the representation of the deluge by the holy writings. Infidelity is frolicsome upon such allusions, but on that account they are more deservedly regarded by those, who dare 'to think for themselves.' Philologists may be suffered in humbler concerns to imagine resemblances, which were never meant, and derive the sentiments of an author from a source, with which he has frequently been unacquainted. I hear one sullen critic exclaim with a scoff of triumph, " Apollonius no doubt was a laborious student of the Mosaic writings!" But the Greeks, *my* valuable friend of *literary* excursions, certainly drew their ideas from those of their masters in the corruption of pure religion, the enthusiasts of Egypt, and of the eastern world. From the Egyptians more immediately, as it has been regularly traced; a people much boasted for superiority of knowledge, or rather for the *magic* cunning of hypocritical divination; for their skilfulness in astronomy, synonymous with the pitiful arts of *astrology*, a mean *tool* to their native superstition; for the wonders of their architecture, no other than the unwieldy structures, erected by enthusiasm to the dishonor of taste, and of propriety. However—peace be to their pyramids! be they still the burying places of ostentation! enough, if our Argonautic expedition may be here assisted with an argument of its deduction from the *generally received history* of the scriptural ark. See the Analysis of Anc. Mythol.

" The

“ The dreary wild a farther voyage lends,
 “ Projecting steep, whose tow’ring arm extends ;
 “ And farther yet thy mouth, benignant stream,
 “ Beneath the hills * that catch the dawning beam
 “ Ope, in thy lucid bosom to receive
 “ The wave, thro’ many a maze whose treasures heave.
 “ Nor, Dæas, far thy plains ! or threefold charms
 “ Of cities, pride of Amazonian arms !
 “ Or patient Chalybæ, the slaves of toil,
 “ Whose plough with harvests crowns a stubborn soil ;
 “ No iron’s strength resists their harden’d will,
 “ † A circling train with flocks their vallies fill
 “ Beyond the ‡ highs of hospitable Jove ;
 “ Near, where Mossuna lifts her awful grove,
 “ Widethro’ her realms the mountain’s darkling shade
 “ O’erhangs her domes of solid wood display’d :
 “ Of wood each firm-built citadel of fame,
 “ Which crowns the nation with its honor’d name.
 “ These sunk to view, a rugged § isle ye greet ;
 “ When many a labor from their native seat

* This addition is hazarded to the original, as characteristic of the eminence by which it distinguishes the Themysceræan mountains. The promontory of Themysceræum, like the dominion of the Chalybes, was a portion of the Scythian kingdom, near the river Thermodon. The picture of them, as fabricators of iron instruments, delineates their rugged disposition to a more barbarous pursuit of war.

† The Tibareni.

‡ The Promontory of Genetæ, on which a temple was erected, sacred to Jupiter, ‘ patron of strangers.’

§ This isle is termed by the scholiast Aretias.

" Hath urg'd the feather'd myriad's shrieking train,
 " That crowd the coast innum'rous; Mavors' fane
 " Column'd with stone the ¶ warrior-queens attest,
 " Rear'd, when the glow of arms their souls possess'd.
 " THERE wait those triumphs, to my voice deny'd,
 " That safety ne'er by fainting hope supply'd!
 " THERE vot'ry of your weal a transient stay
 " Fair friendship's smile commands!—yet, Phineus,
 " stray
 " No more, too daring, with continuous sound
 " The mazy oracle's prophetic round.
 " Beyond the isle, beyond the region's site
 " Confronting, Phylira beams in native might;
 " Above, Macrona's rude-expanded coast;
 " Nor far, Bechiria points her num'rous host*.
 " Here the Sapeiræ wooe their native mead!
 " And there Byzeræ, circling-warriors, lead
 " To Colchos' stern-brow'd sons!--yet, heroes, fail,
 " Till thro' the central main your oars prevail

¶ These queens were Otrera and Antiope.

* In barbarous kingdoms, where the employment of arms was in a manner a secondary quality, subservient to the principles of an enthusiastic devotion, no superior portion of sanctity may be presumed to have distinguished particular nations. Indeed the word sanctity boasts a construction more immediately *philosophical*. Περιωσιος in the text I therefore derive not from ἅγιος (sanctus) but from ὄσιος (quantus) in conformity, together with the foregoing reasons, with the general application of πρὶ to *natural situation*, or to *quantity*.

“ O'er

“ O'er fair Cytæa's realm! from fields o'erspread
 “ With Circe's magic from the sky-prop'd head
 “ Of haughty Amaras far, far remov'd
 “ Lo! Phasis joins his ocean much belov'd!
 “ This, this the spot decreed! the victor-bark
 “ Shall thence the turrets of Æetes mark;
 “ Shall there th' umbrageous reign of Mars behold,
 “ High where the beech suspends the fleece of gold;
 “ Shall there the dragon, horrible to view,
 “ Whose eyes each object rolling round pursue,
 “ Of orb still faithful to its active pow'rs,
 “ When day serenely beams, or midnight low'rs.” —
 He ceas'd! and terror arm'd with stern control
 Seiz'd ev'ry brow, and rul'd o'er ev'ry soul †.

† On the present geographical arrangement I will only submit an opinion of its conformity with the situation of the several places, intimated in the days of Apollonius. Many of these are canvas'd in the occasional alterations of their names. A very ancient map is a very incompetent remembrancer, such reference is therefore neglected; and it would be too liable to attract the brutum fulmen of the *eastern critic*, if we dared the attempt of a new map of the world, as subsisting in the primæval age of Grecian colonization, here alluded to by Apollonius. Suffice it, that the land of Ceres, the land of magic, as generally described by heathen poetry, is no other, from the representation of history, conveyed to us particularly by the present picture, than the more ancient kingdom of Egypt; to which it is almost superfluous to add, that the Grecians were indebted for this main pillar to the foundation of their ‘venerable Eleusinian mysteries,’ or rather to the superstructure itself, for the very principles of these dark scenes of horrid enthusiasm were derived from Egyptian fullness.

But Jason's thoughts the mighty wonders scan,
Deep pausing, till at length the chief began.

“ Enough, oh! fear, those accents of a friend

“ Have trac'd our labors, and announc'd their end!

“ Have warn'd us, 'mid the rock's incumb'ring train,

“ Secure to pass the perils of the main;

“ Yet, such the due reward of virtue's course,

“ Again to Greece return'd her native force.

“ Give, sage unerring, freely give to know

“ Our happier conduct from each path of woe!

“ My host ne'er guiding, nor myself a guide,

“ How best shall Jason stem the roaring tide?

“ For ah! proud Colchos eyes a dreary round,

“ Old ocean's, and the world's extremer bound.”—

He spake! the sage rejoins, “ When once, my son,

“ Thy lot the horrors of the rocks to shun,

“ Vain fears, avaunt! *from Æa's realm* a God

“ Shall smooth thy voyage with auspicious nod;

“ *To Æa* leads each pilot of the skies!

“ —Yet, yet, my friends, no prudent scorn defies

“ The Cyprian goddess of each luring wile;

“ Your wars are conquests, when she deigns a smile:

“ Cease fond enquiries! for I speak no more.”

Thus ends the seer! their anxious looks explore

The youths of Boreas; swift of airy wing

To earth descends their nimble-footed spring;

Each heroe sudden rushes from his seat,

To gaze the guests, admiring as *they* greet;

When

When † Zetes yielding what their wish desir'd,
 Ev'n now thick-panting, from his labor tir'd,
 Points the fell harpies, their inglorious flight,
 By Iris rescu'd from fraternal might.
 His strains the goddess' fav'ring notes recount,
 The boundless cavern drear of Creta's mount,
 Wrap'd o'er the fiends' despair; the social dome
 Receives the warriors in its genial home:
 An herald Phineus to th' assembly pres'd;
 When Jason thus, benevolent of breast,
 " Yes! Phineus, thine a God, a God to share,
 " Balm of thy pangs, and solace of thy care!

† The return of the two brothers is very judiciously fixed at the close of Phineus's last speech, wherein he points out the particular deity by whose patronage the host were destined to return in safety to their native country. At the conclusion of Jason's speech last-delivered, a reference may seem to have been intended by Apollonius to the limits of the more ancient world in Grecian estimation; limits affixed by the vanity of their ideas, gratifying itself with the confinement of habitation to regions, which composed the more contracted sphere of their own connections. The assertion relative to Egypt may evince, that in the days of our poet the operations of Greece in the business of emigration were familiarly understood throughout her kingdoms to have never (as far as related to the earlier Argonauts) extended on that side of the globe beyond the Egyptian dominions. Hence the necessary deficiencies of geographical experience, with those in astronomy from the nature of *mere coasting voyages*!

Venus introduced in the speech of Phineus immediately preceding the return of *Zetes* and *Calais*, is consistently made a subject of Argonautic adoration, *on their return*, when we reflect upon the assistance, she indulged to the intrigues of *Medea* and *Jason*.

“ From far to thee our wretched train he drove,
 “ That Boreas’ fons might aid *thee* with their love,
 “ Would radiant light *those* darkling *orbs* renew,
 “ Bless’d were my soul, as with my country’s view.”—

The voice of goodness ceas’d; with downcast head
 The sage rejoins; “ No pitying pow’r will shed
 “ An healing med’cine to my hopeless state;
 “ Clos’d my sunk eye-balls by the grasp of fate;
 “ Heav’n, instant plunge me to the shades below;
 “ And Phineus’ transports ne’er shall anguish know!”—

Thus mutual answers steal the hours away,
 Till drops sweet converse to Aurora’s ray!
 Around their prince collected subjects pour,
 “ So custom’d, to the morn’s appointed hour;
 Some scantier portion of their wealth they load;
 The sage impartial, as his bosom glow’d,
 To each displays th’ oracular command,
 Tho’ not a present ope the grudging hand:
 Yet keen affliction flies his art divine;
 Hence the fond visit flows, the treasures shine.
 Paræbius ever to a master dear,

Hail’d to the dome his smiles the *warrior* cheer,
 Ere while presag’d, that here the vent’rous race
 Of Grecian braves a shelt’ring port should trace,
 Their search Æetes thro’ the billows roar:
 And lo! the cable clasps § Bithynia’s shore!

The

§ ΘΥΒΙΣ in the original is commented by the scholiast, as the capital city of Phineus’s dominions, called Βίθυσις. The capital
 of

The Jove-commission'd harpies theirs to quell,
 —At once the fear, his words as honey fell,
 The council'd vot'ries quits with lib'ral mind ;
 Paræbius, such his wish, remains behind,
 And joins the host of heroes ; at his nod
 Amid the fleecy fold the fav'rite trod
 The best selecting, ('tis a sov'reign's will !)
 The man of years suspends his priestly skill,
 Harangues the rowers, as Paræbius went,
 And courteous wins their ready ear's assent.

“ Not all possess the headstrong rage of man ;
 “ There are, a gen'rous friend who nobly scan ;
 “ Such have ye seen ; to me the stranger came,
 “ A wretch, to Phineus' art his sacred claim.
 “ Pangs were his moments, sorrow was his heart,
 “ 'Till want could scarce a ling'ring meal impart ;
 “ Days roll'd on days each little comfort spoil ;
 “ No peace from anguish, and no rest from toil.
 “ A *father's* crime his keener suff'rings moan ;
 “ Wand'ring the mountain's steepy highs alone
 “ *Whose* axe up-roots thy honors, awful grove,
 “ Nor pray'rs, thou gentle Hamadryad, move* ;
 “ How

of kingdoms in the earlier periods of settlement is well-known to have been synonymous with, or very nearly resembling the appellation of the region itself.

* It may perhaps argue a degree of partiality to construe the *myrtle* of Virgil, which grew upon the tomb of Polydore, and which, when plucked by the hand of Æneas, drop'd

“ How vain thy plaintive music to the stroke,
 “ Which now,—now thunders on the monarch oak,
 “ Coëval

with blood, as an immediate copy of the Hamadryad of Apollonius; but it certainly bears a peculiar resemblance. The inclosure of these ‘virgins of the *shade*’ in the trees of which *it* was composed, was a part of the heathen superstition; and originally arose from the principle, that every portion of *nature* was under the influence of its local, and *social* divinity, and by a familiar pursuit of such idea, that a general animation prevailed in every surrounding object. The wound inflicted upon the *body* of Polydore in the *branch* of the myrtle may have been derived from the extreme veneration, in which the heathens held their dead: and the complaint of Polydore himself be merely designed, unless it be regarded likewise in a supernatural light, as a poetical preparative immediately after given of his sufferings, and death, which history it must be presumed that his countrymen would be solicitous to learn. That to paint the supernatural was a material design of the poet, his own occasional apostrophes, and exclamations may seem to evince!

It has been observed * by the editor in a former publication, wherein this phenomenon of the ‘bleeding myrtle’ is discussed, that Ovid, for so *a critic* expresses himself, ‘has omitted this story though it fell in his way.’ The reason did not at that time occur to me; but I take it to have been this: in the first place there was no direct metamorphosis; for Polydore was not changed into a *myrtle*; but the *myrtle* partook of the essence of an animated human body, from that of Polydore having been deposited at *its* root; and that this prodigy was rather *subordinate to*, than a *part of* religious enthusiasm; from the subsequent speech of Polydore it must be presumed to have been introduced, to serve the particular occasion of the Trojan army, connected with their *present* circumstances,

* Works of Anacreon, Sappho, &c. Ridley, 12mo. 1768.

“ Coëval trunk, in whose protective shade
 “ For many an age thy lovely form was lay’d,

and situation. In conformity with this some exhibition of the marvelous which introduced a visit, as it were, from one of their deceased fellow-sufferers in the Trojan war, suitable in point of solemnity, and importance, to the dispositions of minds, anxious for the completion of their labors.

A very excellent use has been made of the heathen system of the Hamadryads intermixed, as it may be surmised, with this fable of the bleeding myrtle, by a writer, equally celebrated for serious, and ludicrous applications of classical ingenuity to the plan of his compositions.

‘ In ev’ry shrub, in ev’ry flow’ret’s bloom,
 ‘ That paints with varying hues yon’ smiling plain,
 ‘ Some heroe’s ashes issue from the tomb,
 ‘ And live a vegetable life again.

.

‘ Perhaps, my Villiers, for I sing to thee,
 ‘ Perhaps unknowing of the bloom it gives,
 ‘ In yon fair scyon of Apollo’s tree
 ‘ The sacred dust of young Marcellus lives!

‘ Pluck not the leaf; ’twere sacrilege to wound
 ‘ Th’ ideal mem’ry of his purer shade;
 ‘ In these sad seats an early grave he found,
 ‘ And the * first rites to gloomy is convey’d.*

Mr. Whitehead’s Elegy on the Mausoleum of Augustus.

* Marcellus is recorded to have been the first person buried in this monument.

“ Down, down it falls ! ah why, incautious foe,
 “ In youth’s gay *spring* such rank oppression *blow* * ?
 “ The nymph in labor’s unavailing gloom
 “ Now seals the father’s, and his offspring’s doom.
 “ The crime reflecting, as he meets my sight,
 “ Rear to the maid, I cry, the altar’s hight ;
 “ There smoke the sacrifice in solemn state !
 “ The youth laments no more a *father’s* fate.
 “ At once the heav’n-descended tempests end ;
 “ He loves the patron, nor neglects the friend :
 “ Ev’n now reluctant quits me, lest my grief
 “ Or sue attention, or demand relief.”—
 So spake the seer ! their gladden’d eyes behold
 Paræbius leading from the fleecy fold

The

• There is true spirit and elegance in this little rural episode.—Groves in every period of superstition have been mark’d with religious veneration. Manilius in his *Astronomica*, says,

‘ Jupiter est, quodcunque vides, quocunque moveris.’

A verse of energy, which may be applied from the genius of heathen mythology to the residence of some divinity in every object of nature. On the first perusal of this ‘ pious scenery,’ Mrs. Carter’s excellent ode, in which the Hamadryad is so classically introduced, occur’d to memory ; her close to which gives a poetical turn, not to be traced from Apollonius. It may be remarked, that the story of this transaction is deducible from the enthusiasm consecrating very ancient druidical worship. *Our* moral Sappho attributes the destruction of a ‘ sylvan walk,’ the favorite nurse of meditation, to a defect
 of

The *double* prize, and rising from their seat
 The man of faith the † Chief, and Brothers greet.
 As Phineus rules, the solemn vow they shew'r
 To radiant Phœbus' fate-announcing pow'r,
 Bid the lov'd hearth with rich effulgence shine,
 When meek-ey'd twilight || marks the day's decline.
 The youthful train each festal treasure spread,
 Around, congenial sweets the converse shed ;
 Till satiate with their joys the slumb'ring *tide*
 Or *press* the haulfers, or the mansion's pride.

Now wakes the dawn! and wake th' Etesian gales,
 Breath'd o'er the land! assistant Jove prevails ;
 Cyrene (Fame reports!) o'er Pencus' meads
 In earlier days her fleecy myriads leads ;
 No genial love her virgin-hour employs,
 No couch devoted yet to bridal joys ;

of relish for exercises of the mind in pursuits of 'finer fancy.'
 Such scenes were devoted to ceremonies of venerable priestcraft.
 The Hamadryad of the text is termed Thynæan.

† Jason, and the sons of Boreas, rise at the approach of
 Paræbius.

|| The original expresses the sun-set ; as one among the dis-
 tributions of day and night set apart by ancient usage for va-
 rious employments, or recreations. As soon as the sacrifices
 were performed, festal conviviality succeeded, and after be-
 coming at least reasonably social, they made an orderly retreat
 to slumber ; but they are generally pictured to have before re-
 ceived *ample* nourishment for their palates.

Thou

Thou, god of light, beholdst her matchless charms !
 Fast by the stream thou claspt' her in thy arms ;
 Far from Æmonia by the earth-born maids
 Nurs'd, where *her* mountain subject *Lybia* shades.
 Such *Aristæus*' birth ! profuse of grain
Guide of the herds, and shepherd of the plain
 Æmonia hails him ; Phœbus' thrilling breast
 In wedlock gave his huntress to be † blest'd ;
 Ev'n from the nurs'ry's cares his infant gave
 To urge the studious hours in Chiron's cave ;
 In youth's maturer bloom the Muses' care
 Grac'd his lov'd nuptials with th' illust'rious fair,
 Ere such the joys, their lib'ral fondness taught
 Th' *medicinal* arts, and augury's thought ;

† *Μαχαρίωνα*, for *μαχαρίωνα*, surely may be thus interpreted, rather in conformity with the usual construction alluding to her antiquity. Cyrene was consistently dedicated to the patronage of Apollo, as part of, or bordering upon the Egyptian territories. The nymph according to the mythological system, from whose name the city and country here described were deduced, may not improperly, be called *wife of Apollo*, from the settlement, which the Grecians there made, who received this deity from Egypt. She was a huntress in allusion to the more savage situation in which the Greeks may be concluded to have found the country, as indeed their vanity necessarily induced them to construe others, which they anciently colonized, little better than dens, and forests for the sustenance of wild beasts, till *man* became their tyrant, and in course their extirpator, without the slightest regard to that law of 'prior occupancy,' which he has sometimes judged requisite to consider in his intercourse with his fellow-creatures. The Grecian poets dignified even debauchery with the name of wedlock.

Gave

Gave him their flocks, rich sov'reignty, to shield ;
To taste the sweeter bliss of Phthia's field,
To roam the dark recess of Orthys' wood,
Or the soft margin of the circling * flood ;
What time wild Sirius, frantic in his ire,
Sets the wide world of Minoän's isles on fire.
Far, far remov'd each remedy of ill,
Their altars with thy name the vot'ries fill,
Tamer of famine ; mandate of the God,
Whose boy obedient to a father's nod
For Ceos Phthia quits, affliction's friend ;
Quits with the myriads, who his voice attend,
Myriads, whose veins Lycaön's lineage prove ;
There rears the temple to Icmæan Jove ;
The star of pestilence receives the vow
With heav'n's dread monarch on the mountain's brow.
Twice twenty rolling days th' Etesian wind
For gen'rous seed, so custom'd, to unbind
The genial clod, breathes elemental peace ;
Nor still o'er Ceos' plain your off'rings cease,

* The river Apidanus. Chiron our deified instructor of childhood existed in the Cretan cave ; he is drawn in an amphibious formation. The mirotaur was a similar personage, man and beast. Chiron educated his pupils in principles of war, among which the knowledge of horses was peculiarly distinguished. He was a philosopher and legislator, and in these respects deservedly attained an human pre-eminence. The cave, like himself, and the land he inhabited, was mystery, derived from earliest ages of the *world renew'd*, and united with Grecian mythology.

Ere Sirius' beam awakes, ye sacred throng :
 So flows the hallow'd voice of fabled song !—
 Th' attendant warriors wooe the fond delay,
 While Thynian hosts the lib'ral gift display ;
 Each circling fun, *whose* soothing torrents roll,
 Fair meed of Phineus' heav'n-pervading soul.
 Now to th' assembled gods they load the shrine,
 Firm on the farther shore with rites divine ;
 Array'd they mount their Argo's sacred side,
 And grasp the solid oar with conscious pride,
 Tend thee, sweet bird of innocence and fear ;
 —Euphemus' hands th' auspicious captive rear,
 Her wild wing check'd to flight ; the ready band
 Loose the fix'd haulsers from the billowy strand.
 Thou, fav'ring Pallas, mark'st their awful course !
 A cloud sustains thee with its buoyant force ;
 And speeds thy weight resistless o'er the main,
 Guide of the bark, and guardian of the train.
 As when (still patient of fatigue we roam !)
 The willing wand'rer quits his native home,
 Nor far remov'd the * destin'd regions lie,
 Swallowing the track, that winds beneath his eye.
 (Such, Hope, thy dazzling sun-shine !) in his mind
 Awhile he rolls each comfort left behind ;
 Now chill the marshes ! now the desert burns !
 From side to side an anxious look he turns ;

* They seem more nearly approaching upon every exertion of those wishes, which *anticipate* the arrival of the travellers at the bourne of their labors.

*Thee, Pallas, thus thy airy vessel bore,
Plac'd on the wild inhospitable shore †.*

But theirs to join the surge-contracted maze,
Where the huge rock its rugged tow'r displays,
Beneath, the whirl-pool in its mad career,
Forbids thee, Argo, thro' the gulph to steer.
With many a dread the warrior-souls contend;
Waves dash'd on waves with rocks their horrors blend,
Appalling the stun'd ear; the foamy steep
Rebellowing wide each thunder of the deep.
Arous'd Euphemus, in his hand the dove,
Impatient springs the prow's ascent to prove;
Toils ev'ry oar, as Tiphys' zeal inspires,
Collected strength each panting heroe fires;
'Mid billowy battlements the bark pursues
A path secure; beyond the *rest* she views

† Pallas lands at Thunis; from which place the adventurers had recently departed. On the foregoing simile may it be permitted to remark, that the most admired poets of Greece, and Rome were not critically exact in the conduct of their comparisons? The *object* designed for resemblance being very usually extended beyond the limits of the *subject* itself. Many minute circumstances are admitted in the present simile, which characterize the state, and disposition of the wanderer, by no means essentially, if in the least, connected with those, in which the goddess is represented. This may be esteemed a sacrifice of the poet to his knowledge of human nature, and his ardor to describe the working of the passions. But the pursuit of intention is alike fervent in the goddess, and in the man. The earlier spirit of romantic adventure, possessing the Greek, is strongly pointed out; a spirit concomitant with that of martial exertions in periods less refined.

Op'd to the furge the loftiest, and the last,
Each stern rock's bosom bravely to be pass'd,
 Wild floats the flutt'ring heart ; with rapid wing
 Euphemus bids the bird of omen spring ;
 Crowd the fond warriors, gazing at the sight,
 Forth thro' † the *rocks* she weaves her dauntless flight,
Which, bent with headlong fury to oppose
 Her onward way, in horrid union close
 Their clashing sides, fell discord's mutual jar ;
 The boiling ocean maddens with the war !
 A dreary night of clouds ! sound rolls on sound,
 And Heav'n in echoes swells the tempest's round.
 Each hollow cavern 'mid the deeps below
 Roars to the tide the murmur'd tale of woe ;
 Burst to the shore, and frantic in thy mood,
 Thy sallies rush, thou ‡ wildly-wanton flood !
 Round the tofs'd bark the circling eddies spread ;
 The dove's rich plumage skims the rock's vast head.

† The original expresses *two* rocks ; floating in mid ocean. Pindar in his fourth Pythian ode, which should always attend the *reading* of Apollonius, describes them in his richest energy of sentiment, and expression.

‡ The original *καυχλαζω* implying the outrageous triumph of idiot laughter conveys in its application to the ungovernable wildness of the billows, an happier strength of reflection, and bolder animation of poetry than the cool justice of deliberate criticism may commend. The comparison penetrates more forcibly the *mind*, than 'Babylon in ruins' of lunacy, though impressing *it* with the most inveterate stage of delirium.

The

The perils pass'd, each oar's allotted lord
 Sounds the fair omen; Tiphys' strains accord,
 And urge the toil continuous;—evil hour!
 The rocks' huge jaws *wide open* to devour!
 Chill terror wraps each oar-compelling soul;
 Returning surges unexhausted roll;
 Full 'mid the rocks the passive vessel reels;
 The palsy'd host despondent anguish feels,
 As sure destruction hover'd; Ocean's pride
 Frown'd to the aching eye, from side to side.
 Sudden the surge, enormous in its course,
 Fierce swelling as the mountain's cragg'd force
 Foams horrible; with brow declin'd they mark
 The bursting death suspended o'er the bark;
 Thanks, Tiphys, thanks to thy prevailing nod!
 Safe o'er the surge the tow'ring vessel rod;
 While from the rocks, unconscious of a care
 Floats the proud structure, as on wings of air,
 At once Euphemus to each heroe flies,
 "Bend every oar with matchless strength," he cries;
 The shouting comrades cleave the liquid way,
 Swift as the rower Argo's *oaks* obey,
 So swift her progress to the surge recoils;
 Thus bends the twanging bow in glory's toils!
 The whelming wave wide-rushes, but in vain!
 Smooth as the * cylinder's self-center'd reign,

The

* This comparison of the vessel's rolling over the surges to the motion of a cylinder is accurate, and proves that a poet, with

The *tow'ring* tenor of her track she keeps,
 Safe o'er the billowy mansions of the deeps †,
Tow'ring impetuous; plung'd amid the rocks,
 Fiercely by the torrent's whirl:—the sullen shocks
 From side to side in mountains swell the flood:
 Unmov'd the ribs, that wrap the naval wood.
 Thy task, fond Pallas, with protective breast
 From peril's frown the fav'rite bark to wrest;
 A course resistless to her speed impart,
 As soars the *feather'd* light'ning of the dart.
 The rocks, collected to the mutual fight,
 Rush on the stern; each ornament from fight
 Burst to the deep its airy summit leaves:
 And heav'n the tutelary pow'r receives. —
 Each danger ‡ far repell'd! the mountain's head
 Firm on its base, broad in its station spread

Im-

due caution as to the frequent display of those *opposite* abilities, is not incompatible with the mechanic; a remark which may be extended to the natural philosopher in general. Indeed, without allusions to objects not immediately connected with the spirit of the Muse, he would be a mere versifier; a character as remote from a bard, as (according Dr. Young's expressive assertion of the superiority of sacred over all other poetry) 'thunder is louder than a whisper.'

† The original epithet τὸ κρυμα is κατήρεφες, which signifies any thing serving for a cover; and such must the *wave* have appeared to the Argonauts to threaten in its size and approximation. Scapula paraphrases the above epithet,

'Unda, quæ se attollendo velut alto quodam tecto operit.'

‡ Orig. v. 604 and 607. Νάλεμενος, stiff word, is too suddenly repeated; and, therefore, as no addition to the *force* of the passages,

sages,

Immoveable, as Fate's high counsel fast ;
When seen by heroes, and by heroes past * !

Freed

sages, is inelegant. Whence shall we derive it? Lexicographers are not agreed; perhaps *valdè* the particle (valdè) and *αλλυμεί* (perdo.)

* I'm weary of conjectures! *this* must end them.*

Cato, a dramatic poem.

• The decree of the Destinies, that these floating rocks should be fixed, as soon as an adventurer in navigation had seen and escaped them, strongly characterizes the romantic spirit, influencing heathen devotion in its ideas of 'gods many, and lords many.' They, who are in possession of a far better religion,

(*Felices nimium sua si bona nôrint* !)

may contentedly construe these objects to appearances with respect to particular situations. Before the Argonauts had traversed this assemblage of rocks, they may seem to have been inconceivable: the monstrous appearances, however seemingly in a fluctuating state before that event, instantly afterwards became fixed; and as reconcileable to attention, as rocks are uniformly experienced. An enterprising and multifarious † writer might be disposed to attribute this change to the 'varying vibration of nerves;' but, in the comment of our present text, neither philosophy may be called in aid, nor religion (I mean that in which we deservedly triumph!) may be *necessarily* perverted. The senses and condition of human nature are sufficient appeals; a danger approaching, and a danger avoided, create very different transitions in the mind. The motion of waves on the one hand, and that of the vessel, borne upon them, on the other, must

† Dr. Priestley.

Freed from their fears, no object strikes their eye,
 None but th' expanded sea, and boundless sky ;
 All feel their rescue from th' infernal shade :
 When Tiphys thus his pious soul display'd.
 " Safe is our Argo! safe our daring host!
 " Thine, Pallas, thine, the gen'rous aid we boast!
 " Her matchless structure own'd thy skill divine ;
 " Each peril baffled, and the conquest thine!
 " Nor thee, my chief, the mandates of thy king,
 " Far from the rocks our happier lot to spring,
 " Terrific scare! a god, a god our friend!
 " Hark! Phineus bids success our cares attend!"
 He ceas'd! the vessel (such his dread command!)

Mid ocean stems beyond Bithynia's land.

From Jason's lips the cordial accents flow:

" Why, Tiphys, thus address the man of woe?
 " I, I am guilty! † and my soul's despair
 " No good can palliate, and no years repair!

be concluded (and in more ancient, and therefore less experienced ages, must unavoidably have so actuated,) to have occasioned in idea to the disturbed observer a motion of the very objects (the rocks), by nature impossible to be removed. These rocks evaded, reason reverted to her familiar tone of exertion. Accordingly we observe, that the excessive horrors, which *had* bewildered thought, on its first communication with these 'prodigious mountains' in the centre of expanded ocean, subside, and the composed voyager observes,

' Nil, nisi pontus, et aer.'

Ovid. Met.

† Ημεροτον in the original is explained by the ensuing lines. Scapula deduces the word from ἄσπερν (placed for the night) and derived from ἀ (priv.) and σπερος (mortalis) night being ill-

ill-

“ My better task, when Pelias urg’d the toil,
 “ To spurn his mandate, and refuse the spoil !
 “ Fix’d to resistance, though my forfeit life,
 “ Limb wrench’d from limb, had clos’d the gen’rous
 “ strife.
 “ With terrors palsy’d, with afflictions press’d
 “ I plough the furge, no heroe in my breast ;
 “ Th’ illusive shore with doubtful wishes trust,
 “ Each heart unsocial, and each hand unjust !
 “ Ere since your ardor flash’d to glory’s ray,
 “ Mine is the sleepless night, the throbbing day !
 “ Much Jason has revolv’d ! § thy steady mind
 “ Harangues, my Tiphys, to no griefs resign’d !
 “ Nor for myself these sorrowing torrents fall ;
 “ My fears for these, for those, for thee—for all !
 “ My fears, lov’d comrades (thou my witness, truth_h)
 “ Lest Greece from Jason claim her perish’d youth !”—

ill-suited to ‘ short-sighted mortals,’ and indeed they rarely see with precision ‘ at broad noon day.’ Scapula likewise conjectures its origin to be ἀμαρτέω. The sense of either is reconcilable with the passage in question, but the deductions are arbitrary, when we consider the misplacing, and omission of letters, necessary for the support of etymological principles. What if we construe Ἡμετέροισιν, from ἀμα (cum, simul) and ἔροισιν ?

‘ To err is human !’

§ Thy steady temper, Portius,
 Can look on pride, ambition, fraud, and Cæsar
 In the calm lights of mild philosophy :
 I’m tortur’d ev’n to madness !

Cato ; a dramatic poem.

So flow the strains, that * *tempt* the warrior soul!
 Around their life-reviving murmurs roll;
 Wak'd by th' applause his thrilling pulses beat,
 And thus he vents his bosom's inmost heat.
 " Oh! friends, my safety center'd in your own,
 " My best full confidence your worth alone,
 " Vain horrors, hence! no more ye Jason awe,
 " Though hell to snatch me gap'd her vengeful maw;
 " Urg'd by each danger while your toils increase!
 " —For now, yon floating prodigy's at peace,
 " Nor ill-advis'd I deem, no future hour
 " Such scenes destructive on our course shall pour;
 " If while o'er ocean's fields we hold our state,
 " Thy counsels we attend, thou seer of fate!"—
 He spake, the mutual converse charm'd no more.
 At once they ply the † discontinuous oar

By

* The same thought is literally expressed in our version of the New Testament. ' This he said, tempting them.'

† The griding sword with *discontinuous* wound
 Pass'd through him, but th' etherial substance clos'd,
 Not long *divisible*.

Milt. Par. Lost, b. vi. l. 329, 330.

This word, rarely used, transferred from our immortal bard, is taken by Dr. Newton's interpretation from the old definition of a wound, that it separates the continuity of the parts. " *Vulnus est solutio continui.*" The ensuing epithet, ' divisible,' might lead to this construction. But there may be little occasion to assist the *poetical* by an application to the *chirurgical* art, when we reflect that ' discontinuous,' alludes to

By Rheba's rapid stream, Colona's hight,
 By the drear promontory's † *sable night*,
 The sea-girt *threshold* of thy wat'ry dome,
 Phylleia, foster'd in the social home
 Of Dipfacus, where *Phrixus* smil'd, the prize
 His boast what time the hated seats he flies ;
 Sprung from the nymph, whose beauties rule the mead,
 His ev'ry thought disdains th' oppressive deed ;
 Thence, with a mother shar'd the father's reign
 Tends on the peaceful shore his fleecy train.
 These as they pass, they mark *his* lifted shrine,
 Mark the stop'd margin to the flood decline ;
 And Calpe's deep serene : when shades prevail,
 With unremitted oars the warriors fail.

to the wound inflicted by the 'swift wheel reverse' of the archangel's sword, which,

' Deep ent'ring *shar'd*

' All his right side.'

' Discontinuous,' we may therefore derive from the Latin particle (dis) testifying the motion of Michael's effort when he struck Satan, and his continued perseverance till the great wound was given.

† This is called 'the black promontory' in the text. The version has hazarded an *expansion* of the original, referring to the effect, which an extensive mountain has upon the eye of an observer placed beneath it, to render it of a darker appearance. 'Nemorum noctem,' is an expression of a late bard, whose English poetry is accuracy, but whose *Roman lyrics* are not always purely classical; however, this cannot fail to receive the simile of his countrymen, on account of the freedom of thought, which it so spiritedly inforces.

As to the lowing lab'ers of the field
 Clog'd with deep rains the stubborn furrows yield,
 Yield at the last;—around, the smoaking tides
 Distil profusely from their necks, their sides,
 Their strain'd orbs writhing by the yoke oppress'd,
 The parch'd breath heaves incessant from their breast;
 Fix'd firm in earth their * hoofs urge the stern way;
 Urge thro' the heavy anxious hours of day:
 Tenacious thus the *lab'ring oar* they ply!
 When the mild day-beam lingers in the sky
Reflected, ere the fullen hand of night
 Wraps with her veil the *last remains* of light,
 In these serener moments, Thunis' isle
 Wooes to her desert strand the heroes' smile:
 The *visitants* descend to fav'rite *earth*;
 Where he, the triumph of Latona's birth,
 The god, (returning from fair Lycia's land,
 As to your myriads, Hyperborean band,
 He speeds) his *vo'tries* hail; his cheek along,
 Curl'd as the vine-branch the spread ringlets throng;

* Συγκρίπτονται in the original has been more usually explained from σκῆπτω (incumbo) the little particle εἰ added by epenthesis to the root from which it thus branches. This is clipping, if not coining! why not, as more strictly etymological, derive it from σκαίος (quasi σκῆος, claudus) and εἰπτομαι (projicio.) The word itself in its sound is expressive of the object described. The foot of the oxen in the yoke sinking through the extreme moisture of the ground occasions an apparent lameness in the animals, obliged to give at every step the full pressure of their chests to the burden of the draught.

† The Argonauts.

With careless touch he waves the silver bow,
 Adown his iv'ry back the quiver's show
 Floats from his shoulders; Thun's trembles round,
 The surge beneath him seeks its *earthly* bound,
 Soul-reaving terror chills them as they gaze;
 Th' unbounded radiance, which his eye displays,
 'Who can endure it?' lowly meek depend
 Their conscious looks; his rapid pinions bend,
 Whole Ocean lighting from the fields of air:
 When Orpheus' music soothes the gen'ral care!
 "Heroes all hail! the God whose splendor cheers
 "This subject world, the fire of morn appears!
 "Our's the lov'd island of his sacred claim;
 "The lib'ral victim speak his honor'd name,
 "Rear'd on the circling shore an humbler shrine!
 "And if in future years his will divine
 "Grant to *Æmonia's* reign our safe return,
 "The thighs of many-branching goats shall burn*.
 "What-

* Why are she-goats offered to Apollo? They were to be offered by the Argonauts on their return to Greece; so says my original! a return, which these adventurers hoped to obtain through the indulgence of their patron, and guardian deity. The prospect of comfort and happiness, when they were fixed in their native country, is not unsuitably ascertained from the uses of this animal to the purposes of domestic life. We may certainly collect, that the goat was peculiarly esteemed in a more sacred and distinguished line by remote antiquity. A veneration and distinction not only familiar to the critic upon heathen ceremonies, but to the commentator of those sacrifices appointed by the Almighty

" Whate'er we can, is due !—Libations rise !
 " And incense curl'd in volumes scent the skies !
 " Still, when no more thy present smiles we trace,
 " Still deign to guide us with thy fav'ring grace!"
 He ends ! their altar rude with flints they spread ;
 Others with curious eye, and eager tread,
 The plains pervade ; in pious wish to find
 Or shaggy goat, or fear-indulging hind,
 Amid congenial beasts who roam for food
 The gloomy horrors of the boundless wood.
 Latona's son affords the ready prey ;
 Thee, leader of the dawn, their vows display !
 Each *sever'd* victim on the altar plac'd,
 A flaming sacrifice, the godhead grac'd ;
 The full-voic'd chorus crowds the hallow'd fire :
 Thy smiles, young ruler of the dart, inspire !
 Thee, arrow-lancing boy, thy vot'ries sing ;
 Cægrus' minstrel wakes the lyric string ;
 Wakes the shrill melody's immortal strain ;
 His theme, Apollo ! fair Parnassus' plain
 Saw from its mountain-rocks the dolphin's length,
 Huge monster, level'd by the bowyer's strength ;
 Scarce † o'er his cheek the rising down prevails,
 Luxuriant tresses wanton to the gales. Be

to rivet the attention of his favored people to the Creator of animals, subservient to the empire of man, as conducive to his subsistence.

† The original word paraphrased in the version, *γυμνος*, I believe to have been borrowed from some picture, or statue of
Apollo,

Be yet, propitious ! (may those tresses flow,
 Nor art's restraining hand, nor injury know !
 Such Phœbus' right ! and such, a mother's charms
 Behold her offspring, clasp'd within her arms !)
 Corycia's virgins in his worth rejoice ;
 " God of the dart," resounds the tuneful voice :

Apollo, subsisting in the days of our author. Whatever may be the force of such construction, I have been contented to submit a more general application to the state of youth. The heathen deities exhibited in a more youthful character appear unornamented by dress. The more adult, who may be presumed to have arrived at a ' mischievous maturity,' as they experienced previously to deification: the resolution of heroes remained afterwards tinged with the passions of men. Apollo may seem delineated in the bloom of youth, from his origin as parent of light; for the sun in the spirit of eastern, no less than western enthusiasm, was thence honored with that incorruptible animation, more immediately possessed in the vernal season of life. The earlier ancients saw the sun rise (I will not assert it of many moderns!) they saw it likewise decline, only to rise again. No wonder that those, who may (some of them) have imbibed no purer principles, considered it as the source of splendor, so convenient to the engagements, and so conducive to the interests of existence. Poetry came in aid of what the heathens pronounced religion. Every deity assumed a different appearance, according to the more infantile, or more ostensible part in which he was to figure in the mythological system. There was Jupiter in his cradle at Crete; there was Jupiter in his amours. Apollo was pictured in the arms of his mother, and of his mistress. Perhaps amongst the whole ' officina deorum,' Cupid alone enjoyed, in a literal sense, an *eternal youth*; and this in conformity with the passions, which, however we may occasionally observe them to overflow in age, are more rational characteristics, as rationally indulged in youth alone.

Thence

Thence to the pow'r of light the votive song !
 Close to the raptures of the warrior—throng
 Around the bowl's libations rich they swear
 The public succor their eternal care ;
 Swear by the altar's touch the friendly soul ;
 Still, pious records, still your periods roll ;
 To concord rais'd the temple's radiant scene,
 Still sound the glories of its gen'rous queen !—
 Now the third dawn awak'd ! with genial smile
 The zephyr wooes them from the tow'ring isle.
 Oppos'd to view thy entrance, Phrygian tide,
 They pass the plains of many-blooming pride,
 And Lycus' stream, that cheers the circling mead ;
 Swift as the gale they urge their rapid speed,
 Cables, and naval armaments resound
 Crashing ; amid the shades' nocturnal round
 Sooth'd is the lively blast ; their joys avow
 Th' asylum wish'd of Acherusia's brow,
 Whose far expanded heights, a boundless steep,
 Frown o'er the billows of Bithynia's deep ;
 Wrap'd in its central realm the rock's vast shoot,
 Lav'd by the surge, distends a polish'd root ;
 Roll'd ocean bellows round with horrid roar :
 Above—huge plantanes crown the haughty shore.
 There, wide-within, the spacious regions prove
 The hollow entrance of an onward grove ;
 Deep maze of forest, in whose craggy womb
 Unfathom'd Orcus sinks the cavern'd gloom ;

Whence

Whence fullen vapors with a palsying chill,
 Eternal pests, the long recesses fill.
 Hoar nurse of frosts, which hold their stubborn sway,
 Scarce melting to the Sun's meridian ray !
 Nor thine, stern mountain, quiet's lovely reign,
 Still fond to listen as the waves complain !
 Still fond to listen from the gulf below,
 While winds loud-murm'ring thro' thy foliage blow.
 Thence Ach'ron's melancholy waters spread,
 Their bursting source the promontory's head ;
 To eastern ocean's arms their tribute yield,
 Pour'd thro' the bosom of the valley'd field.
 Such wast thou, Ach'ron ! known in future time
 At Megara, the sailor-saving clime ;
 Nisæan Megara, whose warrior-birth
 Thy myriads gave to that incircling earth,
 Fair * Paphlagonia's grace ; 'twas thine to greet
 With soft'ring arms the tempest-shaken fleet !

On

* In the original the country of the Marianduni, to which a colony from Megara emigrated in the course of years, and was saved from shipwreck by the shelter of the river Acheron; from this circumstance distinguished by the name of *Σωναύριος*, a preserver of navigators. With regard to the etymology of names and places, we may esteem them less arbitrarily imposed, when a proper investigation is directed by that more authentic clue, the knowledge of languages, in which those distinctions are primarily recorded, and by the history of the respective kingdoms, in which those languages were used ; add to these a connection of languages, and kingdoms with others more contiguous from intercourse of conquest,
 union,

On these auspicious shores, resign'd to fight
 Proud Acherusia's promontory hight,
 Thrice welcome beach, the ready warriors' land,
 The genial breeze scarce breathing o'er the strand.
 Nor long from Lycus sov'reign of the coast,
 Nor long from *those* conceal'd, his *subject* host,
 Th' approach of men, stern Amycus who slew :
 Erewhile from fame the deed of worth they knew,

union, and commerce. But in many instances we may be satisfied to tread upon less extensive ground. Acheron, and its surrounding scenery may be sufficiently evinced from the description of Apollonius to have worn the face of melancholy itself; gloom and sullenness of natural situations dispose the mind to congenial reflections, whence originates superstition. This many-headed monster was the growth of heathen enthusiasm, which so far from wishing to lop off one head with the sword of reason, encouraged additional ones repeatedly to rise under the nurturing rays of credulity and imagination. Heathenism would admit of no vacuum, but every corner of creation was to be filled with deified phantoms. As above the earth crowds of divinities were fabled to reside, beneath the earth others were to reside likewise. Hence the situation of Aides in these regions of horror, in which from earliest ages the mysterious solemnities were performed! The names of Acheron and Aides imply sorrow, and familiarized the conceptions of a future state, the uncertainty of which, when compared with the actual experience of things during present existence, must necessarily have impressed the meditations of those, whose devotion was as little adapted to comfort, as it was little derived from truth, with the severest awe. After such a picture of polytheistical romance, happy is the christian who can contrast it with the certainty, the purity, and the cheerfulness of his own religion!

Prais'd

Prais'd was the conqu'ror, and avow'd the friend;
 While Pollux as * a God the many tend,
 Around collected; late their own th' alarms,
 That call'd the treaty-breaking fiends to arms †.

In early hour 'mid Lycus' social dome
 Secur'd by public faith the heroes roam;
 Mix'd with the treat rich converse of the soul,
 Ingenuous truths from Jason's bosom roll;
 Each hero told, his heav'n-descended line,
 And Pelias' mandate to the great design;
 Th' asylum soft of Lemnos' social bow'rs;
 Their deeds in Cyzicus' imperial tow'rs;
 That Mysia's, Cyos' soft'ring harbors left,
 They deeply mourn'd, of their Alcides rest;
 Sage Glaucus' counsels their unbounded trust;
 Bebrycia's king, and subjects laid in dust;
 A Phineus' prophecy, a Phineus' woe,
 His Cyanean rocks escap'd his accents show;

* A prejudiced people thus complimented works, which they could not as miracles resist. 'The Gods are come down to us in the likeness of men, and they called Barnabas Jupiter, and Paul Mercurius.' Acts, xiv. 11, 12.

† These subjects of Lycus had lately been at war with the Bebrycians; for thus speaks my original. The verse immediately preceding (orig. 759) must be read *καὶ ἐπειρ*, words which, if quantity be esteemed worthy of attention, are necessarily reversed from their usual run. Verse 764. orig. for the same reason must be read *ὃ μὲν*; perhaps *ἔ μὲν* may be still better, the repetition possessing superior force and elegance.

Known

Known in his fav'rite isle the Pow'r of day :
 And, while his strains the various tale display,
 He soothes the list'ning ear ; at once renew'd
 Thy theme, Alcides, Lycus thus pursued.
 " Ah ! why, ye strangers, such a bulwark lost,
 " This length of ocean to Æetes cross'd ?
 " Well fix'd in mem'ry, since his form I trac'd ;
 " My fire, my Dascylus' abode he grac'd,
 " Ev'n o'er *this spot*, thro' Asian realms alone
 " Stalking ! Hippolita, thy warrior-zone
 " His triumph stamp'd, 'twas but my manhood's
 " dawn ;
 " Yet can I ne'er forget a brother drawn
 " A wretched corse, (this, this the fatal plain !)
 " To rites funereal, by the Mysians slain :
 " Still by the people mourn'd ; from that sad hour
 " Flows the fond elegy's bewailing show'r !
 " 'Twas His to conquer, dauntless in the fight,
 " Skill'd in the cœstus, Titias' lordly might ;
 " Above the bold compeers whose envy'd claim,
 " The pow'rs of vigor, and the charms of frame ;
 " Crash'd all his teeth, he thunders to the ground.
 " THY toils fraternal, Phrygia's ample round,
 " Encircling realm, with Mysia's *subject* host,
 " Join'd richer conquests to my father's coast ;
 " Gave to his sceptre's sway Bithynia's pride,
 " And regions lav'd by Rhœba's silver tide,
 " Ev'n to Colona's heights ; th' extended *earth*
 " Spontaneous by the sons of Pelops' birth

“ Sur-

“ Surrender'd to my fire; Billæus' flood
 “ Breaks o'er her verdant sides in sullen mood.
 “ The rude Bebrycians with their impious lord
 “ (Far, far remov'd *that* bold unerring sword!)
 “ Swell their rich bound'ries with recover'd spoil,
 “ To realms, where Hypius feeds the marshy soil!
 “ Yours, warriors, the revenge! the solemn time
 “ (No! not a god will stamp thy hate a crime!)
 “ Well-urg'd thee, Pollux, to th' embattled shore,
 “ And crush'd the tyrant, welt'ring in his gore!
 “ Be thanks, your glory's due, my heart's employ!
 “ Thanks by a Lycus pay'd with conscious joy!
 “ Such the choice incense of a grateful breast!
 “ Fair *Virtue's* meed!—*she* succors the distress'd.
 “ My Son such deeds of conquest shall inspire
 “ Your paths to follow, and partake your fire.
 “ Oh! may a father vaunt! when such the friend,
 “ Your course each *hospitable* shore shall tend
 “ Wide to Thermodon's stream!—ev'n now be mine
 “ Far on the beach to rear the hallow'd shrine!
 “ Rear to the twins on Acherusia's brow;
 “ The gazing mariner with passing vow
 “ Shall crown the structure; mighty *Godheads* known,
 “ Fast by the city to *themselves* alone
 “ Be many an acre's fertil glebe resign'd!”
 —So smil'd the festal converse of the mind!—
 Aurora rises! to the ships they haste,
 With myriad gifts associate Lycus grac'd

The parting host ; nor His, reluctant stores,
 Who yields an offspring from paternal shores *.
 There, son of Abas, thy prophetic breath
 Felt, as it spake, the destin'd stroke of death !
 Ah ! what avail'd thee, future scenes to spy ?
 Grim fate her victim points, 'tis thine to die !
 Wrap'd in the osier-fringed stream, that leads
 A lazy current thro' the sedgy meads,
 His sides he laves, to soothe th' embowel'd heat ;
 When the huge boar stern-rushes from his seat,
 The dreaded tyrant of each woodland maid,
 Unknow'n to man the fen's vast length he stray'd,
 ' His solitary reign ;' while Idmon stalks,
 Conceal'd the savage eyes his wat'ry walks ;
 Darts from the covert with relentless spring ;
 Flounc'd on his thigh the talons' grisly wing ;
 Full to the bone the throbbing sinew bare,
 Aghast he roars in anguish of despair :

* The social and temperate disposition of Lycus is characteristically designed by Apollonius. The deification of the twin-born demi-gods was congenial with the overflow of pious gratitude in an heathen bosom, and the spontaneous-resignation of the son of Lycus, as a guide to those shores, the hospitality of whose inhabitants would by his interposition be secured to the Argonauts, evinced the cordial benevolence by which the father's moral principles were inspired. Such practical philosophy in the latter view boasts a superiority over those phlegmatic arguments of theory, which however they pervade the tongue have too frequently no influence upon the conduct.

Prone-issuing, wonder seiz'd the list'ning train,
 With loud laments collected o'er the slain.
 As flies the *monster* o'er the marsh, thy art,
 Brave Peleus, whirl'd the too-unfaithful dart,
 With doubled rage *he* turns, devoid of fear;
 Stern Idas in *his* vitals lodg'd the spear,
 Sunk breathless to the ground *his* bulky force!
 —Slow to the bark they bore the warrior corse
 Thick-panting, till fond life's disorder'd charms
 Fade, sicken, vanish in their friendly arms.
 Awhile the main forgot, the tear they shed;
 The last, last tribute to the sacred dead,
 Three days to grief resign'd; the dawning light
 Darts a *fourth* ray, and marks the *closing* rite,
 Magnificently sad; the scene of woe
 Grac'd by the monarch's and the *subject's* show.

Doom'd many a victim from the fleecy store
 (Such laws adorn the dead!) to bleat no more;
 There to their Idmon's shade a tomb they raise;
 The monument of worth to future days:
 Above the shore the * naval olive grew;
 Still green, embosom'd in the steep to view.

Thou,

* The wild olive, the same with that on which St. Paul forms his most elegant comparison in his Epistle to the Romans, receives in the present passage the epithet of *ναίος*, from its situation in the vicinity of the ocean. The word *πάλαξ*, applied to trees in these more ancient writings, expresses the stem of a tree employ'd to fasten the cables of ships to the

Thou, lovely muse, inspire the sacred theme!
 Be mine to pour the consecrating stream;
 To sing that Phœbus will'd the * *pious host*
 To hail with pray'r the patron of the coast,

And:

shore. When we read of the Titanians wresting whole immense trees by the roots from the earth, we may reflect that such trees were wielded by them in their battles against the heathen deities, and are placed conformably with the expansion of ideas to express the enormity of gigantic opposition; extemporaneous weapons were snatched up by passion at periods, when reason had not exercised her destructive pre-eminence of invention, as to martial instruments: these '*silvarum fragmina*' which were adapted to pursuits of sudden anger. The *φάλαγγες* became afterwards '*clubs*,' from the compactness and perseverance of which savage instrument their firm phalanxes may not unfairly be deduced. Dr. Potter's *Grec. Antiq.* vol. ii. p. 36.

The olive-tree, specified in the text to have been situated in the bosom of the promontory, as it were in a suspended state, may intimate, that the Argonauts had taken a slip of the branches from the stem of the tree upon the shore, and placed it '*in piam memoriam*,' (for such was the custom!) near, or upon the burial place of Idmon; it there took root, and posterity saw it adorned with more diffusive foliage.

* That the exertions of numbers were attributed to a single hero of ancient Greece is a circumstance, which little admits an argument. The simplicity of the Argonautic relation was highly consistent with the rising importance of Grecian adventure, and perfectly conformable with an unsettled state. Idmon's character is a picture of Grecian prepossessions as to objects of devotional regard. Idmon was a prophet; it might not perhaps be difficult to ascertain his genuine origin from holy writ. He could foretell his death, but however urgent the pleas of nature, we observe from our original, that he

And from the time-devoted olive's round,
 A central spot, the city-walls to found;
 No more their boast sage Idmon's auguring fame,
 Chang'd the fond vow to Agamestor's name.—
 What other comrades met th' untimely doom?
 Again the heroes heave the solemn tomb!
 Ev'n now the two-fold monuments arise;
 (So fame records!) the gallant Tiphys dies!

he could not prevent it. The Fates are called into office upon the occasion; yet what are the Fates but currents of those 'muddy streams,' flowing from a source *the least* defiled? In process of time, when Bœotia and Mégara were, as it is recorded, directed by Apollo to a veneration of Agamestor, as a substitute for the augur Idmon. Idmon represents the state of religion, as to the prophetic 'afflatus,' and the ceremonies of religious rites in the parade of funerals; his history likewise evinces that devotional adherence to *monumental* exhibitions; which from the present episode of our poet may corroborate, or rather confirm the opinion, that cities themselves owed their original construction on the heathen plan to the spirit of pious enthusiasm. The city Heraclea, for so the text is understood by the scholiast, was erected round the 'tumulus' of Idmon. The title of Agamestor is purely Grecian; he is a man of many counsels; this peculiarity may attract our ideas to the ages, which gave birth to the ancient *republics* so greatly valued, as foundations of liberty, and so greatly confused by that heterogeneous mixture of *levelling* dominion, which has been experienced to corrupt the subordination of every state, unless *happily* converted, or to speak more justly, *perverted* to the insignificant lethargy of *busy* dullness, uniformly influencing *commercial* orthodoxy. Such is the present supineness of *burgomaster* prevalency! Rich they may be; but such a system prevents them from being great! They should for the *last* purposes re-adopt an active, not a passive stadtholder.

Rest to his billowy toils the fates decree,
 Far from his country, which he ne'er shall see ;
 Short the disease that hurl'd him to the shade !—
 While Idmon's corse attendant duty laid,
 How swells their sorrow's unexhausted tear,
 To Idmon's join'd the wretched Tiphys' bier * !
 Lost in despair, a slow dull pace they keep,
 (Close wrap'd their vestments) by the roaring deep ;
 Nor comfort's food, nor treasures of the bowl,
 To soothe the pangs that rankle in their soul !
 No ray of hope enlightens their return !
 Still were their lot for native realms to burn,
 When mighty Juno warm'd Ancæus' breast ;
 (By ocean's god the parent fair compress'd
 Gave near Imbrasius' stream the *boy* to day ;
His the stern sceptre's well-instructed sway !)
 Thus Peleus' ease the gen'rous accents chide !
 " Is this the heroe's task, his honest pride,
 " Thou son of Æacus ? From scenes of toil
 " Listless to slumber in a foreign soil ?
 " Not thus experienc'd in the war my peace
 " I left for Jason, and his radiant fleece !
 " Left thine, Parthenia, left my country's arms ;
 " Nor less Ancæus' art the billow charms !

* If we consider the services of Tiphys, while the Argo
 passed the Symplegades, we may reconcile the sorrow for a pi-
 lot lost.

- “ To stem wide ocean not a fear be ours !
 “ Others, our happy boast, of matchless pow'rs !
 “ Whoe'er * the pilot of the gen'ral voice,
 “ No censure dares arraign our purer choice.
 “ Hence !—and these truths with anxious breath
 “ reveal !
 “ And spur to deeds of worth our *dying* zeal !”
 He ends ! With throbbing joys his bosom beats ;
 Erewhile th' assembled warriors Peleus greets.
 “ Ah ! why my gallant friends, this waste of grief ?
 “ These, these have perish'd, nor is our's relief !
 “ Their lot the suff'rings of mankind to share :
 “ Yet many a name invites the vessel's care !
 “ Ours, virtue's toil, impatient to depart !
 “ Oh ! burst this heavy lethargy of heart !”

* Juno, as consistently as poetically, is represented to have animated the ardor of Ancæus ; through her interposition he is enabled to preclude the censure of arrogance, otherwise imputable to his conduct. Such were the enthusiastic efforts of polytheism to divert the passions inherent in man into the channel of *deified* importance. The simple truth is, that the death of Tiphys made a vacancy, which Ancæus was ready to fill. Idmon possessed no place unless that, if we can call it one, of augur, which many others, it may be concluded, were prepared to supply ; he was therefore much lamented ; Tiphys had been of service in his department, but instead of honors to his memory, a candidate immediately starts up virtually to deface it, however, the directions of Phineus rendered the office of augur less important ; and the passage of Argø through the rocks, fatal to navigators, having been accomplished, there was less occasion for that of pilot ; to which place Peleus seems to have aspired.

Deep pond'ring his reflection, Jason cries ;
 " Whence shall these rulers, Peleus, whence arise ?
 " They o'er the host, whose skill superior spread,
 " Hide in despondence the diminish'd head,
 " With more than Jason's woe ; sure as our friends
 " Mix with the dead, my soul a scene portends
 " Of boundless ill ; perchance the frown divine
 " May ne'er Æetes to our vows resign !
 " Ne'er, we may ne'er review our native home ;
 " Again those bars of rock secure to roam !
 " Through life embosom'd in this dreary space,
 " Our death disastrous, and our years disgrace !"
 The heroe spake ! Ancæus' restless soul
 Flew to the bark, and seiz'd the helm's control ;
 A god's commands the zealous ardor wing,
 * Three rival warriors to the labor spring ;
 The gen'ral frown their forward zeal disprov'd,
 And fix'd Ancæus in the seat he lov'd.

Twelve days Aurora streak'd the sky ; they sail ;
 Swells the full canvas to the western gale ;
 Thro' Ach'ron's stream with sounding oars they pass'd,
 Each shroud expanded to the faithful blast ;

* The names of these are intimated in the original to have been ' Erginus, Nauplius, and Euphemus.' Ancæus, the most importunate, and such has been in later periods observed to be the case, attain'd the prize. But the ancients from their religious indulgence of, argued as advocates for, the success of unruly passions, which the true philosophy of religion can alone subdue.

Far o'er the billows cleav'd their steady course,
 No danger threatens them, and no tempest's force.
 They toil'd, till ocean's plains the stream unites ;
 There, where the son of Jove, (so fame recites !)
 For dearer Thebes forsaking India's throng,
 The pious orgies, and the choral song
 Wakes in the cave's recess, condemn'd to try
 The long lone nights of fullen chastity :
 E'er-since Callichorus, the river's name,
 And Aulus' den the *neighb'ring* sounds proclaim !—
 Thence, Sthenelus, their view thy sacred tomb ;
 The arrow's feather'd light'ning seal'd thy doom ;
 Alcides' comrade from the * battle's roar,
He press'd in death the sea-encircled shore.
 Nor far they sail, dread Proserpine's control
 Lifts the fond pray'r, and gives his mighty soul
 Once more his country's gen'rous race to view ;
 His steps the promontory heights pursue,
 The bark he eyes ; array'd to deeds of arms
 Wide from his helmet dart th' effulgent charms ;
 Nods the rich pl'umage o'er th' empurpled crest,
 Again the gloomy shades receive their guest !

Aghast the train behold ! the prophet's hand,
 Thine, Mopsus, waves, and points the nearer land ;
 There (such his will !) the spectre to appease—
 —They heard ! the sails collected from the breeze,

* From the expedition undertaken by Hercules against the Amazons.

The cable hurl'd to shore, the sacred soil
 Urg'd at the warrior's tomb the gen'ral toil:
 Pure flow the liquid off'rings o'er the shrine,
 Rich from the victim curls the smoke divine.
 Their cares the *various* sacrifice divide*;
 To thee, thou God of light, the vessel's guide,
 The altar rais'd; thou, bard of magic fire,
 Yield'ft for the region's name thy sounding lyre! —
 Up springs the ready gale! their steps they bend
 Forth to the ship; the whistling shrouds distend
 Firm on each foot; along the deep she flies,
 Undaunted in her course thro' azure skies
 As soars the quick-ey'd hawk with steady sway;
 And glides soft waving o'er th' ethereal way,
 Nor shakes a ruffled plume; Parthenia's flood,
 Where leagu'd with ocean's tide in placid mood,
 The warriors quit; 'twas there thy matchless grace,
 Latona, spent with labors of the chace,
 Ere to Olympus wing'd, retir'd to lave
 Those limbs, yet throbbing, in the lovely wave!
 Nor ceas'd their ardor with the shades of night,
 They pass the † city, and the † mountain hight,

* I construe this verse, (the 929th of the original) to imply a portion of the libations, and victims reserved for the adoration of Apollo, applied to soothe the manes of Sthenelus.

† The names of these places as represented in the original are Sesamus, the Erithynian mountains, Crobialus, and Cromne, with the forest Cyturus, and, to close the unpoetical list, Carambis. I persuade myself that their omission in the version will readily be excused; and they are noticed in a remark only for the preservation of exactness.

The

The neigh'bring † sisters, strait the heroes prove,
 And † thee, embosom'd in the darkling grove;
 Nor † thou forgot, who deck'ft the winding shore;
 Theirs still th' unpausing concert of the oar;
 With orient Phœbus wakes the labor'd round,
 Nor sleeps with evening's gloom; Assyria's bound
 Swift they approach, where great Afopus' joy
 Sinopa triumphs in her chaste employ.

To her, entranc'd by many a luring art
 Thy loves untainted virgin Truth impart,
 Thou sov'reign pow'r, to sweeter fraud resign'd
 Each fav'rite wish, that festers in her mind.
 Pure innocence she asks; her witching smiles
 Thus cheat the god of day with trait'rous wiles.
 With unavailing sighs the murm'ring pow'r
 Of Halys' stream laments th' elusive hour;
 Nor god, nor man, enamor'd of her charms,
 E'er thrill'd with rapture in her yielding arms.

* Thy sons, Deimachus, belov'd of fame,
 Far from the chief, and fill'd with glory's flame
 Here fix their seat! the warriors they discern;
 The destin'd progress of their voyage learn,
 And quit the peaceful scene; with louder gale
 Auspicious zephyr fills the spreading sail;

† See the last note in the preceding page.

• These sons are enumerated by Apollonius under the names 'Deileon, Autolychus, and Phlogius.'

Pleas'd

Pleas'd with their guests, by fav'ring blasts supply'd,
 Halys they pass, and Iris' neigh'bring tide ;
 Mark, where Assyria's streams her meads o'erflow ;
 With onward toil, ere dawns reviving glow,
 Proud Amazonia, from her heights display'd,
 Her willing harbor points ; *there*, lovely maid,
 Stern Mavors' offspring, Melanippa fair
 Sank in the mazes of th' Herculean snare.
 Thine, brave Hippolyta, a sister's will !
 The zone, where art with variegated skill
 Avow'd the master hand, thou gav'st ; to thee
 A full reward !—the heroine set her free.

Deep in the bosom of the beach the band
 Fast by Thermodon's flood invite the strand,
 Wild heave the troubled billows ; not a stream
 Rolls o'er the fertile soil the waves' extreme
 Thus through its separate channels ; rich th' amount,
 Whose hundred accents scarce the track recount * !
 Sprung

* 'He,' says Apollonius. 'who would number every single channel through which the river Thermodon runs, would require four to make up a hundred—Ninety-six channels.' What a pitiful appearance must the famous Nile make with nine mouths ? But these very nine are little ascertained in ancient writings. How can we read without suspicion the enormous course of the Thermodon through ninety-six ? The poet as usual runs away with the historian ; truth by no means in the language of Milton to Salmastius,

Suam expedit Apollonio hundredam.

The continued description of this river and its course still farther evinces the inconsistency of its reconciliation with fact.

But

Sprung from one common source, the mountain's
hight

The torient bursts to Amazonia's fight ;
Bursts wide-expanding through the loftier reign,
And thence regressive rush the *wat'ry train*
On humbler lands repos'd, the gather'd deep
From side to side maintains its level'd sweep
Near, or of farther view ; yet *whence* unknown,
Each subject passage from the central throne ;
And rare the sons, who swell the parent-store ;
Leagued with old Euxine through the winding shore.

Here had they linger'd ; war's relentless tide
With gushing blood th' embattled earth had dy'd ;
Nor polish'd arts the stubborn heroines awe,
Fair peace to foster, and to rev'rence law ;
Nor their's Dæantian fields ! their fond delight
Each pang of insult, and each toil of fight.
Thou, god of battles, in the fond embrace
Wrap'd with Harmonia of unrival'd grace,
Joy'ft when the war-enchanted daughters bless
Thy loves in gloomy Acmon's deep recess.
But Jove once more the zephyr-breeze awakes ;
Once more the host the sea-worn beach forsakes ;

But prodigy was a material principle of heathen religion, poetry, and manners. I apprehend from the situation pointed out for Thermodon in the text, that the two rivers of that name celebrated in Grecian legends are contained in the foregoing lines.

And well! for lo! the Amazon in arms!
 Not from *one* city swell the rude alarms;
 Three distant tribes their settled state display:
 Distinguish'd those, whose boast the sov'reign's sway:
 Far thence, Lycastians stalk the warrior-soil,
 Far thence, Chalefians ply the arrowy toil.

The dawn's fair rays to shades of evening yield;
 Chalybia's region opes th' inviting field;
 For her no oxen plough the teeming plain;
 No gen'rous fruits, no life-supporting grain;
 For her no flocks the peaceful shepherd leads
 To roam secure the dew-bespangled meads;
 Hers the rough iron-bearing soil to greet,
 Whose spoils are barter'd for the hardy treat;
 To labor urg'd by sullen morn they rise,
 Labor each cave of smould'ring smoke supplies.

* The brow, where Jove presides o'er infant-birth,
 Pass the swift warriors to the *circling* earth;
Strange!

• Amongst the many disorderly customs recorded to have prevailed in more savage kingdoms, surely none can equal the absurdity of the usage attributed to the Tibareni. Could it have arisen from a mockery of that *people* thrown originally by the Greeks upon *their* manners, which were composed, says Bayle, 'of a buffooning humor, leading them to make a jest of every thing?' This may rather be construed 'begging the question,' or rather conveys a smaller portion of the genuine truth. Our lexicographer, after assimilating the unnatural practice of the text with instances from other nations, concludes a remark that 'it would be found very difficult to account for so ridiculous a custom.' From the annotations

Strange! in these regions when the mother bears,
The child-bed father woos the woman's cares ;

Stretch'd

tations annexed to Bayle's fantastical picture, we might almost conclude that Europe, Asia, and America furnished repeated examples of this farce ; our later *experience*, so considerably improved by the industry and *ingenuity* of voyagers, might expect some additional gratification in the particular point we are discussing. We are favored with birth-ceremonies, marriage-ceremonies, and funeral-ceremonies, in the descriptions of continents and islands little known in earlier ages ; but though fancy, and enthusiasm abound in each, yet no record can match the present. However extreme this particularity, the circulation of the report arose from *some* principle. Apollonius here places the Argonauts in a country of outrageous barbarism in the character of the Amazons, and of excessive ridicule in the persons of the Tibareni. Let us reflect, that the Jews, and Christians (we blend them in conformity with the real history of the declining, or rather of the then deceased Roman empire!) suffered the imputation of atheism from the Roman government, merely from the limitation of their worship to the one true God, with an abhorrence of Idolatry to a swarm of false deities, buzzing in the pagan hive. The Amazons shall be more characteristically considered hereafter ; suffice it for the present, that their inhospitable temper forms a material foundation for those fables, which poetry has invented at the expence of nature. The Tibareni as evidently counteracted the latter, according to the whimsical representation of our Grecian writer. I would conclude this people to have, as it were, anticipated the vitiated indolence of Epicurean libertinism, in the Augustan age so effectually nourished for the advancement of despotism. These Tibareni might have given themselves little concern about religious matters, and from their inattention to that spirit of enthusiasm held sacred among the Greeks, the affectation of unbounded indolence might have been urg'd against them ; it required but slender addition

Stretch'd on the couch, close wrap'd his drooping
head;

Studious the wives each sweet of comfort shed :

Baths

addition of calumny in a poetical imagination, such as that observable in Grecian *painters*, to invent the silly tale, on which a comment may perhaps in every respect be esteemed to be ill-bestowed. The Tibareni moreover had, it seems, a cruel law (as Bayle records from Theodoret) abrogated upon their reception of the Gospel; this law obliged them to throw their old people headlong from a precipice. I suppose from a presumption that they were dead to every sensual enjoyment, and no more than a burthen to the community, of which they were the unfortunate members. The people ought however to have turned the venerable steeds into some comfortable pasture, from gratitude for those services, which some of them in more youthful years may be presumed to have rendered to the state ! The nation next mentioned by our poet, consists of scandalous sensualists; and may therefore be fairly concluded equally destitute of religious principles with the former. I would not be understood to pay the smallest compliment to heathen devotion by a single reflection throughout the present extended remark; yet any religion, if we value the order of a state, is preferable to none; and I cannot, from the extravagant custom of the • Tibareni, or of this last people, apprehend, that they possessed

• The nations reprobated in the text assimilated in a considerable degree to the effeminate and voluptuous Sybarites; (for the whimsical employment of the men amongst the Tibareni, I look upon as an exaggeration of truth to express more emphatically the corrupt *libertinism* of their *manners*, which too familiarly induces a desire of counteracting the established regulations of nature. These Sybarites were so affectedly indolent and luxurious, that they were *hitch'd into*
a pro-

Baths well-prepar'd relaxing nature fit.

—The sacred mountain, and the plains they quit;
Fixt on their hights whose *tow'rs of wood* proclaim
More humble scenes, and give the race a name*.

‡ Various their laws, their manners various shown,
Whate'er the deed to noon-day splendors known,
Ev'n to the idly-busy world reveal'd,

A secret in their domes for ever seal'd :

Whate'er at home the deed our wishes hide,

It rolls uncensur'd to the vulgar tide.

Theirs a free union of the sex ! the swine

Thus grunts amidst the herd ; as such recline

possessed one idea leading to a deity. Indeed they may seem to have been nearly incapable, from excess of indulgence, to exercise an active zeal in any pursuits, but of the senses. I have not vouched in my remarks upon Apollonius for the accuracy of his geographical delineations; however, it may be some satisfaction to the admirers of my author, that Strabo has placed the particular countries here recorded, as Apollonius has ascertained their situations.

* The Mossynæci.

‡ They vary from the last mentioned effeminate; for so I understand the text.

a proverb '*nefandâ nequitiâ, luxuque referti,*' says Ovid in his '*Tristia.*' They 'were uneasy (says a † spirited declaimer) on beds of roses, if a single leaf of them was folded up.'

† Weston's Dissertation on Trade and Commerce for the *first prize* given to Cambridge by the members for that university, Mess. Finch and Townshend.

Q

The

The *human* herd ; nor prying eye reverse ;
 For bliss, the *nuptial* bliss is public here.
 Stern on his ruder throne the monarch draws
 Collected myriads to the stricter laws ;
 If error the decree, his forfeit breath
 First meets a dungeon ; famine yields a death *.

Aretias, strait thy isle's opposing shores
 The warrior's view, nor stay the rapid oars ;
 Thus smil'd the day ! when low'rs the twilight shade,
 Sinks the propitious gale ; at once display'd
 High in mid-air the bird of *pointed* wing
 Flaps the fell pinion, rapid in his spring,
 Broods o'er the bark, rude tyrant of the strand,
 And aims the dart, that strikes Oileus' hand ;
 The rais'd oar drops ; the *feather'd* weapons fill
 Each wond'ring eye ; Erybotes, thy skill
 Extracting heals ; the gaping wound to bind,
 Th' unfolded bandage to thy care consign'd.
 Another yet succeeding skims the bark ;
 Thy son, great Eurytus, the monster mark
 Rapt'rous surveys ; the ready bow distends ;
 And the swift light'ning of an arrow sends ;
 The sicken'd flutt'rer whirring from the skies
 Drops on the deck, in anguish rolls, and dies.

* The very unciviliz'd condition of this people can be evinced by no stronger example than this wild misery of legislature, and the barbarous submission of its propriety, to an undiscerning mob.

When

When Aleus' offspring thus address'd the train,
 " Yon' neigh'ring empire is Aretias' reign ;
 " Well from the feather'd pests the realm ye know ;
 " But would ye linger on the plains of woe,
 " What weapons will protect ? Our council'd choice
 " Be rul'd by Phineus' awe-commanding voice !
 " Alcides wand'ring 'mid Arcadia's bow'rs
 " Swift-level'd at the birds his arrowy show'rs,
 " The hofts of wide Stymphalia's lake to quell ;
 " (My eyes have pointed, what my accents tell !)
 " Yet vainly aim'd !—the promontory's round
 " Stern-vibrates to the cymbal's brazen found ;
 " Far, by the din appall'd, they wing their way :
 " Hoarse screams of horror witness huge dismay.
 " Such be our counsel ! our's the pond'ring thought !
 " The plan experience has approv'd, be sought !
 " Each arm'd with triple-tufted helmet bright,
 " Part urge, allotted to the oar, your might !
 " Part the bold armor o'er the vessel wield ;
 " The polish'd jav'lin, and protective shield.
 " With mingled clamor swell th' unbounded cry ;
 " Scar'd with th' unwonted jar the fiends will fly,
 " Fly the proud nodding crest, the tow'ring spear—
 " When to the isle's proud heights ye dauntless rear
 " Your steepy steps ; the buckler's harsher note
 " Clang to the roar, that rends your bursting throat * !”

* We may reflect, that the Argonauts are now placed in the region of Arcadia ; a region, which from its celebration in

He spake ! the counsel pleas'd ! terrific spread
The brazen helmets glitter o'er their head ;

The

very early records of Greece may be concluded to have in a principal degree attracted the *prepossessive* ideas of that people. Our navigators were at this time on the borders of the Colchian part of the Egyptian dominions. The Strymphanian lake extended towards this climate of magical exertions, which by the enthusiastic operations of pious artifices may here experimentally be proved to have influenced the inhabitants of air. The priestly references in Greece to the explanation of public considerations by the flight of birds; omens arising from their course to the right, or to the left-hand; inspection of the entrails of victims, the muddy consultations of designing augurs; the solemn exposition of oracular decrees, the usurped talent of affected prophecy; in short, 'all the rabble rout of gods above,' below, or upon earth, were derived from the Egyptian, or more extensively speaking, from the scriptural source perverted by the grossness of heathen infatuation. The country in which the ancient Aïdes was pictured, had been passed by the heroes of our expedition. These Aïdes were originally deduced from the principles of magic influence; they were indeed a more enlarged portion of the family of magic.—We are now seated in the climate of wonders, in which supernatural existences abound on every side. The episode of Sthenelus in his character of ghost primarily occurs; a strongly-colored picture of poetical romance! The εἰδωλον of this attendant upon Hercules is peculiarly interesting to the Argonauts, deprived of that hero's services. It is moreover a very characteristic introduction of the prodigies which immediately succeed. The peculiar armament of Sthenelus is a prelude to that adopted by the Argonauts on their encounter with the *feather'd* enemies. The history of the spectre's wound, his request to Proserpine, that he might revisit earth, to observe once more the heroes of his native country, before he descended for ever to the man-

sions

The crests empurpled honors high in air
Shake various; destin'd to the oar's rude care,
These plough the foaming surge; *those* firmly stand,
The shield, the spear stern-poising in their hand.
As when the *fire-clad* earth's cemented *form*,
Grace of the mansion, bulwark 'gainst the storm,
O'erhangs th' expanded roof, from side to side
Each to the next in solid league ally'd;
Such o'er the deck the bucklers' *wrap'd* alarms;
And such the sound, that fills th' embattled arms
Of the rous'd soldiery, when hosts engage;
The troubled welkin thunders to their rage.
The fiends are vanish'd! while approach'd the shore,
The shields responsive to the clam'rous roar,
Now here, now there the feather'd myriads spring,
And wheel'd to flight their course of terror wing.

sions of the dead; the consequent injunction of the sooth-sayer Mopsus to the Argonauts to appease the spirit of Sthenelus, the dedication of the lyre by Orpheus, which gave a name to the kingdom itself, wherein the tomb of Sthenelus had been observed by the adventurers; these circumstances are congenial with the state of heathenism; rank bioffoms from the tree of superstition. The birds possessing pinions pointed with iron, wounding, like their descendants the Parthians, as they fly, violently conjured *up*, and wildly conjured *down*, may have been intended as explanations of religious vagaries on the one hand, and as compliments to persevering resolution in their opponents on the other; these opponents, favored by the auspices of interposing deities, are represented to have prevailed over difficulties and despair itself; enabled to exercise the art of *laying* tempests, spectres, and dragons.

As Jove his awful face in darkness shrouds,
 Rolls the quick hail's keen tempest from the clouds ;
 It darts o'er cities proud, o'er tow'ring domes ;
 Serene the people shelter'd in their homes
 Lift the wild rattle as it pelts above :

(Not thus lone *trav'lers* wont the storm to prove,
 No portal *theirs* to close !) with swifter force
 Ev'n to the farther hights' extremer course
 The *feather'd* whirlwind soars ; yet, goddess, say,
 Whence Phineus' mandate o'er the wat'ry way
 Celestial Argo leads this isle to trace ?
 What hopes of profit to the warrior-race !

From Æa's foil, Æetes was their friend,
 Phrixus, thy sons the Colchian bark ascend,
 To fair Orchomenus pursue the main,
 Heirs of a wealthy fire's unbounded reign :
 So breath'd his dying will ! Aretia's feat
 Opes to the wand'ring youths her stern retreat.
 But the rude rage of Boreas Jove inspires ;
 The solemn torrents damp Arcturus' fires.
 Soft through the *day* the sadly sighing breeze
 O'er the wide mountain gently waves the trees ;
 Incumbent o'er the deep *its* splendors pass'd,
 The dashing surges bellow to the blast ;
 The shades' dun veil involves the brow of light ;
 No star irradiates the thick cloud of night ;
 Immensity of gloom ! panting for breath
 Cold, wet, and shiv'ring at th' approach of death,

Thy

Thy sons, oh! Phrixus, to the surge resign'd—
 But see the canvas bursts before the wind!
Crush'd in the midst the billows toss the *deck*
 A baseless fabrick, and a floating wreck*.
 Theirs the sure counsel of each fav'ring God!
 Four, the whole train, a pond'rous *beam* bestrod,
Such, scatter'd ruin, wild o'er ocean flows
 With studded iron's well-compacted rows!
 In life's last horror ling'ring to the shore
 The winds and waves their wretched remnants bore.
 Each cloud, a deluge, ev'ry blast, despair,
 Isles circling, or oppos'd, the tempest share;
 Or isle, or continent, whose bosom yields
 † To sons of violence th' embattled fields.
 The loud storm swells; the billows heave the band,
 Clung to the planks, on drear Aretia's land,
 Drear 'mid the *pitchy* gloom; when Phœbus' ray
 First beams, the *gushing* waters scud away.

* Critics have repeatedly urg'd, where the quotations may seem to have little prov'd it, that sound has been experienced an 'echo to sense;' I would submit the verses 1110 and 1112 of my original, to confirm the assertion:

Ἰσία δ' ἔξηρπαξ' ἀνέμῳ μένος' ἠδὲ τῷ αὐτῷ
 Νῆα διαδίχ' ἔαξε τιναστομένην ῥοβίσιον.

† The *Messynæci* are exhibited in the text. The version has termed them 'sons of violence,' from the barbarism by which they seem to have been actuated, in the former description of their ruder customs by Apollonius.

The warriors meet ; reflection's sullen roll,
 Ponders, till Argus opes his pensive fowl.
 " Whoe'er ye are, by Jove's eternal will
 " Whose eye surveys his own permitted ill,
 " Attend the suppliant ; to his wants display'd
 " The smile of favor, and the gift of aid !
 " Yon tempest brooding o'er the deep with stroke
 " Resistless, shatter'd ev'ry nerve of oak
 " Rent diverse, mark the *vessel's* poor remains,
 " *Known* in disastrous hour ! thus fate ordains !
 " Our wish attend, if pity soothe your breast
 " Yield to our shiv'ring limbs the scantier vest !
 " A little food !—mercy is virtue's crown ;
 " Men, like yourselves, and press'd by fortune's
 " frown,
 " Strangers we are, and suppliants ; *Jove* attend,
 " *God* of the stranger, and the suppliant's *friend* !
 " Strangers and suppliants ev'n yourselves of Jove,
 " Who ey'd our weight of suff'rings from above !"
 Thus, as he deem'd sage Phineus' strain complete,
 The chief's responsive accents mildly greet.
 " All, all ye wish shall largely be supply'd ;
 " Yet say, what country boasts your filial pride ?
 " What urg'd yon ocean's wayward paths to trace ?
 " Speak, strangers, speak your name, your gen'rous
 " race !"

To whom, while thought sits low'ring in his eye,
 Argus rejoins, " To *Æa's* distant sky

" Th'

“ Th’ *Æolian offspring* from his country came ;
 “ Thus have ye heard th’ historic voice of fame !
 “ *Phrixus*, whose smiles *Æetes’* realm behold
 “ Borne on the lordly *ram* of fleecy gold ;
 “ * Proud work of *Hermes* ! still its honors seen
 “ Suspended from the oak’s eternal green.

“ Itself

* Instead of tracing the real substance of the beast, on which *Phrixus* is here fabled to have traversed an expanded ocean, the reader must be satisfied to receive it as the work of *Mercury*. A compliment to the ingenuity of the human, by the substitution of a deified handicraft. A corroborating argument that the practisers of idolatry, derived their opinions of the divine, from the eminencies of human actions. To support an hypothesis erroneous in its original principles, the jugglership or magical evasion, in exertions, which astonished observation, and prepossessed reflection, was summon’d to assistance. And however we may rank, on the refined ideas or sentiments more perfectly formed, the legend of *Phrixus*, and his voyage with fantastical witches pervading the airy regions upon their brooms, or in a more handsome stile pronounce the expedition an arrangement of *fantoccini* on a larger plan, yet in subserviency to the genius of Polytheism we cannot but ultimately deduce the tale, from the principles of a religion truly divine, appealing to the heart in defiance of the imagination. Heathenism was built upon the abuse of those passions, when that religion was instituted to control. In reference to the color of this ram, its superior brightness may have been occasioned by the suavity of its native climate; a finer tinge of tawny hue; as animals, more constantly exposed to open air in colder regions, are experienced to assume the whiteness of snow itself. Perhaps, however, the fable may historically have arisen from the construction χρύσειον from χύσειον, agreeably to the elegant and learned allusion made by the author of the

Analysis

“ Itself to Jove a sacred victim spread,
 “ The god commanding, to the wand’rer’s dread
 “ Who smooth’d the path of flight ; thy spousal arms,
 “ Divine Chalciope, of matchless charms,
 “ A * fire to brave Æetes’ loves resign’d :
 “ So will’d his pure benevolence of mind !
 “ Hence springs our lineage ! from Æetes’ dome,
 “ The shades below his ancient footsteps roam.
 “ Prone to obey the mandates of a fire,
 “ The stores bequeath’d our venturous hope inspire
 “ To the fam’d isle, once, Athamas, thy own !
 “ Our little troop, *now*, warriors, shall be known !
 “ Thou, Cytiforus call’d ! and Phrontis thine,
 “ And his the name of Melas ; Argus, mine.”
 Joy fills the heroes, as they mark the train,
 And to their warm embrace admiring strain ;
 When Jason speaks benign the voice of right !
 “ Oh ! near ally’d, ye wayward sons of might,
 “ Whose pray’r, our friendship to a shipwreck’d crew !
 “ Cretheus, and Athamas one father knew,

Analysis to the migrations of the ancient Cuthites. This faithful servant, like many others, was sacrificed by the master, whom he had benefited, when no farther occasion of its services subsisted ; and the deed was sanctified by the command of a deity.

* Phineus, who had received Æetes into his palace and protection.

“ Cretheus,

“ Cretheus, my grandfire! from my native Greece
“ With these my host I seek the radiant fleece;
“ Such happier converse light to future joy!
“ The vest to furnish be our first employ!
“ Sure by the gods all-gracious 'tis decreed
“ A Jason's lot to smooth the brow of need!”
He ends! the vestments from the bark they bear;
To Mavors' shrine th' assembled host repair
For solemn sacrifice; the *altar's* base,
Which crowns the tow'ring fane's exterior grace,
Of rugged *flints*, receiv'd the rushing zeal,
Within, the sable stone had fix'd its seal,
Sacred to fervent Amazonia's vow;
Nor yet, (mysterious scene!) their rites allow,
Though met to nearer view, the rigid shrine
To flame with bleating flock, or lowing kine;
The mangled morsels of the steed they ask,
By luxury pamper'd to devotion's task.—
Now ceas'd the hour sacrificial! the guest
Shares the *due* treat, and Jason thus address'd,
“ Eternal Jove each speck of thought descries,
“ No veil conceals us from his piercing eyes;
“ The just, the pious his delight, he smiles,
“ Nor mourns your rescu'd fire a step-dame's wiles;
“ Rescu'd from death, a rev'rend age of health,
“ He tastes the sweets of wide-expanded wealth.
“ To you he gives in safety's fost'ring port,
“ Calm refuge from the tempest's sullen sport,

“ He

“ He gives your souls, as wayward fancy please,
 “ To Æa, Phthia, in our bark, the seas
 “ Bravely to stem, or yon illustrious land ;
 “ Our bark, proud structure of Minerva’s hand,
 “ Whose ribs of Pelian hights the ravish’d spoil,
 “ And Argus’ skill allures the ready toil * .

“ Else

* This is spoken in reference to the Argus, who set out first upon the expedition.

The name of Argus, son of Phineus, who quitted the palace of Æetes to join the adventurers from Greece, has a probable reference to the first ship Argo, in which Danaüs sailed, some years before this expedition, from Egypt. And his ardor to assist the Grecians in the present enterprize may be reconciled from his Greek extraction. His dereliction of his grandfather in the hour of invasion would otherwise have been a deviation from poetical justice, which Apollonius very strictly preserves.

With respect to the ferocious character of the Amazonian women in the sacrifice of horses, such peculiarity of devotion serves only to confirm the disposition attributed to them by Grecian enthusiasm. The extended region, which they inhabited, promoted earliest exertions for the spirit of Grecian adventure ; Hercules is figuratively placed as head, representing a whole colony of his countrymen. He experienced these heroines forward at a bribe to that courage, by which they had been subdued ; for their queen Hippolyta made Hercules a handsome present ; a conduct which corresponds with the situation, in which learned abilities have placed them, as † priestesses of Mars, to which Apollonius himself seems to refer, when he describes the splendid temple

† Priests and priestesses among the *heathens* took bribes, and those who take, will, on prudential occasions, be forward to offer them.

of

“ Elfe had it burft beneath the billowy fhocks,
 “ Ere yet encircled by the fatal rocks;
 “ Urg’d by the ftraits that prefs the boiling deep,
 “ All day the battle’s jarring roar *they* keep.
 “ Come on, my youths, with us in Greece behold,
 “ Our heart’s beft wifh, the prize of fleecy gold,

of Mars, on whose altar they offered horses as more favorite victims. But the ostensible object of their adoration is represented by our author to be a ‘larger black stone,’ an humble symbol of their exceeding rudeness, for they had certainly not the least idea of statue-making in a more regular form as a substitute for the power they revered. It seems likewise literally to explain the censure of scriptural writings on the ancient idolaters for their worship of stocks and stones. To the genuine origin of the Amazons, as deduced in the writings of an elegant reasoner, and scholar, we may add, that the picture of them, as with one breast seared off, seems not so very early a refinement of Grecian fable; the appellation itself from α and $\mu\alpha\zeta\alpha$, may rather allude to the excessive barbarism, and savageness of their disposition to strangers, the fame of which inspired Hercules to invade and subdue them. They wanted what is inherently placed in the ‘female bosom, that milkiness of blood,’ as a poet of human nature has excellently expressed it, unpossessed of which the sex in civilized kingdoms would want a name. The whole country of Scythia, the region of Amazonian residence, we may recollect to have been at the period, in which the Argonautic expedition is more reconcilably placed, brutality itself; and the people were distinguished by the nourishment they indulged of the breed of horses, principally for warlike expeditions. When these were past service, they made victims of them, to a deity, in whose cause those services had been performed. It was a more characteristic sacrifice to Mars, and far more convenient to a nation who for common subsistence *required* their other cattle, fellow-laborers in their farms, and supports of their tables.

“ Guides of our way, and guardians of our force ;
 “ Jove’s anger frowns, and marks the destin’d course ;
 “ His threats th’ Æolian line by us display’d ;
 “ The sacred off’rings to your father’s shade !”
 Soothing he spake ! but theirs the conscious hate
 Of clam’rous war at calm Æetes’ gate ;
 Little they deem’d, the chief to vengeance mov’d
 Would urge the plunder of the man they lov’d :
 In fair disguise when Argus’ accents roll,
 Th’ unwilling voyage rankling in his soul,
 “ Whate’er, my gallant friends, our feeble pow’rs ;
 “ Yours be the mandate, and obedience ours !
 “ Occasion wake each slumb’ring spark of fire !
 “ —Yet here, such terrors damp the stern desire,
 “ So burns Æetes with the thirst of blood,
 “ My soul averse suspends th’ heroic mood.
 “ His high birth vaunted from the sun ; thy land,
 “ Unbounded Colchos, rears the myriad-band !
 “ His voice of thunder, and his bulk’s alarms
 “ By all unrival’d but the pow’r of arms !
 “ Hard is the task the magic store to wrest ;
 “ The guarding dragon, still a foe to rest,
 “ Immortal prowls ; on Caucasus’ green hight
 “ Fast by the darkling *rock* he sprang to light ;
 “ *Rock* of Typhæus (thus the strains record !)
 “ Struck by the bolt of heav’n’s unerring Lord ;
 “ Defiance of the god his broad arms spread,
 “ From his writh’d brow the gory torrents shed,
 “ Wretch

" Wretch as he was he fought Nyssa's plain,
 " A corse *now* bury'd in the * marshy reign."—
 He ceas'd!—Full many a cheek resigns its glow,
 Seat of pale horror at the voice of woe!
 When Peleus rises; " Why, illustrious man,
 " Why chill with boding fears the gen'rous plan?
 " No trembling infancy of valor yields
 " To great Æetes in th' embattled fields;
 " Skill'd in the war we dare his savage earth:
 " Our courage, conquest, from the gods our birth!
 " Free let his pride the radiant fleece decline;
 " Or Colchos' empire with the prize resign †!"
 Such from their souls the mingled periods fall,
 Till satiate feasts to soothing slumber call!

Wak'd by the dawn, the well-attemper'd breeze
 Invites the lifted canvas o'er the seas,
 Each swelling sail distended to the blast;
 And wing'd, by Mavors' isle the warriors pass'd;
 'Mid night's dun shade thy region, Philyra, greets,
 Where heav'n-born Saturn wrap'd in thrilling sweets,

* In the marshy grounds of Serbonis.

Εἰς δὲ τὴν Νύσσην, ὕπατον κερὰς ἀνδρῶν ὕλης
 Τημεΐ Φοινίκης, σκελὸν Αἰγυπτίου βράχων.

Nyssa, whose flow'ry hights a lofty wood,
 Phœnicia far, not far th' Egyptian flood.

I read ὕπατος ὕλης.

† This may seem an allusion to the distracted state of Egypt, of whose dominions Colchos was at this time a portion. It may not otherwise be so properly understood.

(When

(When fierce Titanians own Olympus' sway,
 And Jove's young hours in Creta's lab'rinth stray
 With sons of Ida lur'd by wisdom's charms)
 His Rhea cheated, sinks in beauty's arms,
 Thine, Phillyra, thine; at once the jealous queen
 Caught the fond lovers 'mid the rapt'rous scene;
 Forth sprang the god, and rush'd with headlong
 speed;

His floating main avows the gen'rous steed.
 Stung with the shame old Ocean's wand'ring child
 Pleas'd in her native realm no longer smil'd;
 Pelasgia's promontory reign she trod,
 Where half the courser, half the parent god,
 Sage Chiron sprang, first monster of his race;
 Divided image of a fire's embrace!—
 Swift by Macrona, and Bechira's foil
 Skims the bark fearless of your sons of spoil,
 Sapeiræ! or of you, ye † circling host!
 The gale calm wafts them to the farther coast!
 Ere long the bosom of the deep appears,
 Where *Caucasus'* stern brow unbounded rears,
 Yet peeping low to view the *rock's* vast round;
 His cumb'rous limbs with brazen fetters bound,
 ‡ Prometheus lies extended, thy sole feast
 His liver, Eagle, to thy maw increas'd!

Thee,

† The Byzeræ close the original list of these savages.

‡ Prometheus is asserted from Hyginus, by Sir Isaac Newton
 in that work of labored conciseness, his Chronology, 'that
 Pro-

Thee, as at large thou soar'st, the host survey'd,
Soft vesper's beam above the bark display'd!

Prometheus stay'd upon mount Caucasus thirty years, and then was released by Hercules; and therefore, continues that writer, 'the Argonautic expedition was thirty years after Prometheus had been left on mount Caucasus by Sesostris, king of Egypt; that is about forty-four years after the death of Solomon.' Chronology, p. 71.

It is certain from the text, that Prometheus had not at this period of the expedition been relieved by Hercules. Our chronologer says farther on the events of the year before our Savior 968, 'Sefac king of Egypt having carried on his victories to mount Caucasus leaves his nephew Prometheus there, and Æetes in Colchis.' Such is the substance of his short chronicle, with respect to the year above mentioned! It is with peculiar satisfaction, from that respect to the memory of Sir Isaac Newton, which every enquirer owes, that I remark his account to be confirmed nearly, if not altogether, in point of date, by this relation of Apollonius. These sons of Æetes could not reasonably be construed younger than thirty years, when they appealed to the Argonauts for compassion. The possessions of Athamas their ancestor may seem assigned to the four brothers, as *viceroy*s of the several portions (provinces, if construed to the *Roman letter*) of the kingdom, which he is represented to have possessed under the king of Colchos, These brothers may more effectually explain the nature of Prometheus's confinement. The eagle devouring the entrails of this astronomer, (so reputed from situation) may be concluded to convey the several factions of a newly subdued people (though I mean not to confine faction to those alone!) struggling to re-obtain their ancient establishment. Proteus is pictured by Sir Isaac to have been one of these *substantial shadows* of royalty. The ancients place him as 'a master of *arts*,' and arts abundant must necessarily be employed to temporize with subjects at a distance from the seat of empire on the one hand, and to maintain the interests of a sovereign on the other.

Shrill-skrieking, as thou strik'st the tow'ring clouds,
 Thy wings loud-vibrating provoke the shrouds :
 Wings, which no form of feather'd wand'ers wore
 Shook the swift rivals of the polish'd oar.—
 Hark! hark the suff'rer's groan, in anguish'd mood
 Who from his spoiler wrests the vital food!
 Heav'n echoes to each pang! the mountain's hight
 Now yields the crude-devouring bird to sight.
 So Argus wills! the darkling way they keep,
 Where Phasis opens to the farther deep ;
 Snatch'd from the winds, in silent order plac'd,
 Their slumb'ring folds the sails reclining trac'd ;
 Warm'd to their toils the stubborn mast they tend,
 And spring impatient from its hight to bend ;
 Each tough oar dashes the stream's *rolling pride* ;
 The waves recoiling foam from side to side.
 They gaze, proud Caucasus, thy mountain-tow'r,
 Gaze the fair city, slave to Æa's pow'r,
 The *field* they gaze, thine own, thou God of arms,
Imbosom'd in the grove's nocturnal charms †;

† The description of Apollonius with respect to the precise situation of these places is more circumstantial than the poetry of the version admitted. Caucasus and Æa were observed from the right ; (of the Argonauts sailing from Greece) the field of Mars, and the groves, in which was the famous serpent, the 'fabulous watchman,' on the left. Geography, as far as its limits spread in these earlier times, was, among nations of adventure, a necessary appendage to their exertions. They could not without such knowledge have given a tolerable account of their own achievements. A defect, which were a solecism.

The

The watchful dragon broods in sullen peace :
High on the branch of oak the pendent fleece.

Now pours the chieftain with devotion's soul
His pure libation from the treasur'd bowl ;
To earth, to ev'ry God presiding fled,
To ev'ry mighty ghost of heroes dead :
His suppliant vow, that heav'n's indulgence deign
Smiles to their course, and safety from the main ;
That happier omens guard the cable's strength.
—When thus Ancæus—“ Warriors, friends, at
“ length

“ Our's is proud Colchos' land ! lo ! Phasis' stream !
“ Our awful moment's come ! your task to deem,
“ If calm of voice to soothe the monarch's ear ;
“ Or high in glory's field the jav'lin rear.”
The heroe spake ! and Argus' counsel'd mind
Low'rs the firm anchor to the deep resign'd ;
Great Argo center'd by the *sylvan round*,
(Such station well befits, as nearest found),
Thy balm, sweet slumber, steals upon the night :
Till lov'd Aurora mounts the car of light *.

* No circumstance at the period of this book of the Argonautic expedition leads to a connection with the close of the first book, yet is the last verse of each expressly the same. It is in no other part repeated. The four sons of Æetes attended the Argonauts to Colchos, probably from the persuasion of Argus (the brother who speaks, and acts for the rest) whose conviction of the generosity of the Argonautic principles, from the example recently experienced in their protection, and of the genuine valor annexed to their character as delivered in the speech of Peleus, may have diverted his reflection

tion from the apprehensions, intimated (by way of trial perhaps) in his address to the *proposal* of Jason, *that* himself and his brothers should proceed with his little host to Colchos; I have therefore placed the direction to land, in the mouth of this grandson of Phrixus, in preference to that of the Grecian Argus. The same conduct is hazarded with regard to another passage, almost immediately preceding. Every pilot is best acquainted with his own coast.

END OF THE SECOND BOOK.

A P P E N D I X

T O

APOLLONIUS RHODIUS.

V O L. I.

See Essay on the Conduct of Apollonius, &c.

‘MOSES informs us,’ according to the well-known text of Genesis, ch. ix. v. 12. 15. quoted by Mr. Bryant, that the bow in the cloud was instituted as a covenant, which God was pleased to make with man. ‘To this covenant,’ continues our author, ‘Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens, to which Jupiter appeal’d, when any of the inferior divinities were guilty of an untruth. On such an occasion Iris, the great oath of the gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.’ It has been allowed, in the Essay above referred to, that the trial by water boasted an oriental origin; we may in this passage fairly conclude that origin to be found; however the remoteness of the period alledged by Hesiod, on a subject certainly derived by Greece from Egypt, and by Egypt in the foregoing quotation from the scriptural source, may be esteemed unpromising to the more accurate deduction of genuine truth. But if any more authentic and earlier accounts may be ascertained for an event, or usage, why should criticism be satisfied with a less early date, because incapable to trace its regular progress? For the origin of trial by water ordeal we may trace *first* the express declaration of the Almighty, when he fixed the bow in the heavens, that he would not again bring a deluge upon the earth; this may have been the source of oaths, a violation of which was not inconsistently with the *witchcraft*

of oriental superstition ascertained, or disproved by the *effect* of the accused person's plunge into a large body of water, in allusion to the general deluge, from the history whereof the usage arose. When we reflect upon Iris in her sacred character, as related to the divine love exhibited in the display of the bow, we may less wonder, that the bow was a symbol of *that love*, described by the Greeks to have been son of Venus. 'They gave him,' in Mr. Bryant's words, 'a material bow, with the addition of a quiver and arrows.' Perversion never ends, till its deductions prove diametrically opposite to their primary source. Thus the son of Venus became 'the bane of the world.' For such is the language of Apollonius in his fourth book of the Argonautic expedition. 'The Seventy,' our mythologist adds, 'uniformly use *τοξος* for the bow in the heavens.' The quiver may allude, in the spirit of enthusiastic corruption, (classical refinement!) to the "diluvian inclosure;" and the arrows to the rays of the sun, well-known to have been an earliest object of Egyptian, and Babylonian worship, thence infatuating the imagination of the whole eastern world.

The harpies, whatsoever or whomsoever they may be construed, are to be regarded in a religious view. The sons of Boreas are represented by Apollonius Rhodius to have pursued them through the regions of the air, and to have nearly overtaken them, when Iris check'd their pursuit with an oath, that these plagues should never return to torment Phineus. From the circumstances of Phineus's misfortunes these harpies may be esteemed to have characterized famine. The crime of Phineus was, according to Grecian mythology, an excessive curiosity, prying into the counsels of the deity, which he made a merit of explaining in defiance of that deity himself. This explainer of oracles may ultimately delineate the Egyptian oppression of the Israelites in the days of Moses. Pharaoh, mythological parent of Phineus, employed his magicians to counteract, or rival the miracles of Moses ordained by heaven; the ocular blindness with which the latter was struck, expressed the mental blindness of the former. The pinions affixed to the children of the north wind, and their flight after the birds of desolation may have been invented from the flight of the Israelites, when the Red-sea became dry to secure their passage, and its channel was replenished immediately

diately, to the destruction of their pursuers under Pharoah. This construction may be deemed an inversion of the original fact, and such is very usually experienced in the heathen variations from holy writ. To conclude, the oath of Iris is by the Styx; this oath is borrowed at second-hand from Egyptian ideas of the subterranean regions, through which this river is fabled to have rolled*.

Remark omitted Page 13 of the Essay on the Conduct of Apollonius, &c.

Since the observation respecting hieroglyphics, submitted in the page above referred to as the sole property of Egyptian enthusiasm, when the religious prejudices of that nation are compared with the rest of heathen antiquity, it is but justice to attend the contrary representation of a most accurate mythologist. Hieroglyphical descriptions were either painted upon walls, or engraved on obelisks, and sacred pillars. Ezekiel speaks of Judah, who not having taken warning from the ruin of her sister Israel was in pursuit of the same course of wickedness, and idolatry. The particular of her defection seems to have consisted in an idolatrous veneration of hieroglyphical paintings in Chaldea. "When," says the prophet, "the sister of Israel (Judah) saw men pourtrayed upon the wall, images of Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dy'd attire upon their heads, all of them princes to look to; after the manner of the Babylonians of Chaldea, as soon as she saw them, she doted upon them, and sent messengers unto them in Chaldea. And the Babylonians came into the bed of love; and her mind was alienated."

From these particulars a continuation of hieroglyphical devotion is ascertained in the ancient heathen states; but we may remark, that the earliest representations of image worship, in the engravings, or impressions upon those images, are deducible in the sacred writings from Egyptian origin. True it is, that the sons of dispersion divided themselves into various

* See the calamities of Phineus described by Apoll. Rhod. Argon. b. ii. v. 178. 295.

branches; and as one idolater assimilates *mechanically* to another, it is less a subject of astonishment, that the practices, authentically recorded to have prevailed among the Egyptians, are represented to have prevailed among the Babylonians, and Chaldees. The account of Ezekiel seems to argue labor, labor not reconcileable with the writings of Moses; from this peculiarity there seems reason to conjecture, with the consideration of proper dates to the events described by Ezekiel, that the religious customs established in *the state* signified by the latter prophet, which state implies, according to the tenor of his expressions, a mixture at least of two separate people in the same kingdom, were more recently known to the selected nation of Israel, than those of Egypt: Ezekiel lived and prophesied long after the death of Moses. These circumstances are intimated more immediately to reconcile the scriptural account, in contradiction to those, which assign a more ancient cultivation of religious corruptions to the Babylonians, and Chaldees; a priority, from which the perversions of sacred by profane religion have been too immediately ascertained. In confirmation of the above sentiments, it may be alleged, that the prophecies of Ezekiel contain more allusions, familiarly applicable to the doctrines of our Savior, particularly that of a future resurrection, than the earlier prophets, whose writings are handed down as genuine scriptural remains.

Remark on the Assertions of Apollonius: page 16.

It has been a subject of attention among those, who apply to mythological enquiries, that such frequent applications have been made to the female sex; the usual idea has affixed to them the character of priestesses; but priestesses were established certainly at a date subsequent to the priesthood, and bore the face of deviation from that original of sacred writ. We are assured from an excellent authority, that of * Mr. Bryant, that female symbols were in very ancient periods ascribed to the ark of Noah. A certain fable relative to the Egyptian Typhon, that he burst into light obliquely *through the side of his mother*, though expressed as an allusion to the

* Analyf. Mythol. vol. ii. p. 326.

Arkite history, may seem to have originated from the primary formation of woman; in the very concise draft of antediluvian idolatry, more express intimations are given, that a mixture of the sons of God with the daughters of men, of the people selected by the Almighty with those of idolatrous principles, occasioned the catastrophe of the deluge. Idolatry in the post-diluvian history is characterized under the practice of whoredom; and such inter-communion must be esteemed the most consistent *emblem*, by which religious apostacy could be concluded. If such the root, can it be wondered, that the branches of this scriptural tree were strangely divided, when transplanted to the fertile soil of mythology, where the female sex seems originally to have predominated over the male, contrary to the orthodoxy of grammar, which acquaints us, that the masculine is more worthy than the feminine? The rule of inversion is in this case the proper reconciliation; as it rarely fails to be upon heathen considerations in general.

Such inversion is in no instance more conspicuous, than in the adulteration of the divine love displayed in the scriptural history of the ark, by its application to the love borne by man to the softer sex: hence the earliest expeditions of the Greeks are excited by such wantonness of passion, and plunder of beauty. Hence Cupid, the picture of divine love, is metamorphosed into a mischievous urchin wounding human hearts with his arrows; and hence may be deduced an additional reason, why women were described as priestesses by the Greeks, their influence over the affections of men naturally boasting superior efficacy over even their religious principles. 'But the union of Eros, divine love, with Psyche, the soul,' justly called by Mr. Bryant, the most pleasing emblem among the Egyptians,' (and from which the ancients dated the institution of marriage) may evince the reverence in which women were held; the foundation, it may seem, of that hospitality which the heathens construed it profanation to violate: This hospitality was primarily the result of *domestic intercourse*, the stranger after he ate and drank with the *natives* was entitled to *his* protection.

Remark, see Book I. ver. 146, 150. Orig.

‘Leda, the Ætolian,’ says the text of Apollonius, ‘inspired her sons, the twin brothers,’ to join the Argonautic expedition ‘from the land of Sparta, little diffident of her own security from their absence; for her mind dwelt upon a theme worthy the sons of Jupiter.’

That the Grecians borrowed their religious ceremonies from the Egyptians, and these latter from a scriptural source, has been largely insisted upon in the course of these remarks. The earlier practisers of that worship, originating from the Arkite records, were alike Arcadians, from Arcas, who typified Noāh; and Minyæ, a people which characterize the Argonauts, from Minyas, under whose name the patriarch of comfort is likewise figured. In short, agreeably to the ideas of Apollonius, the whole body of Grecians are lineal descendants of that family, by whom the world was providentially renewed in the history of the deluge.

As to the term above mentioned, ‘Sparti,’ it is observed that ‘the Cadmians, and people of other colonies, who came into Greece, were so called, having had their rise’ in Grecian estimation ‘from something which was sown: hence the two-fold Cecrops is said to have originally sprung from the teeth of a serpent scattered in the ground. In the history of the Sparti we have continual allusions to the flood, and to their being dissipated afterwards. We may decypher the fable about the serpent’s teeth. They were Heliadæ, supposed offspring of the sun, whom they described as a serpent. Hence the Grecians, instead of saying, that the Sparti had their origin from the serpent deity the sun, made them take their rise from the teeth of a serpent. And as they were sporades, by which term is meant any thing scattered abroad, or sowed in the ground, they took it in the latter sense; and supposed that these teeth had been sown, and had produced an army of men. The islands called Sporades may be concluded to have received a portion of the family originally despersed, and from that event to have obtained the Grecian appellation. Thus may the genuine source of the Argonautic expedition be historically deduced from the diluvian line.

Mr.

Mr. Bryant * has furnished the heads of the foregoing remarks. I beg to submit an observation, not immediately connected with the above, upon the subject of Isaac's name; 'the purport of which' he alleges to have been 'manifested by an involuntary fit of laughter upon a solemn occasion.' This laughter may, at least more decently, and I cannot avoid thinking, more reconcilably with scriptural propriety, be construed a triumphant consciousness, arising from a superior exertion of faith, in the mother of Isaac, of whom a son was to be born, when she could from nature have but small expectation of such blessing. In the very name of Sarah the divine promise of a joyful succession from Abraham and his wife was implied. We here tread prophetic ground; that ground, which well-trodden by a critic will best enable his explanation of the ancient sacred records. The whole history of Sarah's conception, and the birth of Isaac when both his parents were stricken in years, as it must be concluded a miraculous interposition of divine Providence to continue the line of Shem, so is its reference undeniable to an event more perfectly miraculous, the birth of our Redeemer.

Mr. Bryant at the close of the chapter † expresses himself, that 'the Hebrew was ever a dialect of the Chaldee language,' and intimates the Chaldaic to have been the earliest tongue, that Moses delivered the divine commands in the Hebrew idiom may rather be collected from the peculiar preservation of that language, a preservation little to be remarked in the existence of any other oriental tongue.

The Egyptians certainly possessed a language before their communication with the Chaldees, in the days of Terah, father of Abram. The stay of these idolaters in Egypt was scarcely sufficient to have engaged Egyptian tenaciousness to relinquish its own for an alien language. The Egyptians, on this idea familiarized by scripture, may boast at least a coeval eminence with the illustrious sons of Ur. That certain variations, flowing through the channel of dialects, might have resulted from occasional intercourses of divided families, is a natural conclusion; but we may at the same time reflect,

* Anal. Anc. Mythol. vol. iii. p. 418.

† Analys. Mythol. vol. iii. p. 426.

that the separation of the one original language into its several unconnected branches in consequence of the dispersion, was attended, like the continuance of God's chosen people in the line of Abram, and of Sarai, with a miraculous display of Providence.

Additional Remark on the Attention paid to the Female Sex :
page 16.

Mr. Bryant reconciles the distinguished respect displayed in the holy and profane writings to the female sex, from his comment upon the ancient Peleides or doves, which he has deduced from that bird commemorated in the history of the ark. 'A warlike expedition (says that excellent mythologist) was, amongst the earliest Greeks, and their predecessors, the Egyptians, the settling of a colony. It is probable, that there were women among the Amazonians, who officiated at the religious ceremonies, instituted' by that people. The Peleides, or doves, were the female branch of the Iönim, by whom idolatry was first introduced : they were at the same time Amazonians*.'

From this criticism is evinced the very great consistency, indeed historical accuracy in the scriptural specification of the mother's name marking the genealogy of those recorded by the holy writings; such circumstantial description particularizes the various branches, into which the earliest families of the patriarchal line were divided in their successive generations.

Remark on Book I. Verse 512.

Kυραιδος ἠθεα γαιης.

'The region called Colchis,' saith Mr. Bryant, 'was one of the most ancient Cuthite colonies. It is said to have existed ages before the æra of the Argonauts; many of the

* Bryant's *Analyf. anc. Mythol.* vol. iii. p. 439.

constellations were not formed in the heavens at the time, when this colony was founded. One of the principal cities was called Cuta, and Cutaia.' From Apollonius Cutaia appears to have been the original title of the Colchian country; and if we adhere to the sentiments of Mr. Bryant, in favor of the Cuthite system, such a prior appellation is more directly confirmed. Colchis seems to have been derived from an ancient rock, 'or petra, in the hollows of the mountain.' Caucasus is an Ophite temple, wherein the Deity was worshiped under the figure of a serpent. The Colchians are no other than 'the Indian Scythæ.' These Scythians are amply reconciled by that distinguished pen, as the descendants of the scriptural Chus. His descendants in the process of years divided themselves into remotest branches; they emigrated into the Italian regions, and seem to have been commemorated by Virgil, under the denomination of Caietans. For this we have only to refer to the exordium of that book of the *Æneid* relating to the nurse of *Æneas* who receives her title from that place.

Tu quoque, &c. &c.

Æneia Nutrix.

The truth is, that every name was branched out into various distinctions, proportionably to the various extensions of earliest adventurers into the several regions of the earth. No wonder therefore, that even the retention of a primary letter affixed to the original names of places derived from a family-succession, originally established therein, became sufficient to extend tradition to those, whose emigrations pervaded countries, where a less intelligent enquirer would pronounce an impossibility of connection; no wonder that in such we may trace interests more immediately lineal. It may be difficult to ascertain from any other principle the settlement of states, and empires, particularly of those, in which a similarity of usages, and chiefly of religious ceremonies is observable, and which, however distant, may from such resemblance be concluded to have been derived from very earliest record.

On Hypsipile's putting her father Thoäs into an ark, and trusting him to the ocean to preserve him from the general massacre of men by the Lemnian women.

Δάρνακι δ' ἐν κοίλῃ μιν ὑπερθ' ἄλλος ἦκε φέρεσθαι.

Why the ancient idolaters selected an ark, and cast it to the mercy of the waves, for the purpose of securing the life of the person placed in it, may seem, as it is, a matter of astonishment, if we consider that the same person might have been safely concealed in some remote, and desert situation of the country which might happen to be a temporary scene of troubles. The reconcilment of this difficulty may be only made from a conclusion, that the idea originated from the scriptural ark. The division of the earth happened during the life of Noah, after (says Mr. Bryant) the confusion of tongues occasioned by the attempt of *Babel*; which that celebrated mythologist very judiciously construes to have been the earliest extensive *temple* erected by idolatrous opposition. These two events are in our Bibles fixed to the same year, and indeed seem (though Mr. Bryant's arguments have considerable weight on the other side) essentially connected in their consequences; for when the language became confused, * dispersion seemed naturally to succeed. We find that Serug, father of Nahor, was born about sixty years after the dispersion; Nahor was born thirty years afterwards; and Terah his son, twenty-nine years after Nahor. Terah's place of nativity was Ur of Chaldea. It may be reasonably presumed that the family had been settled in Chaldea before the days of Serug. Add, that this place is the first intimated to have re-

* The dispersion took place A°. ant. Chr. 2247. Serug was born 2185. Nahor was born 2155. Abram was born 2056, fifty-eight years before the death of Noah. Abram went into Haran 1923; from Haran into Canaan 1921; and the next year into Egypt. * The Canaanite was then in the land, and had been there, in all probability, as long as the family of Abram had possessed Chaldea: the same may be said of the Egyptians; who seem to have been at least as early, for Abram found there an established government under princes.

ceived

ceived inhabitants after the dispersion. From Ur of Chaldea, Abram went into the land of Haran, of Canaan, and of Egypt.

Though Chaldea is the land first mentioned as above, yet it may be questioned whether Egypt was not established in government before: The first king of the former country 'gave out a report,' says Abydenus, as quoted Anal. Mythol. vol. iii. p. 97. 'that he was appointed by God to be the shepherd of his people.' What god? For the family of Abram, from their earliest entrance into Chaldea had been idolators. Terah's (Abram's father's) very name implies it. Why the shepherd of his people? Probably from the idea of Egyptian shepherding: which may seem to place this account of Chaldea by Abydenus subsequently to the date of Egypt, in point of monarchy. The scriptures mention nothing of kings in Chaldea till very long after the days of Terah, and of Abram. And shepherd-kings are certainly deducible from the line of patriarchs, the descendents from Shem.

If we reflect upon the legendary traditions of Oannes, Sifuthrus, Oinas, and Jonas, the Babylonian, Chaldean, and Grecian Noäh, we may observe, that each nation violates every principle of chronology, by its claim of priority as to the history, which it describes. Such is the result of deviation from unerring guides! guides to be pursued through the scriptural accounts, for no other record of diluvian events can be relied on; every other is indeed a grotesque copy tricked out in the frippery of idol-abomination. It is represented of Oannes, called likewise Dagon, (a well known idol in Holy Writ) that 'he appeared twice and discoursed much with mankind; but would not eat with them.' This, Mr. Bryant (Anal Mythol. vol. iii. p. 110.) refers to 'his antediluvian state, when men fed upon crude flesh, while the life was in it:' but, 'that positive injunction from the Deity to Noäh,' "Flesh, with the life thereof, which is the blood thereof, shall ye not eat," having been delivered after the deluge; it may perhaps as well be submitted to this less early date. The injunction itself issued from the nature of sacrifices specifically reserved by the Almighty to the honor of his name, in distinction from the worship of idolatry. The offerings of the last consisted not in *sheep*, and *oxen*; *these* before the deluge they might

might have devoured in the crude state ; and the savage custom might probably afterwards be kept up as a fundamental principle of idolatry, from the traditions of descendants from Noäh, who had seen and perhaps practised before such wretched instances of feeding. The *animal* first fruits had been selected for the worship of the Almighty, in the sacrifice of Abel : indeed such offerings, subsequently established, in which the food of man consisted, were but representations of that pious disposition, which actuated worshipers, zealous to receive the blessing of the deity upon their *future* repast : a disposition which leads to fervency of devotion, and prevents the wild career of ferocity. Nature revolts from the idea of wantonly tormenting the helpless animal, destined for its supply : no wonder therefore, that they who have eaten the flesh with the life thereof are historically pictured as barbarians delighting in the torture and the blood of their *own species*.

See Orig. Book I. ver. 1130

To the observations already submitted as explanatory of the event relating to Anchiale, I beg leave to add, that the mythological imaginations of the Greeks, which affixed in earlier days the birth of those represented to have planted colonies, to a deity's amour with a terrestrial beauty, flowed originally from religious enthusiasm. Wheresoever the ancient Greeks are handed down by tradition, as having founded kingdoms, and established settlements, on their first descent upon a coast for those purposes, they erected 'altarettes,' if the term may be hazarded, and invoked that godhead which their own ideas, arising from occasional circumstances, and situation, conjured up as the tutelary genius of the place. Every deed which they afterwards performed, and every point they compassed ; (and these must have been in such barbarous periods of an atrocious and violent complexion) was attributed to that deity himself.

The Greeks, when their expeditions led them through various parts of their future empire, found the principle inhabited ; inhabited by those, who practised those religious ceremonies, which had given birth in reality to their own ; for all devia-

deviations of idolatry from the sacred records ran in one uniform channel, being all (as Mr. Bryant justly remarks) corruptions of the scriptural Arkite history. No wonder that our invader, as a primary act towards their settlement in less neighboring regions, took the women by force, or by artifice, which alike tended to insure possession.

These women, as a confirmation of the sentiment, that superstition was the prevailing principle of action among the earliest idolaters, were generally called priestesses. Grecian vanity pronounced them of the royal line, and by the rule of inversion, in which the Greeks largely dealt, they gave names to those princesses, from whom the country, or district, which they had invaded, was called. Hence the deity, asserted to have directed them to the spot, and who was always himself represented to have been upon some adventure or other, was fabled to have enjoyed the priestess; and the Greeks became in process of time rulers of the kingdom.

The higher we trace the real names of the countries, into which the Egyptians migrated of old, the more we shall have reason to confirm Mr. Bryant's deduction of such earlier expeditions from the 'Arkite history.' The names themselves being no other, than terms, in which that history was universally expressed.

Indeed slighter usages of Idolatry seem to argue their adoption from events in the scriptural records; a particular immediately occurs, which may evince the truth. The earth was divided into three parts; one to each son of Noah, and his descendents; the Egyptian veneration, of the number three may not unfairly be taken from this division of the earth. Continued exhibitions of an ark are met with in the writings of Moses, and the prophets; such allusions abound in Greece! in the revolutions of five thousand years, and the divisions into which languages branched out upon the earth, many a link of the chain must necessarily be broken, and the reasoner be thereby disabled from pursuing the track of etymology. There seems great probability, that a proper investigation of the most ancient languages would tend to a rational glance, at least, of proof, that every tongue owed its ultimate origin to that, in which the prophetic writings have been primarily handed

handed to us. What claim would a linguist lay to applause from the learned and the religious, who would thus range the world of languages to vindicate the dignity of sacred writ!

Remark on the Stones erected as a Monument to the two Heroes, Zetes and Calais, slain by Hercules, at the rites discharged to Pelias.

MR. BRYANT in his observations upon rocks, no unsuitable objects of idolatrous superstition, takes occasion to introduce the lines of Apollonius above referred to, and seems to be of opinion, that the uses in which they were employed, arose from an Egyptian source; he moreover concludes these stones, set one directly upon the other, to have been no other than amber stones, similar to those, which are to be found, according to his construction, in Cornwall, and at Stonehenge. If the sentiments of our great mythologist concerning their religious application, be acceded to, we may understand them primarily to have characterized rocks, on the borders of torrents: in many countries, where from the mountainous parts the waters have, for a succession of ages, rushed through the vallies, the force with which they exert themselves carries with them the particles of earthy substance, with which those rocks had been united. There is scarcely an object in nature, which casts a greater air of solemnity than a rock thus bared from its foundations, and standing as it were self-supported amid the ruins of the surrounding scenery: this very scenery contributes to the aggravation of horror. The monument erected to the sons of Boreas by Hercules may scarcely be supposed in its effects the sole work of human industry. That the stones were placed, as described by our poet, there is little reason to doubt; but the consequence arising from such position must have been a work of ages; when the soil, which had originally been was intermixed, was worn away, and a happy equipoise, undesigned perhaps by the man, who placed them in such position, occasioned a vibration, to which the nature of the stones themselves may in no small degree have contributed. Stonehenge is conjectured to have been 'a monument to which few are prior.' It has been usually esteemed a druidical temple; a construction reconciled, as it has been

usually

usually esteemed, from the remains of its internal apartments, to the dark purposes of idolatry. Antiquarians agree not as to the original of this stone-work; it may, however, without a failure of respect to superior judgements, be permitted to declare against the probability, that in very early days human artifice with every assistance then known could without the aid of nature herself have contrived the carriage of the several stones to, and their situation upon the spots, where they to this hour remain. Mr. Bryant's Mythol. vol. iii. p. 36.

See the conclusion of Remarks, &c. immediately preceding the Poem.

Æneas died, according to some accounts, at the age of thirty-eight years, after a reign in Latium of three years.

The dates of his different periods of life must be thus fixed agreeably to the above calculation.

Æneas when the siege of Troy began was - 18 years old; he could not be less to take an active part in promiscuous skirmishes.

Siege of Troy lasted - - - - 10 years.

Age of *Ascanius* when he quitted Troy, at least 5 years.

From *Æneas's* quitting of Troy, to his murder of Turnus, - - - - 2 years.

His reign in Latium, - - - - 3 years.

—
38 years.

This makes him too young, for *Ascanius* could not have consistently been less than twelve or fourteen, when he shot *Numitor* in the *Æneid*. Sir *Isaac Newton's* allowance of twenty-one years from 904 A. C. to 883 A. C. From the taking of Troy to the building of Carthage, seems to be too considerable; *Æneas* could scarcely have pass'd so many years between the ruin of the former, and his arrival in the latter: indeed Sir *Isaac* might have meant to describe the completion of the buildings at Carthage; such a city as must from its first stone to the close of its whole formation have employed a great length of time. Sir *Isaac's* representation is at all events nearer to the truth.

Mr. Bryant, in conformity with Sir Isaac Newton, fixes the siege of Troy a generation, or thirty three years after the Argonautic expedition. He is describing Orpheus, who is by some writers, 'placed eleven generations before the war of Troy,' consequently ten generations before the expedition of the Argonauts. Anal. anc. Mythol. vol. ii. p. 130.

THE
C E I R I S
OF
V I R G I L;
TRANSLATED INTO ENGLISH VERSE.

Occasioned by a Reference to that Poem in

R E M A R K S
UPON THE
L I F E A N D W R I T I N G S O F
A P O L L O N I U S R H O D I U S.

Ut historicæ proludens consonet ordo
Notitiæ, voces duco, licet invidus adsit,
Quisquis erit, culpæ jocos; musamque paratus
Pondere vel Culicis leviori fama feratur.

Virgilii Culex, ver. 4.—8.

• The Ceiris of Virgil is here placed, the two first books of Apollonius being adequate to the satisfaction of a careful examiner, whose curiosity may induce his enquiry into passages of the Ceiris alledged to have been imitated from Apollonius by Virgil.

EUSTATHIUS, in his remarks upon Dionysius of Alexandria, acquaints his readers, that Scylla 'was chained to the helm' of the ship, in which Minos conveyed her from Megara. The whole passage runs thus: Minos making himself master of Megara with the assistance of Scylla, daughter of Nisus, king of that city, who was in love with him, and cut off her father's head, conceived that she who had thus betrayed her parent, would be probably actuated to commit murder on any other occasion; he therefore chained to the helm of the ship this traitress and destroyer of her father; and thus † consigned her to the ocean: she was transformed into a bird,‡ called Ceiris. Hyginus the grammarian only writes, that 'Scylla threw herself headlong into the sea, that she might not be made captive by her pursuers †.

• 'Suspensa novo ritu.'—

Ceiris v. 389. Scaliger's note upon the passage.

† Minos from his extreme reputation for justice may be concluded to have punished this crime of Scylla more largely, lest his lenity should be construed into his espousal of the enormity.

‡ The Roman poets in particular confound the separate histories of Scylla changed into a rock, and Scylla here considered. Apollonius, always exact in mythological records, adheres faithfully to the first.

C E I R I S.

THOUGH various love of praise my *first* regard,
 Mine who have prov'd the vulgar's *vain* reward,
 Though mine, Cecropian bow'rs, your fragrant grace,
 Where Wisdom wraps me in her shade's embrace,
 * Me, *Goddeſs*, deign'ſt thou for thy votary chuſe,
 From loftier toils *low ſteeping* to the Muſe ?
 Toils, which the world o'erleap, a ſcantier bound,
 Thy thought ſuſpended in yon ſtarry round,
 Tow'ring the ſplendid hights of *virtue's* hill,
 How rarely *pleaſure* deem'd !—my daring will
 Yet weaves with twining wreath the flow'ry line ;
 Yet woes, (and ſuch their right !) the ready Nine,
 Fair wiſdom's bow'rs in happier eaſe to ſcan ;
 And ſoothely ſoft attune the moral plan.—
 † To all each age's wond'rous race be known !
 The *wiſh* to paint it, Roman, be thy own !

* Orig. v. 5. Num mea quæret eo dignum ſibi quærere carmen, is not Virgilian. I would read, 'num me quæret eâ dignum ?—Sibi quærere carmen ? ' Will wiſdom ſearch after me as worthy of her ? is it hers to ſeek poetry ? Virgil, it is remarkable, tried his pinions in philoſophical flights ! See them in the Georgics, b. i. and more elaborately in his ſixth of the *Æneid*.

† In the text the epithet 'mirificum' is repeated, which has its effect. The conſtruction alludes, it may ſeem, to the mythological deſcriptions of the ancient ages of Greece.

* For me, though *wisdom* from her sacred tow'r
 Op'd all her force; *she*, whose according pow'r
 Points † ancient merit for her honor'd heir;
 Thence might I boldly spurn each sordid care;
 Each error of mankind (whose poison lies
 Wide o'er the various globe) might dare despise;
 Yet, *Wisdom*, would I check th' adoring lay;
 Yet would restrain, though oft in sportive play
 The Muse has wont her humbler themes rehearse,
 And syllabled the sweets of gentle verse. —
 The *sail* of snow thy beauties should infold,
 Such as adorn'd th' Athenian streets of old,
 While breath'd the vow to chaste Minerva paid,
 Or the *fifth* year the ‡ ling'ring rites display'd,
 When zephyr's triumph rous'd th' alternate east;
 His weight condensing, as his pow'rs increas'd.

* I read, v. 14. orig. without quarrelling with the phrase usually expressed,

‘ Si mihi jam summas sapientia panderet arces.’

It think it more in Virgil's spirit.

† Four philosophers, ‘ Plato, Aristotle, Zeno, and Epicurus.’ The last may seem more directly to have occasioned the compliment; the tenets of Epicurus alone are contained in the two ensuing verses of the original.

‡ A lustrum, or term of five years is specified in the text; at which period the ancients cleansed the capital cities of the Grecian kingdoms by sacrifices in plains dedicated to Mars. I believe, that the alternate course of the west and east winds may signify the vernal season of the year, when these sacrifices were celebrated.

Bless'd

Bless'd is the day, and bless'd the hallow'd year,
 And bless'd each vot'ry of a scene so dear!
 Hence bright in order weav'd thy deeds of arms,
 Auspicious Pallas! from the war's alarms
 Stamp'd on the soil the giant trophies stood!
 Each horror of the battle mark'd in blood!
 Here Typho bends beneath the jav'lin's shock,
 Whose point is gold; proud Offa's mountain rock
 His frenzy whirl'd to heaven; oh! daring might!
 Olympus doubled by * Æmathia's hight.
 Such was the † sail uprear'd in solemn hour!
 And such, oh! youth of learning's fav'rite bow'r,
 For thee my wishes weave, where *source* of day
 Flash the full splendors of yon purple ray;
 Where silv'ry Luna leads the train of stars,
 Wide earth encompass'd by their azure cars;
 For thee the philosophic volume awes,
 With truths, that nature point, and nature's laws;
 Thy deathless name o'er wisdom's sacred page
 Triumphant shall resound from age to age.—
 But mine the tender infancy of arts;
 Scarce-*strung* the *nerve* no solid strength imparts;

* This alludes to Pelion, a mountain of Thessaly.

† The foregoing description of the sail literally represents the particular forms, in which the festival of the Panathenæa was celebrated at Athens in honor of Minerva, tutelary goddess of that city, and constructress of the ship Argo, to which the sail was fabled to have belonged.

Cull'd by the *Muse* fair Wisdom's flow'ry spoil
 With many a vigil consecrates her toil;
 Accept ('tis all I can!) the boon of truth,
 Accept these earlier rudiments of * youth!
 With smiles the budding sweets of genius see;
 Those smiles their nurture, as they bloom for thee!
 Nor great th' exordium! mark the fears that roll
 From various portents to the conscious soul!
 When impious Scylla views, in feather'd grace
 Herself array'd, a new-collected race
 Of plumage soar sublime, on silken wings
 Cærulean to the stars her course she springs
 O'er mansions late her own; oh! destin'd change!
 Her's for the ravish'd purple *lock* to range,
 By treach'ry *ravish'd* from a father's head;
 And fell destruction o'er his kingdoms spread †!—

There

* The original seems to confirm an opinion, apparently more consistent than its opposite, that the *Ceir*s, if concluded to be Virgil's, (it is by no means unworthy of him) was a *youthful* composition. As he was revising his *Æneid* some years before, and towards the time of his death it can scarcely be imagined, that he attempted any poem of consequence after that excellent heroic. Indeed, the study of philosophy being employed as part of the Roman education, it is most probable, that he tried the pinions of his earlier *Muse* in this philosophic flight, rather than that he defer'd it till later hours. Yet has Scaliger, in his comment upon the address of the *Ceir*s to *Messalla*, fixed the composition to the latter days of Virgil, after *Messalla*'s return with Augustus from the East.

† The author of the *Ceir*s takes his exordium of philosophical pursuits from mythological fable. The history of
Scylla

There are, my friend, and bards of *nobler dream*,
 (Truth be our own, for truth's the Muse's theme!)
 Whose verse avows the * monster's vary'd form,
 Scyllæan rock, defiant of the storm;
 Fell Scylla, of the sorrow-breeding train
 The chief who compass'd with the dogs of main
 The † man of woes; she (such the fabled lore!)
 Dulichian vessels tofs'd with troubled roar;
 While issuing through the vast, and boundless deeps,
 To earth the shatter'd mariner she sweeps:—
 To tales like these Mæonia's hallow'd bard
 Could credit scarce assure, or win regard.
 Nor *ill* the strain where doubt and error lead,
Various the tales to *fancy's* lore decreed,

Scylla is sufficiently explained by the particulars, specified in the present poem, and evidently deducible from that of Sampson and Dalilah. The very *crime* is the same, though the consequence varies. But it is little requisite, that minutest resemblance should constitute such imitations. Imitators are usually awkward, if not bunglers; the heathens were certainly the latter, in their copies of the holy writings; the principles of the copyist so materially varied from those of his original, that it may only be esteemed matter of astonishment, that deviations abound not to excess. Scylla was changed into a bird. The enemy, in behalf of whom the daughter *capitally* trespassed upon her father, was Minos. The metamorphosis may thence be reconciled to history.

* The original has 'monstra,' plurally; but the allusion is certainly intended to a single representation. It is the Roman adoption from the Greek.

† Ulysses: this anecdote is agreeable to Grecian story.

Who

Who sings the virgin forms of Scyllan birth;
 So nam'd by her, the Muse of Smyrna's earth.
 From Lamia, or Cretæis sprung to light,
 Or her, the monster-featur'd lover's fight
 Whose raptures blest'd; or chang'd, ill-fated maid!
 By spells th' enchanter's magic wiles display'd.—
 But whence the virgin's crime? old Ocean's fire
 Quench'd on the rugged sand his am'rous fire,
 Wrap'd with her beauties; in her dearer arms
 Forgot his injur'd Amphitrite's charms*.

* The indelicacy, and apparent insignificance of the two lines immediately ensuing in the original, justifies their omission in the translation. The preceding verse,

• Sivè illam monstro genuit Persæa biformi,

is largely commented by Scaliger, who labors to reconcile an alteration, seemingly needless: but Scaliger loves a display of learning, which he not unusually throws away. He makes the moon mother of Scylla, by a two-formed monster; the magical idea of Egypt, and of Greece, when she was eclipsed, which they attributed to a monster's connection with her. Apollonius's scholiast more properly acquaints us, that Scylla was daughter of Phorcys, and Hecate; of whom I take Lamia, Cretæis, and Persæa to have been branches. Neptune is termed, ver. 72 of the original ' ipse pater,' in the same manner as Virgil in his Georgics applies the words to Jupiter,

Ipse pater mediâ nimborum nocte;

Scaliger delineates Scylla from the commentaries of the Greeks, ' a very beautiful woman; but having been enjoyed by Neptune, she was, through the jealousy of Amphitrite, who infected the fountain in which she bath'd, by incantations metamorphos'd into a wild beast.'

Nor late the period of revenge! to stray
 With rapid course the wide-expanded way||
 Much-envy'd Scylla flew; the † ruthless bride
 In deluges of blood her ocean dy'd.
 Yet Fame records (each youth her beauties fire)
 She spoils the lover of his soul's desire;
 * While fish, and famish'd dogs her form surround,
 She views grim horror's various fiends abound.
 How oft the new-shap'd limbs her wond'rous dread!
 How oft, the barkings, which herself had shed!
 She dar'd a goddess of her rights beguile;
 She dar'd to frown on Venus' proffer'd smile.
 Such † the dread punishment her treach'ry shares,
 Herself, fair object of the striplings' cares,

(For

|| I read, v. 74. orig. *Nec tamen*; in the next line 'aut quum cura, &c.'

† Amphitrite.

* Scylla seems to have assum'd these forms.

† I would read, v. 85, 86, and 87. orig. in two lines;

*Quam, Mala multiplici Juvenum quod septa catervâ
 Dixerat, infamem merito rumore fuisse.*

I cannot avoid thinking, that 'meretrix,' ver. 86. and 'merito' ver. 87. of the original, contain a jingle unworthy of Virgil. Scaliger furnishes a prolix remark upon Palæphatus, which seems to prove little, but that the history of Scylla has its origin in ancient mythology. The very name of Palæphatus implies such construction. The fable of Scylla is at best confused; various accounts of persons under this denomination have been united into one. The author, if not Virgil himself,

(For oft her language spake a wayward soul)
 The wand'ring passions of the beast control,
 Her full reward of guilt the rev'rend sage
 Palæphatus proclaims in learning's page.—
 To each his history ! each his critic song,
 That speaks the tale of woe ! —to us belong
 Meek Ceiris' tuneful notes ; nor our's to own
 In fame's deep records Scylla's fame alone !
 For this ye kindly quench my thirst of praise,
 While truth inspires the modulated lays,
 Ye Muses much rever'd, whose hallow'd shrine
 I chastely deck with many a gift divine,
 Each pillar softly dy'd ; thy fragrant show'r
 Scents the proud gate, thou hyacinthine flow'r ;
 And there narcissus with his blushes sweet,
 And there the violet, and crocus greet,
 Twin'd with the lily's grace ; the threshold glows,
 Cheer'd with each streak, that marks the scatter'd rose :
 Yes ! sacred maids, your smiles my labor crown,
 Of new-born strains, lov'd passports to renown.
 Athenian seats the circling cities spread,
 Where tow'rs the sea-beat promontory's head * ,

himself, must be concluded to have existed nearly to those times, and may at least be esteemed in most parts of his composition an happy imitator of the Mantuan bard.

* I read 'αἰῶνος,' as a Greek derivation implying 'lito-reos.' Servius thus construes it in his comment on a passage of the *Æneid*.

Tow'rs to the shore, the bound of Theseus' reign,
 That glows with many a shell's impurpled stain.
 High o'er the rest proud Megara uprears
 Her front illustrious, work of *earliest* years;
 Alcathous' structure; Phœbus yields his aid:
 In ev'ry toil whose deity display'd.
 Here oft the flint arous'd to rapture's fire
 Wakes the shrill note, and emulates the lyre;
 † The gift of Hermes swells in ev'ry sound,
 And Phœbus' ancient honors breathe around.
 Chief of the hosts, who rul'd the world of arms,
 Great Minos through the *city* pour'd th' alarms,
Spoil'd by the vessel's force; in union's pride,
 Firm * Polyidus to his friend ally'd,

† Mercury is recorded in Grecian fable to have been born on the mountain of Arcadia, Cyllene. His harp is in the present passage intermixed with the lyre of Apollo, as of a congenial nature. I read verses 107, and 108.

Sæpè etenim citharæ voces imitatur acutus
 Sæpè lapis; recrepat Cyllenia munera pulsus.

The effect of the harp upon the stones alludes to the vibrating quality of the latter.

* There is an inelegance of repetition, ver. 113, 114, 115. orig. 'Ceratea, Gortynius, and Cretæa,' being each placed within few words one of the other, to signify Crete. Polyidus is but stiffly introduced at the best; and though inserted in subservience to historical tradition, the text would boast a more Virgilian purity if ver. 112. to ver. 115. both inclusive, were omitted; the spirit of Nisus, as more *concenter'd* would thus possess enlarged splendor.

His long-lov'd Nifus, quits in vengeful mood
 Carpathian billows, and each Cretan flood ;
 Forth rush'd the monarch 'gainst th' invader's heart,
 And Athens mourns the desolating dart.

† Nor then the faithful citizens, who spring,
 Their country's boast, nor then th' embattled king
 Fear to the walls their flying troops to lead,
 And give by matchless worth the foe to bleed,
 Appal'd, confounded, lost ! enough for ease
 On memory stamp'd the voice of heav'n's decrees !

† The Ceiris has evidently been left in a state of imperfection ; it may be apprehended, that some dauber has occasionally intruded his coarser colors into the original picture. The 112th verse

Hospitio quo se Nisi Polyidos avito,

which has been read in various forms, as we learn from the criticism of Scaliger upon the passage, is scarcely reconcilable with sense. I would read it

Hospitio quà se Nisi Polyidos avito

In the following construction. The adverb quà refers to Megara. Polyidos I understand nominatively, and to represent a person. There were two of this name ; one a soothsayer of Corinth, mentioned by Cicero ; the other of more modern date, honored by Vitruvius in the character of engineer. The very word implies the gift of extraordinary sight. I have concluded him ally of Nifus. An aukward repetition of the Carpathian sea, the Ceratean rivers, and Gortyna is obvious, ver. 113, 114. Such tautology may abound in Ovid ; it is not indured in Virgil. The whole is a mythological romance, but in some degree resolvible into historical accuracy. Minos cleared the sea of Pirates. Newt. Chron.

While

White o'er the monarch's head the ringlet flows,
 The laurel shades his temple; blushing rose,
 Bright in the midst a lock thy purple twines;
 Hence, monarch, hence thy country's glory shines!
 Secure the triumphs of thy future hour,
 Till on the Fatal lock destruction low'r,
 Accordant fates have seal'd th' unvarying will;
 Cares for its weal each patriot bosom fill.
 The clasp of gold, fair Athens' solemn rite,
 † The chirping insect's little teeth unite;
 Nor yours, ye souls of worth, th' attention vain
 This lov'd Palladium of your native plain
 Sleepless to guard!—yet Scylla's doom to prove
 Th' ungovern'd frenzy of a new-born love,
 (Oh! had those eyes ne'er flash'd their wanton fire)
 Whose wish entombs her country, and her fire †.
 'Twas thine, malicious boy, whose frowns defy
 A mother's rage, ev'n His, who rules the sky,
 Thine, whose pervading darts the lion tame,
 And soothe the famish'd tyger's sullen flame;
 Thy reign, the mortal, and immortal soul—
 Too high the strains! Muse check them, as they
 roll!

† Alluding to the insignia of Athens.

‡ Ver 130, 131, and 132. orig. may be thus read

* Sed fuerit, quòd Scylla novo concepta furore

* (Oh! nimium cupidis si non inhiasset ocellis!)

* Scylla patris misero patrixque infesta sepulchro.

T

Thine,

Thine, frolic urchin, to awake the storm
 In Juno's haughty breast! (* that lovely form,
 Which holds a perjur'd mind, th' unhallow'd strain
 Long unreveng'd in memory to retain
 Knows not the guilty boast;) she, hapless maid,
 Mid the full rites to giddy joys betray'd
 Profan'd the sacred seats, her footsteps bend
 Far from each matron, from each votive friend,
 With smiles gay-sporting, as th' official vest
 Decks her sweet frame, and loos'd her snowy breast

• The original passage, which has hitherto defied construction, may be thus read

‘ Superas acuebat parvulus iras
 ‘ Junonis magnæ (nulli perjuriam, Divæ,
 ‘ Olim se meminisse diu per jura puellæ
 ‘ Non ulli licuit.’)

Olim* in these lines intimates *formerly*, not any *considerable* length of time since. Horace seems thus to have used the word:

‘ Non si malè nunc, ut olim,
 ‘ Sic erit ;

I understand the passages, as if the evils complained of had lasted in a succession for some time past to the present hour. May I have leave to restore this word ‘ olim ’ to its usual acceptance? It has been understood in the foregoing words of Horace, and in the following phrase of Virgil to express ‘ in time to come ;’ however meanings *may vary* in the same word, they are inelegantly made *opposites*.

‘ Forsan et hæc olim meminisse juvabit.’

These sufferings of *former days will be* pleasing to remembrance.

To the wild north's rude visit! fond employ,
 Nor Hymen yet had wav'd the torch of joy;
 Nor yet the priestess, bath'd in holy stream,
 With olive's foliage, wreath of paly gleam,
 Had bound the virgin-brow; in youthful play
 She sends the flying ball; with transient stay
 Receding—now advancing! blooming fair,
 Would that thy radiant *robe's* protective care
 † Had not those lovely-fashion'd limbs resign'd,
All that thy step delay'd, thy course confin'd!
 Would that thou held'st th' unviolated rite,
 Nor impious frolic mar'd a Juno's sight!
 So had no oath, † *atonement* of th' offence,
 (For such, unhappy maid, thy vain pretence!)
 More deeply *ting'd* thy crime! tho' perj'ry awes
 With many an ill, yet thine the pious cause!
 Nor dar'd the Goddess to a brother's eye
 Point ev'ry charm! but he whose pinions fly
 Light as the buoyant air, whose vengeful will
 Wrests ev'ry word to urge the deed of ill,

† Ver. 150, and 151. orig. I read

'*Ast utinam ne prodita ludo*

'*Auratam gracili solvisses corpore pallam!*'

‡ I have paraphrased the word '*piasset*,' ver. 155. of the original, and taken it in its sense of atonement, and of desisting—I read the line,

'*Infelix nequid jurando jure piasset.*'

Scil. jure jurando.

From the bright quiver plucks a golden dart ;
 It strikes, it riots o'er the virgin's heart ;
 The dart so light, so tender to the view,
 Yet not thine own, * Tirynthian, half so true !
 Strait in each pulse awakes the throbbing flame,
 Unbounded frenzy bursts o'er all her frame,
 Fierce as the warrior-dames † of Thracia's round,
 Fierce as thy priestess at the trumpet's sound,
 Thou mother of the gods, the virgin springs ;
 Fill'd with her cries th' affrighted city rings.
 Her tresses breathe no more ‡ th' Idæan sweets,
 No more her foot the well-known sandal meets ;
 No more soft-floating o'er her breast of snow
 The pearl-embroider'd necklace loves to glow,
 Her feeble palsied footsteps devious roam,
 Now seek the splendors of a father's dome ;
 § And now ascend in thought the sky-cap'd tow'rs,
 There wrap'd in night her keen affliction pours,

Eyes

* Ver. 162. of the original may be consistently read,

' *Hæc quanquam tenera at nimium Tirynthiæ visu!*'

Alluding to the arrows of Tirynthian Hercules. A jingle of words seems designed by 'tereti,' and 'Tirynthia.'

† Ver. 165. orig. should be read,

' *Sævior egelidis ciconum ceu bistonis oris.*'

‡ Ver. 169. orig. should be, 'assueta haud.' 'Cognita' is fiat; in the next verse 'baccata,' not 'bacchata,' must be read.

§ Ver. 173. of the original,

' *Aërialque facit causam se visere turres*'

I can-

Eyes from the highs her object of desires,
 The camp wide-glist'ning with unnumber'd fires.
 Unmov'd the † distaff, and unheeded gold,
 No more her smiles the polish'd harp behold,
 Or tune the genial chord; no busy loom
 Clos'd in the Libyan card; the rose's bloom
 Fades in her cheek, fair health a foe to love!
 Her clouded ills no ray of comfort prove,
 Death's subtle poison o'er each entrail preys;
 Where sorrow spur'd by fate commands, she strays.
 Distraction's sting precipitates her flight,
 To steal (what madness could the deed excite!)
 The purple honors of a father's head;
 A foe, of these possess'd, releas'd from dread.—
 'This the sole privilege of mis'ry's breast!
 Did ign'rance prompt? the Good believè the best.
 Fain would ‡ they clear thee of a crime so deep!
 But thou, oh! father, while the ruinous sweep
 (What

I cannot think 'facere causam' Virgilian; Scylla may seem to excuse herself for the visit she had before abruptly resolved to pay to her father's palace. This corresponds with the situation of her mind. Why may we not read,

'Se sæpè aërias causatur visere turres.'

She blames herself, that she visits the citadel.

† I read 'colum novit,' ver. 177. orig.—'Clauduntur' may be placed for 'plauduntur,' ver. 179. orig. and 'et quæ' (in the nominative) for 'atque ubi,' ver. 181. 'vidit,' for 'videt,' ver. 182. and the 'que' after 'tabidulam' omitted.

‡ Orig. ver. 189. read sceleris, or sceleri.

(What treason marks th' imprudence of a child!)
 Of havoc through the city stalking wild
 Scarce leaves the trace of one distinguish'd spot,
 Where stood thy tow'rs sublime; in humbler lot
 Where thy tir'd limbs a wish'd relief may share
 Scarce shalt th' asylum meet, the *down* to care.
 For thine, thou feather'd innocence, to die!
 A daughter seals thy doom; yon azure sky,
 Ye habitants of air, whose pinions reign,
 Whose haunts the vocal grove, or verdant plain,
 Who spring o'er ocean's waste, rejoice, ye host,
 Rejoice, blithe wand'ers of th' extended coast!
 Rejoice, whose fate the human form to change,
 * Arcadian *nymphs*! to crown your princely range,
 Lo! Scylla points the Halcyon's feather'd grace!
 And adds a father to your wayward race.
 Outwing the wearied clouds, ye beauties; greet
 (For beauty late was yours!) th' ethereal seat!
 With *you* this hawk's † discerning eye-lid soar;
 This lark her honor's due desert explore!—

Soft

' *Damnatusque longi*

' *Sisyphus Æolides laboris.*

HOR.

I have criticised this passage of Horace in the works of Anacreon, Sappho, &c. Ridley, 1768. Read ver. 190. orig. (*Natæ imprudentia prodit.*)

• Ver 199, 200, and 201. orig. may be thus read

' *Vobis crudeli fatorum lege, (puellæ*

' *Dauliades, gaudete!*)

' ————— *numerofque tuarum.*

† Nifus, ver. 204. is represented to have been changed into a bird, there called Chalceus. Chalcis in Homer signifies a
bird

Soft sleep had wrap'd the monarch's brow; the train
 Kept their stern vigils at the gates in vain;
 Lonely the daughter from her couch descends,
 To ev'ry breath of wind an ear she lends;
 'Twas silence all! each sob of rising care
 She checks, and snatches the thin joys of air.
 Lightly suspended in her step she treads,
 Her impious hand the fatal iron spreads;
 Fear chills the pow'rs, that urge th' impassion'd breast:
 The conscious shades her *filial* fraud attest †.
 Paternal chamber, late no stranger-way,
 Thy threshold bids the pause of short delay;

bird of prey. Honest Chapman burlesques it into the owl! The hawk has usually been esteemed the metamorphosis of Nisus; whose purple lock may perhaps have been placed by Grecian mythology to express the deceitful methods by which he carried on his wars; otherwise his transformation into a bird of prey would want propriety; for he had been evidently preyed upon himself. By Chalceus a species of owl or hawk may be intended. Pliny (says Scaliger) terms Homer's χαλκιε a bird of night. It may be so; but this proves little in Scaliger's favor. Scaliger places 'Haliæetus' a kind of eagle for the 'novus chalceus' of this passage. There seems to be foundation for such construction ver. 528. but that whole description shall be commented in its proper place. Nisus may have received the form of an eagle from the spirit and discernment with which he conducted, while king, the affairs of his country; and on this principle Scylla should be vilified into a more humble bird characterising her disingenuity.

† Ver. 214. orig. may be read without the preposition *in*, which is inelegantly introduced.

'Demptæ subitâ formidine vises.'

She eyes the vault of heav'n, the *starry glow*,
 Which nods half-slumb'ring o'er the world below *;
 With many a proffer'd gift †, ye pow'rs above,
 She richly fues your unaccepting love.—
 The faithful guardian of Phœnicia's line,
Nurse of her tender years in life's *decline*,
 Heard the fair maid (the hinge with brazen grate
 Skriek'd o'er the marble threshold's restless state)
 She clasp'd the languid wand'rer in her arms,
 And “ Oh! my sacred trust, those infant charms,
 “ Oh! not in vain *that* pale, *that* sickly mood,
 “ To thy slow veins denies the stream of blood!
 “ No slighter care inspires the vent'rous toil ‡;
 “ Ah! why the sweets of Bacchus' genial spoil,

* Ver. 217, 218. I read,

‘ Et altum

‘ Suspicit occulto nutantia sidera mundo.’

‘ Nodding stars’ is an expression of Dryden, intimating that the general sleep of nature affected the constellations themselves.

† ‘ Pius divis,’ ver. 219. orig. seems a whimsical expression: It should be ‘ pie.’

‡ Orig. ver. 227. may be turned,

‘ Non levis, ut faceres quod vix pote, cura subegit.’

Ver. 228. orig. should be expunged; for the poet thereby *assigns* a reason for this conduct of Scylla, which he in the very next verse *enquires*. Upon the descent of Carme, nurse of Scylla from Phœnix king of Thebes, and brother of Cadmus, it may be observed, that instances of similar attention from distinguished personages abounded in ancient days. Perhaps her name may rather have been ‘ Carne,’ by which a city of Phœnicia was called. Caieta, nurse of Æneas, gave rise to the title of a town in Naples.

Ah!

“ Ah! why th’ inviting fruits of Ceres dread?
 “ Why solitary watch a father’s bed,
 “ Ev’n at the hour when sooth’d the tale of woe,
 “ And torrents mid their rage forget to flow?
 “ Yet, tell thy wishful friend, thy friend of grief,
 “ What oft thou told’st her to her soul’s relief
 “ Was but ideal song*, when wrap’d in care
 “ Thy sadness spred the long dishevel’d hair,
 “ Spred to a parent’s eye! illustrious maid,
 “ Say, does the rage thy thrilling limbs invade,
 “ Which tofs’d of old the fascinated mind
 “ Of love-sick Myrrha, that to guilt resign’d,
 “ The foe of justice †, as to passion free,
 “ Thy wishes would delude a fire, and me?
 “ § What if the wound deep-rankles in thy heart,
 “ For sure thou feel’st the point of Cupid’s dart,
 “ Nor vain th’ experience Cytherea taught
 “ To trace the working of a lover’s thought;

* Orig. ver. 235, 236, and 237. may be changed to

‘ *Quùm mæsta parentes*

‘ *Formosis circum virgo sinè more capillis;*

‘ *Dic mihi, si, &c.*’

† Adrastæa, the goddess so called, it is alledged, from a temple erected to her honor by Adrastus, king of Argos, is the Nemesis of the Greeks, who, from the origin of her name, *ἀδραστήα* (*tribuo*) implying that she recompenses according to desert, is stiled in the version, Justice.

§ I read, ver. 241. orig.

‘ *Quòd si altum quovis animum jacteris amore.*’

“ If

“ If vows confefs’d illumine the conscious fame,
 “ By great Diana’s ever fav’ring name
 “ Chief of the pow’rs, who gave my soul to share
 “ Thy infant sweetness, by Thyself I swear,
 “ Unnumber’d hardships shall my peace control,
 “ Fit suff’rings for a great, or worthless soul,
 “ Ere I the feelings of that heart resign,
 “ ¶ Low in th’ inglorious dregs of grief to
 “ pine.”—

She spake! herself in softer garment dress’d
 Steals o’er the cold, cold *maid* the soft’ring vest,
 Whose limbs the lightly-floating * girdle bounds;
 Then, as Affliction’s dew *her* cheek surrounds,
 The matron prints it with a kiss, the strain
 Once more pursues *her* secret source of pain †.

¶ Orig. ver. 249. is said to contain a false quantity in the word ‘*scoriâ*,’ which from its etymology should be long. To avoid it, read

‘*Quàm te tabescere tali
 ‘Scoriâ, et infami patiar tam forde perire.’*

Scaliger condemns the word ‘*scoriâ*’ as too plebeian for the pen of Virgil; without reason, surely! it means ‘the refuse of metals.’

* ‘*Coronam*,’ ver. 252. orig. may be preserved, as characteristic of ancient manners amongst the female sex; it is applied to the zone, held in sacred estimation. Scaliger’s ‘*cro-cota*’ is too modern.

† Ver. 254. orig. I read, as less irreconcilable to construction,
 ‘*Persequitur miseræ quæ sint exquirere causas.*’

Her

Her ear, and such her wish, no answers greet,
 Till the wide dome receives the virgin feet;
 When thus the maid! “Ah! why my pangs inquire?
 “ Why probe the throbbing wound of fond desire,
 “ Ah! no! † I burn not for th’ accustom’d *friend*;
 “ Burn not for *such* to death! these eyes commend,
 “ Nor turn from kindred looks; a fire may prove
 “ All that a daughter can bestow of love.
 “ § Spontaneous hatred ours, and ours alone;
 “ This heart, believe me when my faults I own,
 “ Loves not, nor can, the object which it ought;
 “ (Oh! that no image of a pious thought ||
 “ False in its form were mine!)—amid the glow
 “ Of surly tumults, and th’ embattled foe
 “ —Alas! the frantic accents! why the note
 “ Of clam’rous guilt thus bursting from my throat?
 “ Ah! where begin? all, all my words reveal
 “ Why from thy cares (for thou forbid’st) conceal?
 “ Take the last present of my dying breath!
 “ Our walls with ruin, and our hosts with death

† Ver. 259. orig. I read,

‘ Non ego consueto mortale exuror amico.’

§ Ver. 261. orig. may run,

‘ Ultrò solùm odimus omnes.’

|| Ver. 263. orig. should be read,

(Oh! si non falsæ pietatis imago lateret!)

“ (By

“ (By Jove bestow'd the sceptre of his state,
 “ No * wound to injure; such the boon of fate!)
 “ 'Tis he, who threatens; He my bosom sways,
 “ (How throbs it compass'd in the wordy maze!)
 “ *Here* Minos triumphs! by those looks of love,
 “ Those † breasts, that heav'd, my infant bliss to
 “ prove,
 “ (Still mem'ry points the purer scenes of joy!)
 “ If thou canst save, oh! wish not to destroy!
 “ If each alluring hope of safety fled,
 “ 'Tis all I merit, yield me to the dead;
 “ Mine be the close of cares!—with sorrowing eye
 “ Ere chance, hard chance had giv'n me to descry,
 “ Yes! cruel God, that form of fond relief,
 “ Best of his sex, yon' art invading chief
 “ Ere Scylla view'd, had *this* destructive blade,
 “ (She from her vest the fatal shears display'd)
 “ *This* sever'd from my fire th'empurpled hair,
 “ Or Scylla sunk the victim of despair!”—

* Scaliger applies this gift historically; and the same quality is here attributed to 'Minos,' which Talus experienced in Apollonius, 'because,' (forsooth!) 'the poets represent him in a form of brass.' But we meet with many heroes invulnerable in Grecian poetry; which may intimate, that they frequently returned without injury from battle, and possessed so perfect an use of arms, as to be with difficulty wounded. Add, that Jupiter is represented to have patronized the king of Crete; a sure, as characteristic heathen protection of a warrior from dangers.

† Orig. ver. 274. may run,

'Perque tuum memori exhaustum mihi, &c.

Scarce

Scarce clos'd the maid, when she of rev'rend years
 With dust her much dishevel'd tresses smears,
 And heaves the wild complaint; " Ah! why again
 " † Return, oh! Minos, and repeat my pain?
 " Could not I banish'd from my native soil,
 " A wretched captive, curs'd with slav'ry's toil,
 " Fly from the reach of that avenging arm,
 " To quench *on her* I lov'd my thirst of harm †?
 " For *me!* no comfort waits my ling'ring hours;
 " Grudg'd ev'ry bliss of life's declining pow'rs.
 " How could a mother, frantic in her rage,
 " Thou hapless daughter of despondent age,
 " How could I drag existence? would! thy plan,
 " No daring huntress in the wilds of man,
 " Had roam'd from Ceres' haunts, from Dian's far,
 " Nor urg'd the Parthian crook, a pointed war,
 " Spur of Dictæan goats to well-known meads!
 " So, (from the arms of Minos frenzy leads)
 " Thou hadst not, rushing § from the mountain's brow
 " Dash'd headlong; thence, the records old avow

† Ver. 286, and 287. orig. I read,

' Oh! mihi Te, Minos, crudelis reddere, Minos

' Cùm iterùm nostræ Minos inimice senectæ

' Adfis? annè olim natus te propter eundem

' Annè amor insanæ luctum portavit alumnæ?'

‡ This alludes to a former captivity of Scylla's nurse by Minos, together with that of Britomartis.

§ Ver. 302. orig. I would prefer,

' ———— Speculatrix montibus,' &c.

" A Cre-

“ A Cretan goddess, such thy honor'd claim—
 “ The rest, resign'd a more distinguish'd name,
 “ Pronounc'd thee lunar Queen; whate'er *thy* lore,
 “ ¶ *Mythology*, my daughter mine no more!
 “ Ne'er shall I view thee on the sky-prop'd plain
 “ Amid th' associate goats, and salvage train,
 “ Springing in vent'rous sport, nor hail thee blest'd
 “ In safe return, and clasp thee to my breast!—
 “ Such was the theme, which rul'd my troubled
 “ thought,
 “ When with my Scylla's blifs my bosom fraught!
 “ My ears uninjur'd by the sounds of woe!—
 “ In Thee stern fortune deals a doubled blow;
 “ In Thee?—my wish to live for Thee alone!
 “ No softer sleep my wretched eye-lids own,
 “ Though worne by nature's load; to live, my pride,
 “ Till in thy *scarf* of radiant hue the bride,
 “ *My happier skill*, thou smil'dst; oh! maid of care,
 “ What rescuing god attends thy votive pray'r?
 “ Yet know'st thou not, a father's rev'rend head,
 “ 'Mid the grey locks the tress of purple spread,

¶ In this ancient legend the version has hazarded an immediate address to ancient mythology; and thither it is evidently to be refer'd. Diana was revered, in Crete: she was placed for the moon, as we are informed from the same source. Phocæ was an islet of the Cretan dominions. Ver. 303. should be 'Tibi numina Phocæ,' I read, ver. 313, 314. orig. 'teque,' without an interrogation.

“ Beams

“ Beams from the law of fate ? mysterious bloom,
 “ Suspended from whose thread his country’s doom.
 “ To this my Scylla stranger, hopes are mine !
 “ Unconscious of its guilt th’ attempt was thine.
 “ If, as I greatly fear,—oh ! darling maid,
 “ By all th’ affection to thy pangs display’d,
 “ Ev’n by myself, by her thou lov’st, I sue,
 “ By dread Lucina’s sacred stream renew
 “ No trait’rous wish, no zealous frenzy lead
 “ Thy throbbing bosom to so foul a deed !
 “ Vain were the task thy purpos’d will to bend,
 “ A task, oh ! love, impossible ! contend
 “ With heav’n’s decree ? the nuptial union seal,—
 “ Where thy best triumph is thy country’s weal ;
 “ * No household gods be thine, which mark a foe :
 “ My safer counsels from experience flow.
 “ Rest of each wish to rule a father’s choice ?
 “ Thyself (such music in a daughter’s voice !)
 “ Yet may’st prevail, when pious Justice draws
 “ The plea, that crowns a well protected cause,
 “ In eloquence of sighs ; such efforts thine,
 “ No more the purports of thy soul decline !
 “ Myself, my gods, your friends—how quickly spun
 “ Each thread of speech in order’s track begun !” —

* Why ‘ aliquos penates,’ in the 332d. ver. orig. surely it should run ‘ alios,’ other than those of Minos !

I have omitted in its proper place to alter ver. 326. orig.

‘ Per Te, mea alumna, meumque

— Expertum miseræ tibi rebus amorem.’

Thus

Thus hope, in bland composure of control,
 Calms the fierce tide of passion in her soul ;
 With falt'ring finger o'er the virgin cheeks
 She glides the shelt'ring veil, and trembling seeks
 The sweets of slumber, gentle gift of night ;
 The oil inverted chokes th' expiring light ;
 Each stroke she wards that beats the lovely breast
 Wards with her hand, and soothes each care to rest,
 Through night, fast guardian of each breath that flies
 Prop'd on her elbow o'er the suff'rer's eyes
 She broods incessant ; when the smiles of *day*
 Dart from the mountain brow a scatter'd ray,
Joy to the heart of man *whose* varying fire
 * By turns the virgins fly, by turns desire,
 They fly the † *setting*, hail the *rising* flame,
 The virgin cares their matron's precept claim,
 Prompt to obedience ; all *her wish* to know,
 Whence the best pleas of nuptial transport flow,
 That fill the sager thoughts, a father's ear ;
 She bends her accents' *whisper'd* strain to hear ;

* Ver. 351. orig. I understand to run, 'alternæ,' instead of 'alternis,' which, if preserved, 'horis' should be the substantive. Pavidè should be read in the same verse.

† Scaliger ascertains the hatred of virgins to Hesper, for whom the original places the *setting day*, from Catullus, who introduces their reproaches of that *meek* godhead,

'Qui Cælo lucet crudelior ignis.'

Ver. 350, 551, 352. orig. contain little better than a conceit.

The

The sweets of peace her fond *ideas* praise,
No custom'd converse wildly-wand'ring plays.
 Now she proclaims aloud the hofts in arms!
 And now the † kindred deity alarms!
 Her ‡ dread the loss of father, and of king!
 Her dread his friends, alike from Jove who spring;
 She plies (foul treason!) falshood's ev'ry art,
 With threats of angry heav'n each patriot-heart
 Her terrors scare; fell omens burst around,
 (Fell omens wrap'd in ev'ry scene abound!)
 She deals corruption to the priestly band;
 When falls the *victim* to the sacred hand,
 Deep in the entrails Minos' bliss they spy;
 Embattled hofts the dubious combat fly.
 Her ready vase the pond'ring matron greets
 With richest incense, variegated sweets,
 Casia, narcissus, and * each herb displays
 Of many-scented pride, luxuriant strays
 Thrice the ninth thread of three-fold hue, 'My fair,
 'Thrice,' she commands me 'with a virgin's care,'

† Ver. 359. orig. I read 'affinémque timet divum' scil.
 'Jovem,' by this the repetition of 'communis' is avoided.

‡ Ver. 358. orig. should run 'fremere,' instead of 'tremere.'
 I cannot construe with Scaliger these words ironically, but as
 a compunction of conscience from a transient return of filial
 affection.

* Ver. 370. 'Herbasque intendit.'

‘ Thrice with the mouth’s light dew, her bosom
 ‘ streak;
 ‘ To heav’n in vain would equal numbers speak †!’
 She ‡ thrice to Jove repeats the Stygian rite,
 Strange to th’ Idæan yet, or Grecian fight,
 The olive, fav’rite of Amyclæ’s boughs,
 Strews the dark shrine; with sadly-solemn vows
 To fix the monarch’s soul; in vain!—unaw’d
 Firm Nisus triumph’d o’er each votive fraud;
 Chang’d nor by man, nor God his purport swerves,
 The lock such cautious confidence preserves;

† We are now surrounded by the rites of magical incantations, which Scaliger in a long comment discusses even to minuteness. A comparison of the practices in this part of Grecian enthusiasm by the queen of Carthage, *Æn. b. iv.* will serve to a sufficient explanation of the present passage. But critics love to talk! We may observe the antiquity of the above relation from the assertion of the author, immediately ensuing, that these Stygian rites were at this period unknown to the seers of Crete, or to the Greeks: by the seers the Idæi Dactyli may be intended. The *φάρμακα* of Theocritus may farther be employed as explanatory of the text by a curious reader. The first solemn acts after the disposition of the incense, and flowers in the vase, was a deprecation of heavenly anger for the intentions of the heart urging to these sacrifices, by the thrice-spitting of the priestesses and the person, on whose account they were made, each into her respective bosom. We may in this, and every other institution, particularly of the magical kind, observe the heathens to have delighted as in odd numbers, so in very odd things.

‡ Ver. 374. orig. I read,

‘ Indè Jovi plusquàm geminat,’

for,

‘ Numero deus impare gaudet.’

Again

Again associate of the virgin-plan
 To cut the fatal lock her wishes scan
 The dread attempt ; ev'n now * she cuts, to prove
 The willing succour of a long-known love !
 Then to her native walls her happier doom
 Of swift return, to hail a daughter's tomb †.
 Ideal deed ! her frantic hands divide
 The tress with Sidon's radiant purple dy'd.
 The captive city mourns the Gods' decree
 Oracular ; suspended o'er the sea
 The virgin triumphs on the deck, each maid
 Of Thetis' court, to Scylla's charms display'd
 Smil'd admiration, Thetis gaz'd her frame ;
 And Neptune kindled with a fiercer flame.
 Here Galatea guides the sisters gay,
 And she, Leucothoë hight, o'er ocean's way

* Ver. 383. orig.

' Quem longo jamjam captat succurrere amori.'

† I understand with Scaliger, that the original alludes to the nurse's return into her native country, (but with this difference) when the attempt *had succeeded*; in which she was as wildly confident, as her poor pupil. Scaliger maintains the reverse. Her daughter was buried there ; the 384, 385, and 386th. ver. orig. I read;

' Non minùs illa tamen revehi,' quò mænìa crescant,
 ' Gaudeat, ut cineri patria est jucunda sepulto.'

(' ut,' implies 'as,' or 'since.')

' Ergò æquè capiti, ac Scylla, est inimica paterno.'

Whose car cærulean yok'd in glory lead
 The finny race, and * double footed steed.
 To these the mild *Palæmôn's* infant rage
 Join'd with a *mother* springs;—*they* blithely show
 Fix'd o'er each limb, unrival'd by the snow † !
 In vain she pours, impatient of relief,
 Borne mid the roaring surge, the notes of grief ;
 Refrain, ye troubled blasts, your sullen breath,
 Attend my sorrows, ere I sink to death ‡ !

Attend

• Definit in piscem.

† I omit ver. 397, 398. orig. relating the presence of the Tyndaridæ on this occasion; for what connection subsisted between those twin brothers, and the deities of the ocean? ver. 398. is composed of a whole line in Virgil's fourth eclogue. If Virgil treated us with the Ceiris, we may be contented to return the line to the eclogue, where it is certainly introduced with propriety, which can scarcely be asserted with respect to the present passage. If the Ceiris is concluded the performance of another, the insertion of this verse is a conviction of pitiful plagiarism; and as Virgil fairly claims it, it is but just that he should possess it. I read ver. 399. orig. 'illi etiam,' &c. Palæmon and his mother.

‡ Ver. 402, 403. orig. are left out for one of the reasons in the remark upon ver. 398. add to which that I have always thought the passage in which I *first* met with them to be clos'd in the style of Ovidian conceit, rather than of the dignified spirit of Virgil. Take both lines,

Ad cælum infelix ardentia lumina tollens,
 Lumina nam teneras arcebant vincula palmas.

Scylla was chain'd to the deck; hand-cuffed by the command of the very man for whose sake she had forfeited the reputation of a daughter, a princess, and a citizen. Just punishment of
 guilt

Attend, too partial gods, ' my last appeal ;'
 Who never deign'd a smile to Scylla's weal,
 How soon to speak no more ! oh ! Ye, whose form
 The Zephyr mild, or Boreas in a storm,
 Bear witness to my wrongs ! and Ye † whose claim
 To fan the rosy East, is Scylla's name
 Dishonor's found ? to *her*, to *her* ally'd
 Swells o'er each vein the rich congenial tide ;
 (Oh ! would that safety crown'd a Procne's hour !)
 Once, once the *filial* grace of Nisus' pow'r,
 Who spread the flame of love o'er Grecia's band,
 Where winding † waves embrace the circling land.
 Yes ! Minos, I am thine ; in union dear
 Thy wife !—my words, tho' unaccepted, hear !
 Mine, as a slave to plough the wat'ry way !
 Here fix'd in fetters many a weary day !
 Sure 'tis enough ! can fiercer pangs await ?
 Fool that I was ! my country's honor'd state,
 My dear, dear household-gods to yield ! to know,
 (Where sued the friend !) the tyrant, and the foe !
 Yet be it so !—from such * the hard return
 My guilt might expiate, such whose temples burn

so complicated ! The expression therefore signifies ' she rais'd her eager eyes to the heavens, and would have rais'd her hands, but they were tied down.'

‡ Ver. 409. orig. I read ' Sprenitis ?' Procne was Scylla's first cousin.

† The Hellespont ; a strait dividing Europe and Asia.

* Ver. 421. orig. ' Illos scelerata putarem,' &c.

By these relentless hands, whose walls around
 For thee, for Minos, thunder to the ground ;
 My well-requited doom, had fate reveal'd
 Our faith firm-plighted, and our union seal'd.
 But thou, my victor ! stars shall change their course,
 Ere Scylla's thus to dread her Minos' force :
 Fondly I deem'd ! — 'tis guilt that conquers all !
 For thee, for Minos' love my country's fall ?
 For thee ? what wonder, fond unguarded maid,
 In looks confiding, by that form betray'd § !
 Ill in that frame I never could believe,
 That frame, those stars but glitter to deceive !
 Th' enchanted palace not a sigh pursu'd,
 No amber's pride with pearly tears bedew'd,
 No softer coral * ; not a vassal fair,
 Whose equal ranks superior graces share,

§ I omit ver. 430. the whole being borrowed from one of Virgil's eclogues, and originally imitated from Theocritus. Ver. 429, 431, 432. should thus run,

‘ Vultu decepta puella,

‘ Non equidem ex isto speravi corpore posse

‘ Tale malum nasci ; formâque, & fidere fallor.’

The application of ‘ fidere ’ seems a beautiful allusion to the foregoing conclusion of Scylla, that the stars would sooner vary their established course, than she should expect severe treatment from Minos. In this latter passage she cannot trust them.

* Coral, a shrub growing at the bottom of the sea, and there yielding to the touch, however hardened its substance, when exposed to the open air.

No—not the fear of heav'n restrains my soul ;
 Oh ! Love ! *what* bends not to thy stern control ?
 No sweets of myrrh my reeking brow shall crown ;
 No flame of Hymen gild the couch of down,
 Wasting a rich perfume ; the couch, whose pride
 With citron structur'd ; and with purple dy'd.
 Great my complaints ! as mine, no virgin's doom !
 Not ev'n the sand strew'd o'er me for a tomb † !

May

† They, who esteem the above not to convey the sense of the original, may accept

' Great my complaints ! ev'n earth the gen'ral tomb

' Strews not her scanty dust for Scylla's doom !

These expressions authorized by Scaliger, (who alters ver. 441. to

' Et illa quidem communis alumnis

' Omnibus,' (sc. Tellus.)

remove at least an ambiguity in the word 'alumna,' which derived from 'alo' implies the nourisher, no less than the nourished. True it is that Pliny adopts the very phrase 'terra omnium alumna ;' but we may recollect that a considerable part of our present subject is taken up in the conversation between Scylla and her nurse, and the former alone is constantly call'd 'alumna.' As above read, I presume the passage to allude to the assertion of Hyginus, that 'Scylla cast herself into the sea,' and in course received not burial even in its rudest form upon the shore. But why, it may be asked, is the earth alledged to be the common privilege, as to sepulture, for females in their maiden state. I know not, unless upon the idea, that the other sex, being perpetually exposed to, or exercised in battles, were liable to perish, and to remain unburied. Their wives were likewise more liable in many respects to follow the fortunes of their husbands, and to be deprived of funeral rites. Those who are disgusted with the *hissing* of 'communis

alumnis'

† May not I sue thee 'mid thy servil train,
 Thee and the happy partner of thy reign
 In meanness' humble task my toils to shed,
 On the full spindle roll the flaxen thread?
 Yet (Pow'r thy right commands o'er Scylla's breath!)
 Why not a wretched captive yield to death?
 Alas each tir'd limb sunk its strength resigns;
 Loose o'er my bending neck my head declines;
 ¶ Each stiff joint motionless, these *marble* arms
 Drop, as the marble cold; these boasted charms
 Oft woo'd by lovers fade—see, see they sweep,
 Those pests, unwieldy monsters of the deep!
 Mid the blue whirlpools dash'd their finewy pow'r,
 Each well-fang'd mouth wide open'd to devour.
 Yet, Minos, mark the chequer'd lot of man!
 What ills beset one disappointed plan,
 Ills, such as Scylla knows! are such to me
 The wretched offspring of the Fates' decree?
 Fortune their cause, or errors all my own?
 The world may blame!—uninjur'd Thou alone.

alumnis' will certainly prefer the text, as it first stood. Scylla might probably have apprehended the directions of Minos to have commanded her over board, when the ship came, as we express it, to a *certain latitude!*

† Ver. 446. orig. 'Non liceat,' &c.

¶ Ver. 450. orig. 'labuntur' for 'labascunt' the first syllable of which is short. To the close of this verse I have added an amplification, characteristic of Scylla's extreme distress.

Mean-

Meanwhile incumbent o'er the distant surge
 Rude eastern blasts their swelling canvas urge,
 The bent oar hails the sea-encircled meads ;
 No more the plaints, as ocean's danger leads,
 Trill from the virgin-breast ; at once their course
 Forakes, proud Isthmus, thy *collected* force ;
 Pass'd fertil * Corinth's flow'r-enamel'd plain,
 * And pass'd the cragg'd tow'rs of Sciron's reign ;
 The cave, its hapless neighbors' curse, where dwells
 Th' unwieldy swine of many-bristled shells † ;
 The safe Piræan haven they descry'd ;
 Fair Athens, but in vain its Scylla's pride ‡,
 Attracts a last, last look ; and now the view
 Of Minos' rich *domain* their eyes pursue

* The family of Cypselus, tyrant of Corinth, is represented to have reigned there in the days of Scylla. Sciron was a robber, or rather *pirate*, conquered by Theseus, as mythology records, and turned afterwards into a rock. Megara was the place of his death.

† Cromyon, a spot in the vicinity of Corinth, contained the den from which the monster in the text occasioned perpetual alarms to the adjoining inhabitants. Scaliger quarrels with 'Testudinis,' and reads Theseidis,' ver. 466. alluding to the destruction of the monster by Theseus. The version assimilates the bristles of the animal to scales, or a shell, and the original may be rendered accordingly.

' Infestumque suis dira testudine transit.'

The 'suis' is here sufficiently implied without a direct name. It may seem the origin in some respects of the destructive boar slain by Meleager.

‡ Ver. 469. orig. 'Et notas sibi, vae frustra,' &c.

Girt by the roaring flood, and now the high
 Cyclad and Strophad, rising to the sight,
 With thee, Hermione, soft-winding bay;
 Erewhile abandon'd Delos' fertil sway,
 Dear to old Nereus' bride, to ocean's king,
 Whose reign th' Ægean deep, their course they wing
 By Cythnos' foaming strand, by Paros' isle
 Proud of her marble, and Donyfa's smile
 Whose *stone* of verdant hue; Ægina's tow'rs,
 And * her, whose harvests woo th' autumnal hours.
 Now here, now there, the sport of ev'ry gale,
 Rolls the tofs'd *virgin*; thus beneath the sail
 Of freighted fleets th' attendant boat is whirl'd,
 Stern winter o'er the main in tempests hurl'd!
 When she the mighty bride of ocean's arms
 † Vex'd all her beauty, riss'd all *her* charms,
 Whose sickly hues a varying form display:
 Confess'd the goddess of the wat'ry way.
 Nor thine, thou billowy queen, that tender frame
 To clothe in ‡ harden'd scales, your trait'rous claim,

* Seriphus; where, says Pliny, the frogs croak not! Why must naturalists be fanciful?

† Ver. 481, 482. orig. I read

' Omne decus donec formæ vexavit, et ægros

' § Absolvens miseræ mutavit virginis artus.'

‡ Ver. 484. ' Externis squamis.'

§ They who esteem this alteration of the text too daring, as not reconciled by MSS. vet. ed. &c. but solely by common sense may take ' abstulit,' &c.

Ye finny tyrants, the delicious prize :
 What prey unheeded, when your hunger eyes ?
 She tries her little wings, she soars sublime ;
 And bears the name congenial with her crime,
 More beauteous than the swan, Amyclæ's grace * :
 As clos'd the embryo of the feather'd race
 Clos'd in its snowy egg, ere wak'd to day
 By genial heat the limbs imperfect play,
 Till form'd each looser joint ; thus, hapless fair,
 Th' unfashion'd parts their *gradual* changes share,
 Till wide-incompas'd by the roaring deep
 Of *what was* † Scylla not a trace they keep.

* Ver. 489. orig. Virgil in his Eclogues has the following verse,

‘ Argutos inter strepit anser olores.’

I recollect to have seen in no passage but the present, ‘ anser,’ applied to a ‘ swan.’ The verse may be read,

‘ Ciris Amyclæo formosior esset olore.’

† After all the various opinions of the critics and commentators, it may be reasonable to conclude the Ceiris to have been the Halcyon ; Apollonius applies the epithet *λύγρη* to this bird ; so far it is reconcileable with the history of Scylla. Scylla seems to have been thrown, or to have thrown herself into the sea, the Halcyon's element : for it never quitted either the ocean, or the shore. It is likewise reconcileable to the antiquity of Scylla's story, from the fabulous representations of the Halcyon. The more ancient the occasion of a metamorphosis, the more congenial the character of the animal existence into which a human person had been mythologically transformed, with the personage himself, in all the parts of his history.

At once *that* face, which set a world on fire,
 Those lips, that kindled in each breast desire,
 That soft-expanded forehead's milder light,
 Erewhile *each* charm collected to the sight
 Sinks to a scantier space; of late so sleek
 The chin protracted gently to a beak;
 Perch'd o'er the centre of her head, the crest,
 As conscious of the *lock*, a fire possess'd,
 Array'd in purple smiles; the silky show
 Of plumage darts a variegated glow
 Of richest hues, her polish'd frame o'erspreads:
 Each * radiant arm the strength of pinion sheds.
 The rest her will obey; of texture thin
 Each leg protected by a coarser skin
 Of pure vermilion; from the tender feet
 † Earth's lightly-printed dust the talons meet.
 Nor deem, oh! *Virgin*, that her ling'ring aid,
 The bride Neptunian sweet of soul display'd,

* Ver. 504. orig. 'Lautaque,' instead of 'lentaque.' From the fabulous origin of this bird in the present story of Scylla, and from its residence on the sea shore, it may seem to have supported itself upon fish; some fertile genius by a happy after-thought of fancy might thence have metamorphos'd poor old Nisus into a fish, which was doom'd to be eternally worried, and often devoured by the Halcyon; as if it was not sufficient that the daughter should have destroyed her father, but that she still in her new form should continue her persecutions. We shall at the close of the poem observe the reverse.

† Little footsteps lightly print the ground. Mr. Gray.

From

From this dread period not a look *she* lov'd
 Smil'd, as encircled with the wreath *she* mov'd
 Of purpled fillet o'er her radiant head ;
 No Tyrian fragrance to the genial bed
 Welcomes her spousal step ; no place of rest,
 For *where* a spot to comfort the distress'd !
 Thou, Halcyon, springing from the billowy stream
 On whirring pinions to the solar beam
 Shed'st in thy feather'd flight the briny dew ;
 Ah ! why from death recover'd to pursue
 Of life one barren solitary round,
 While rocks, and desert shores thy woes resound ?--
 Nor yet the vengeance clos'd ! for He, whose sway
 Heav'n, and the myriads of his earth obey,
 Disdain'd her union with the realms above,
 Who seal'd a *father's* doom ; a smile of love,
His pious virtue's recompence, (thy shrine,
 Oh ! Jove, all-suppliant to thy pow'r divine
 Oft by his vows embrued in sacred gore,
 Nor to the gods refus'd the *gifted* store)
 Thy boon the form he wish'd, an happier change,
 * With eagle-wing the brow of heav'n to range ;
 And much the piercing Eagle, Jove, thy pride !
 —For Thee, still plung'd in sorrow's whelming tide,

• A very prolix remark ('which like a wounded snake,' &c.) is *indulged* by Scaliger upon this passage ; but the passage itself is sufficiently clear without it. I read 'coruscis' in the next line of the original, as applicable to the eagle. Ver. 531. orig. instead of 'gnatique,' I would prefer 'fatique.'

Loath'd by the Gods, and sentenc'd by the Fates,
 Condemn'd by him thou lov'dst, yet more awaits ;
 A father's ruthless ire ! as, Scorpio bright,
 Amid the glories of ætherial light,
 (Their splendors oft' have caught my ravish'd eye !)
 Alternate thine, Orion's beam to fly * !

Such

† Ver. 533, 534, 535. orig. I thus read,

' Sicut et ætherio signorum munere præstans

' Uno nam duplices stellantes lumine vidi,

' Scorpius alternum clarus fugit Oriona.'

In this elegant composition, not unworthy of Virgil, but from the repeated corrections, requisite to the full display of its excellencies, scarcely an entire effort of the Mantuan Muse, we may observe a distinguished application of more ancient mythology to episodical sweetness. Imitations from Catullus, where alone he merits to be imitated, are adopted, to the improvement of the piece. Virgil (if we may conclude the poem to be his) has almost through the whole been a copyist of his own works, even if we omit (which I have before hazarded) the verses borrowed without a slightest variation. As the poem has hitherto appeared, Ovidian conceits are interspersed. This defect might have been merely a sacrifice to the times, in which the *Ceiris* was composed. We may not forget Apollonius, whose abbreviated simplicity of reflection, and manly expressiveness of style are an ornament to the present piece. The language of the Roman, describing the course in which the vessel of Minos sailed with his captive Scylla, assimilates to the poetry of Apollonius. Upon the whole, though the *Ceiris* may be esteemed an *apoeryphal* production, as the offspring of Virgilian purity, the critical canons may be satisfied to rank it with classical exertions, patronized by Augustus. From the allusion to philosophy in the exordium of this poem, considered with its subject, may we not conceive a designed application to Pythagorean principles? If we are indebted to Virgil for the *Ceiris*, it is no improbable conjecture. As he well

Such 'gainst the Halcyon burns the Eagle's rage!
 Stern mem'ry prompts, eternal war they wage.
 Where'er sad Scylla wings th' ærial glow,
 Hark! through the sky resounds the parent foe!
 Where'er the father cleaves his liquid way,
 Through realms of space she seeks the kindred prey.

well knew, and has amply characterized the tenets of the Pythagorean school in the sixth book of his *Æneid*; so in the present abbreviated work, the Doctrine of Transmigration has been judiciously interwoven with the more general principles of mythology.

E N D O F V O L. I.

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THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK

OF
APOLLONIUS RHODIUS.

V O L. II.

182

ДИТОНОВА
СТАТИСТИКА

1880 — 1881

ПОДЪЕМЪ НА СЪЩЕСТВОТО

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS,

INTO

ENGLISH VERSE,

WITH

CRITICAL, HISTORICAL, AND EXPLANATORY

REMARKS,

AND

PREFATORY ESSAYS,

WITH A LARGE

APPENDIX.

Inscribed to his Grace the Duke of MARLBOROUGH.

*Veris falsa remiscet,
Primo nè medium, medio nè discrepet imum.*

Hor. Art. Poet.

V O L. II.

L O N D O N,

Printed for THOMAS PAYNE and Son, at the Mews-Gate,
Duke's Court, St. Martin's; and ROBERT FAULDER, New
Bond-street. 1780.

THE
ALGONQUIN
EXHIBITION
OF THE
ALGONQUIN
INDIAN
MUSEUM

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ARGONAUTICS
OF
APOLLONIUS RHODIUS.

ARGUMENT

To BOOK III. and IV.

‘ Foremost on the Strand,
‘ Jason advanc’d: the deep capacious bay,
‘ The crumbling terrace of the marble port
‘ Wond’ring he view’d, and stately palace-domes,
‘ Pavilions proud of Luxury: around
‘ In ev’ry glitt’ring Hall, within, without
‘ O’er all the Timbrel-sounding squares, and streets
‘ Nothing appear’d but luxury, and crowds
‘ Sunk deep in riot. To the public weal,
‘ Attentive none he found; for He, their Chief
‘ Of Shepherds, proud Æetes, by the name
‘ *Sometimes of King* distinguish’d, ’gan to fling
‘ The Shepherd’s trade, and turn to Song, and Dance.
‘ Ev’n Hydrus ceas’d to watch; Medea’s songs
‘ Of joy, and rosy Youth, and beauty’s charms
‘ With magic sweetness lull’d his cares asleep,
‘ ’Till the bold Heroes grasp’d the golden Fleece.
‘ Nimble they wing’d the Bark, surrounded soon
‘ By Neptune’s friendly waves; * yet not to roam
‘ An unmolested course; lo! *Colchos’ Fleets,*

Collected

A R G U M E N T.

Collected vengeance for the two-fold prize
 Ravish'd, thy filial pride in virgin bloom,
 Thou, Monarch, and the hallow'd Ram's remains
 Portentous—lo! impatient o'er the surge
 They own Absyrtus' nod; the fatal Isle,
 So will the Sister's softly-soothing Arts,
 Fix'd for the Treaty's converse, gives at once
 A Brother to the Dead; prostrate he falls
 At great Diana's fane; the Chief no more,
 His subject Colchians to their native home
 Return not; They dispers'd by conscious dread
 Of stern Æetes' frown, the circling Isles,
 And onward plains inhabit; 'mid the deep
 The Victor-Sons of Greece o'er many a league
 Of many a Sea unknown rush to the wilds,
 Where Syrtes' quick-sands picture hideous scenes
 Of sullen, drear Despair, each votive life
 A surer, speedier forfeit, when thy form,
 Benignant Triton, led the pathless way
 Thro' the long, level marsh, extended huge
 O'er Libya's savage realm, their Argo's bulk
 High on their shoulders borne, mysterious Rite! *
 Now hail'd with bless'd Return * the myrtle-shores,
* And

* The Verses inclosed within these marks ** are added, as their inferiority may too plainly evince. Mr. Dyer was satisfied to describe the return of the Argonauts through the track which they had pursued to Colchis. The visits of the African, or Libyan continents by the Argonauts, which was by no means a regular course, may be presumed a sacrifice to the
the

A R G U M E N T.

- ‘ And glassy mirror of Iölcos’ lake
 ‘ With loud acclaim receive them : every Vale,
 ‘ And every hillock touch’d the tuneful stops
 ‘ Of Pipes unnumber’d for the Fleece regain’d.
 ‘ Thus Phasis lost his pride : his slighted Nymphs
 ‘ Along the withering Dales, and pastures mourn’d ;
 ‘ The Trade-ship left his streams ; the merchant
 shun’d
 ‘ His desert borders ; each ingenuous Art,
 ‘ Trade, Liberty, and Affluence all retir’d,
 ‘ And left to want, and servitude their Seats,
 ‘ Vile successors ! and gloomy Ignorance
 ‘ Following like dreary night, whose sable hand
 ‘ Hangs on the purple-skirts of flying Day.’

Dyer’s Fleece, ver. 277—311.

the division of the earth by Greece in its earlier records. The Argonautic expedition implies a connection of the continent of Asia with that of Europe ; that every emigration originally proceeded from the inhabitants of the former we have *undoubted* evidence ; its intercourse with Europe was from their proximity the most natural, and therefore the earliest : Africa, from its communication with the Grecian adventurers in the present poem, may be concluded, particularly when situation is considered, to have been inhabited *after* Europe ; our author accordingly describes not the Argonauts to have met with inhabitants in the region of Libya ; a farther reason, why it may be concluded that this continent is signified to have been *primarily* found out by the arrival of the Grecians thither, may arise from the small portion of it, which they traversed, ‘till their voyage over the ‘ Tritonia Palus’ to the contiguous sea.

ARGONAUTICS

OF

APOLLONIUS RHODIUS.

BOOK III.

COME, gentle Erato, my soul inspire!
Oh! fan my genius with thy sacred fire!
Speak to Iölcos borne the radiant prize,
While godlike Jason lures Medea's eyes;
Thine Cytherea's softer task to share!
Thine, heav'nly maid, to soothe the virgin's care,
Thence deem'd the Muse of love!—the shelt'ring
reeds

Receive the warriors ambush'd in the meads,
Conceal'd from mortal ken, yet amply seen
By Jove's imperial bride, and wisdom's queen,
Far from the thund'rer, and th' associate pow'rs
The couch invites them to the council'd hours;
Inquiring Juno Wisdom's ear address'd:

“ Daughter of Jove, the secret of thy breast

“ Dare to unfold! to Juno's wish impart

“ What open * succor, or what snares of art

“ Shall

* *χρῆσις* in the original is contrasted with *δύλασις*, and intimates the application of force, only if such exertion should be necessary. Erato the Muse of heroic poetry is more characteristically from her name, the Muse of love; and may seem in

- “ Shall to yon heroes yield the golden fleece
 “ Return’d triumphant to their native Greece?
 “ How soothing treach’ry friendship’s semblance roll,
 “ To melt the monarch, insolent of soul ?

these united offices to justify the continued mixture of the warlike and the amorous passions, never-failing concomitants in our tragic plans. They are however more happily allied in ancient poetry by their rescue of heroism from barbarity. In the catalogue of departments attributed to the nine Muses by the scholiast on this passage, the province of ‘ activity in the dance ’ is particularly assigned to Erato. The idea of the dance may surely rather lead us to her connection with dramatic, than with epic compositions, however variations may seem to have been made in the peculiar employments of each Muse, as occasional changes in the progress of Grecian literature gave rise. Virgil has invoked Erato, and the invocation is addressed to her upon the arrival of Æneas at Latium to *obtain*, or with *due* submission to the heathen deities, ‘ promoters of discord,’ to *seize* from the rightful claimant the crown of that kingdom, and the princess to whom he had been betrothed. On this poetical origin of the Romans it may be remarked, that without the express countenance of those ‘ heathen deities ’ personally interfering as abettors of Trojan usurpation, Virgil could scarcely have hazarded, consistently with the interests of his master Augustus, as with the less satisfied dispositions of a considerable party, an episode, wherein the fundamental principles of hospitable society (principles derived from, and forming indeed a secondary portion of the heathen religion) were violated in the person of old Latinus, and his engagements with Turnus. But every other consideration was destined to submit to the poet’s political design ; sure of a popular reception from its flattering appeal to every Roman bosom. A turn upon words is obvious in the use of *ἰνέπαιον*, ver. 5. orig.

“ How ?

“ How? but each thought be scan'd! each aid
 “ supply'd!”

She spake, and Wisdom's Goddess thus reply'd!

“ Ah! why the great resolve, my Juno, ask?

“ Still broods my bosom o'er reflection's task;

“ Nor fram'd one art to shield the warriors' skill,

“ Though weigh'd in reason's scale each ponder'd
 “ will.”

She ends; to earth their steady looks resign'd

Speak the wild sorrows floating in the mind;

When bolder Juno bursts the sleep of thought:

“ Instant be wily Cytherea sought!

“ Instant, oh Goddess, if her wish our joy,

“ Her voice shall give the mandate to her boy;

“ Swift springs the arrow to Medea's heart;

“ *Skill'd* in the magic's medicinal art

“ *Her's* ev'ry rapt'rous hope in Jason's arms!

“ The prize his triumph with his country's charms,”

Pleas'd wisdom's goddess caught the sounds of guile;

And thus responsive lends a conscious smile.

“ Nor me instruction guides in ambush'd field

“ Of softer love these urchin-arms to wield!

“ Unknown th'intrancing music! thine the way

“ Gracious to lead! Minerva's to obey!

“ Thy strain of eloquence the goddess greet!”

—They rush contending to the Cyprian seat,

Rear'd by the feet-impeded bridegroom's hands,

When Jove assenting weav'd the nuptial bands.

Beneath the couch's deep recess their place,
 Where radiant sat the queen of ev'ry grace ;
 Hæ on the wand'rer isle's embosom'd plain
 Ply'd at the forge his anvil's iron-reign,
 The toil mechanic shap'd by ductil fire ;
 Her charms awhile to solitude retire
 Prop'd on her variegated throne, the gate
 Confronting adverse ; loosely pendent state,
 The lucid locks her shoulder's pride infold,
 Whose polish'd order waits the comb of gold ;
 Ev'n now the ringlet's length her care attends ;
 She feels *their* presence, and her task suspends ;
 Hails the lov'd *guests*, and vaulting from her throne
Plac'd by her side she 'marks *them* for her own :'
 Disorder'd yet collects the tresses' flow,
 And sweetly smiles benevolency's show *.

“ Say

* To attempt the slightest depreciation of Virgil's excellencies would not only evince the critic too ready to undertake an invidious labor, but would likewise convict that critic of a desire to sacrifice his character for taste. The conduct of these goddesses, introduced in the text as speakers, may however, without incurring the censure above alledged, be presumed the origin of those speeches, which pass in the *Æneid* between the respective gods and goddesses represented as assistants, or opponents of the Trojan cause ; those speeches assimilate regatly to the present, and some of them, particularly those of Venus to Jupiter, and his answers, may be pronounced more circumstantially correspondent. In the picture of that easy reception, which Venus gives to her guests, whose designs she seems so far to have fathomed from the knowledge

of

“ Say to my view, ye much-respected pair,
 “ What fancy tempts you, or what fonder care?
 “ So long your absence, wherefore seen at last?
 “ Not thus your visits cheer’d the moments pass’d!
 “ And well I ween such eminence divine” —
 The bride of Jove replies, “ The talent thine
 “ To deal the jest severe; too poor relief
 “ For bosoms throbbing with the pangs of grief!
 “ On Phasis’ flood the chieftain, and his host
 “ Urg’d by the fleecy store to Colchos’ coast
 “ Their bark detain; lo! o’er himself, o’er all
 “ The battle storms! we tremble for their fall!
 “ For Jason most! for Jason! should he go
 “ Calm and undaunted to the shades below,

of their dispositions, as to be convinced, that some very interesting motive occasioned the *honor* of their visit, we may trace the skill of a poet, whose talent is the portraiture of character. With a spirit of distinction, and vivacity of good temper, she is the same at her toilette as she ought to be (to her own sex only, *avec permission, s’il vous plaise, mon cher Parisien!*) in the mingled converse of the more enlarged world of deities. A simplicity of appearance previous to the adjustment of her dress, with a ready adjustment of that article, so as to prevent any unnecessary delay to her visitants, may plead in favor of that courtesy of manners, which unfortunately for heathen propriety is not always experienced in the delineations of *this* deity, whose situation varies with the various ideas of every poet, according to his peculiar prejudices, and prepossessions. In Apollonius she is a goddess, in Ovid she is a ———. The double character of Minerva is reconciled from the ancient temper, the martial ardor of which infer’d wisdom to be possessed in a superior degree, where more warlike abilities were exerted.

" His daring errand from thy chains, oh! grave,
 " Ambition's fiend Ixion's self to save,
 " If such my vengeful pow'rs, thy ghastly sneer,
 " Pelias, should know the hour of danger near ;
 " Thou king, thou monster, by whose atheist-
 " pride
 " To Juno due the solemn rites deny'd !
 " Jason of old my fondness' happier claim,
 " His the *flush'd* triumphs of the huntsman's fame ;
 " Where ocean's tides Anaurus' stream embrace,
 " I tempt the lib'ral worth of human race.
 " Hear Nature clothes th' expanded hills in white ;
 " Bow'd to the storms the promontory's hight ;
 " The torrents roll in thunder from the steep ;
 " Wrap'd o'er his shoulders thro' the roaring deep,
 " Semblance of age, my form his pity bears ;
 " Eternal honors his reward of cares :
 " On Pelias yet in vain my hate shall burn,
 " If Venus' frown deny the wish'd return."
 She ends; nor custom'd to the notes of grief
 Heav'n's awful queen a suppliant of relief
 Confus'd the goddess saw ; at once resign'd
 The thrilling music of th' ingenuous mind !
 " Imperial Juno, not an ill can shed
 " Severer anguish on my guilty head,
 " Than stern refusal of thy suit ; nor word,
 " Nor thought, nor action to thyself prefer'd :
 " All, all their pow'rs my willing hands impart,
 " Or ne'er may Venus boast her Juno's heart !"

Such

Such luring strains the readier counsel charm!
 “ Thy strength we court not, or thy force of arm;
 “ Give but thy son Medea’s soul to fire
 “ With the keen throbs of exquisite desire!
 “ Jason her sigh!—oh! once, thou lovely maid,
 “ In Jason’s cause thy witching wiles display’d
 “ (For many a wile is thine!) the golden prize
 “ Shall spread triumphant to Iölcos’ skies!”
 She spake! compos’d the goddess both address’d;
 “ Oh! thou with pow’r, and thou with wisdom
 “ blest’d,
 “ The boy’s obedience *may* your wishes crown;
 “ Nor your’s his froward insolence of frown,
 “ When seen, rever’d; he ne’er to Venus bends,
 “ The *parent* spurning with the *sex* contends.
 “ Once my resolve, his mischief urg’d the blow,
 “ His darts fell whizzing, and his twanging bow
 “ To break!—his voice (for ill he brook’d th’
 “ offence!)
 “ Wak’d the warm threat, if mine the bold pretence
 “ Of vengeance, when arous’d his slumb’ring flame,
 “ Not his, but mine, and mine alone the blame!”—
 Softly they smile, and each the other gaze!
 She well-affected sadness thus displays.
 “ Ah! why another’s jest my sorrow’s stream?
 “ I prate not *to the world* affliction’s theme;
 “ Enough myself I feel; yet—such your will,
 “ For you shall *yet* be try’d a mother’s skill!

“ The mother flatters, nor the son denies !”

Bounteous she ends ! admiring Juno’s eyes,

Fond as she grasps her gently yielding hand,

Sparkled affection’s beam ; “ Of Cyprus’ land

“ Thou goddess blest’d, thy much-availing zeal

“ Rise, and at once secure a Jason’s weal !

“ No words of censure on the urchin pass’d ;

“ Away, resentment ! he submits at last.”

She spake, and vaulting from her seat withdrew ;

Minerva’s steps her anxious course pursue ;

Heav’n, their returning flight, whose winding space

Wings the lov’d Venus to her son’s embrace.

Him, where the flow’ry fruits of Jove abound,

* With Ida’s blooming *boy* th’ enquirer found ;

* A moral author who has confirmed the existence of a future state by many arguments of religious solidity proves it likewise from the prevalence of pain over pleasure in the present union of our souls and bodies. He is asserting, that diversion, attention, and employment are entered into by us for the removal of previous pain, and acquaints us from Herodotus, § that ‘the Lydians in the time of a long famine, invented variety of diversions, afterwards used by the Grecians, to beguile the sense of hunger.’ This passage may serve not only to evince the truth of our philosopher’s remark, but may likewise guide us to the original motives which induced the Greeks to invent, or adopt their inferior pastimes, as from the genius of their religious enthusiasm may be deduced the institution of the more heroic ones, dignified with the title of games.

Baxter’s Estimate of Pleasures and Pains.

§ Εξευρηθῆναι δὴ τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων, καὶ τῆς σφαιρῆς.

Herod. lib. i.

(The fire of gods in fair Olympus' reign
 Had wrap'd *his* beauties with th' immortal train,
 Struck with *his* matchless charms) as brothers stray
 The fond associates in their † golden play.

† These dice of gold, which constituted the amusement of our infant gamblers were by the Greeks termed *ἀστραγαλοι*, the spots on them may be supposed the production of that metal, rather than the dice, as the name itself implies their being, as it were, 'studded with stars.' This little history may not improbably have given rise to the employment of dice in Grecian divinations. 'They cast,' says Dr. Potter, 'the lots into a vessel, and having made supplication to the gods to direct them, drew them out, and according to the characters conjectured what should happen to them.' Egyptian enthusiasm was parent of this religious play-work. See Grec. Antiq. vol. i. p. 333.

Suidas tells us that the Septuagint version of the Scriptures interprets *ἀστραγαλος* the hand which wrote on the wall those Hebrew characters observed by Balthasar, while at supper. It may rather perhaps be referred to the *points* of the Hebrew letters, than to the hand which wrote them; or to the letters themselves, as flashing upon the eyes of the affrighted king with a starry lustre. I cannot conclude this remark without an intimation, that the harmony of sentiment, and poetry in the description of Venus threatening to break Cupid's bow and arrows, and the charming picture of boyish simplicity in the tale of the two urchins playing at dice, with other concomitant circumstances in these passages of the original, are rivals of the pastoral Bion and Moschus in their more favorite walk of composition. Our poet assigning to the fiery spirit of power the task of addressing Venus, in an instance where a scheme was to be perfected by artifice, instead of allotting the task to wisdom, which constitutionally revolts from such practices, has subdued genius to propriety, and reconciled imagination to reason.

The

The wanton god upholding to his breast,
 Clasp'd in his hand, the sportive engines press'd,
 Erect of form ; health's vernal roses streak
 The downy regions of his laughing cheek ;
 While thou, the tear soft trickling from thine
 eye,

Lament'ft in silence fickle fortune's die ;
 Two, thy whole little stock ! the rest were loft ;
 Soon by the *sneering* conqu'ror doubly cross'd
 These last remains soon vanish from thy view—
 Helpless of thought the beggar'd youth withdrew ;
 Nor yet perceiv'd the visitant he meets,
 Who eyes her Cupid, and with kisses greets ;
 “ Why laughs my urchin ? sure some deed of ill,
 “ Unknown to Venus, marks thy wicked will !
 “ Some fraud of play ! for *his* th' unequal art ;
 “ —Yet—lift the mandate, which my words im-
 “ part,
 “ Lift ! and with speed perform ; a mother pours,
 “ Obedience thine, to charm thy playful hours,
 “ The lucid glories of that whirling sphere
 “ Shap'd by Adrafta's skill her Jove to cheer,
 “ While Ida's cavern nurs'd the rising boy :
 “ Not thus thy fire could form the feast of joy.
 “ Rich are the polish'd circles fraught with gold ;
 “ O'er each the double bending orbs were roll'd ;
 “ Art's twisted threads conceal'd, and, mildly bright
 “ Around, the surface shed a gleam of light
 “ Cerulean ;

“ Cerulean ; high in air its radiant claim

“ A meteor, rival of the starry flame *.

“ Be

* However the judgement of Virgil is conspicuous in his descriptions, and episodes familiarized to the interests of his country, yet it is the province of the critic candidly to deduce such passages as are of the imitative kind from the genuine originals. The present may be esteemed the source of a similar circumstance of the marvelous introduced by Virgil to the great perplexity of his commentators. An English critic, and valuable editor of that poet, has indeed explained it by a more national construction ‖. The intimation of Apollonius that the composition of the sphere by the nurse of Jupiter was for his pastime, as a species of *game*, or sport, may be esteemed to corroborate the propriety of the conclusion, that Virgil was indebted to our author for the portentous phenomenon, which figures in his game of the ‘arrow-shooting.’

The arrow in its flight from the hand of Acestes king of Sicily, kindles, and draws a train of light ; the construction of the play-thing by the Greek for the amusement of ‘ infant Jupiter,’ is as such to be understood of the *marvelous* kind. The flaming arrow in Virgil is intrinsically so. Each possesses the spirit of heathen enthusiasm ; each is inserted in a more composed scene of heroic poetry. Apollonius has his gods, goddesses, and godlings (for Ganymede was a divinity at least by adoption) the principal characters of his little drama ; Æneas invokes the gods in general in his congratulation of the good old king on the omen of his arrow. I know not, whether it may be allowed to add, that the one was set in motion by the hand of the stripling, the other by that of Acestes ; and that the Maronian Muse might intentionally pay a compliment to the country of Sicily, the grain-ary of the Roman world, in the picture, which delineates the

‖ See Critical Essays, 12m°. Essay on the Fifth Book of the Æneid.

“ Be this my gift ! oh ! thou the virgin move

“ Pierc'd by th' unerring dart to Jason's love !

“ Hence

hospitality of manners, actuating her inhabitants in their reception of the wandering Trojans.

Whatever may be the fate of the above conjecture, I am happy to reflect, that no commentator has been misused, and no character traduced by the submission of it to superior capacities. We possess not an equal portion of intellects, but the profession of a critic is at best only half acquitted by his abilities as a scholar, if he superciliously revolts from the affability of a Gentleman.

As to the general tenor of the passages I may be permitted, without the appearance of affected partiality, to observe, that the whole is a very excellent and characteristic ‘petite piece ;’ the genuine simplicity of Apollonius. Nature rarely appears to more advantage, than in her humble walk of infant-innocence, streaked with the smaller specks of imperfection from those rising passions, which she has herself implanted. The winner is wanton in his triumph, the loser is degraded by his depression. Would, that the maturer *child* of manhood were equally guiltless in the *grand* pursuits of ambition, avarice, and fame ! When we consider Venus, as she exercises the arts of cajolment on the one hand, and gives way to the endearments of the parent on the other, we cannot but esteem the latter ‘necessarily interwoven’ in her principles : and that they are consistently contrasted by the poet with the unreserved frankness of her boy, sily assiduous to proceed upon his beloved occupation of mischief. Other intermediate beauties abound, and will repay the curiosity of examination ; it may be almost needless to intimate the throw of the dice, collected together by Cupid, into his mother's lap, as an earnest of his readiness to acquiesce in her injunctions. There is moreover an elegance of poetical description in Cupid's flight from Olympus, from which the knowledge of the Greeks in the time of the Argonautic expedition (if not extended to the days of Apollonius) with respect to astronomi-
cal

" Hence, of delay impatient ! Venus' grace
 " Shall ne'er revisit else her Cupid's face."
 The goddess spake, a willing ear he bends ;
 Each frolic pastime of the boy suspends ;
 With either hand's continued force he press'd,
 And fondly wav'd her variegated vest ;
 And su'd her instant boon ; no more to awe
 The mother frown'd ; her looks affection draw ;
 At once embracing with a smile she cries,
 " Thou dear, dear object of these longing eyes,
 " By thee, and by myself I swear to yield
 " The proffer'd gift, nor mine deception's shield ;
 " Urge to Medea's heart the arrow's sway !"—
 Collecting strait, the golden *source* of play
Minutely number'd in her lap he throws,
 The radiant lap a mother's love bestows.
 Loose to the tree the quiver's pride inclin'd
 The charms of solid gold encircling bind ;
 He grasps the bending bow, he flies, where lead
 Th' etherial paths to Jove's prolific mead ;
 Wide thro' Olympus' gates his pinion sweeps ;
 Degrading thence precipitate the steeps,
 Each pole extends its world-commanding head,
 Where, utmost earth, thy boundless *mountains* spread,

cal attention may be concluded to have been very confined. Had such knowledge boasted a superior enlargement, surely Apollonius would not (from his veneration for the honor of Greece) have limited his ideas to the bare mention of the poles !

Burst o'er *whose* ample brow the solar ray
 His orient blushes yields, and wakes the day.
 Far, far beneath, fields prodigal of good,
 Cities, and windings of the sacred flood,
 The proud-aspiring hill, the roaring main,
 From *heav'n* survey'd, their all-surrounding *reign*—
 Meanwhile each warrior by his slumb'ring oar,
 In ambush seated on the marshy shore,
 The converse hails; his form the chieftain rears;
 The rest in quiet lean their willing ears,
 In order rang'd; "Be Jason's task to roll,
 "Heroes, and friends, the dictates of his soul!
 "The comment yours, whose wills decision's end!
 "One awful cause unites th' embattled friend!
 "One solemn right to speak the patriot's zeal;
 "Silence is treason to the public weal!
 "This, this alone the bar to our return;
 "Arm'd as ye are, no fond impatience burn!
 "With Phrixus' sons at once my footsteps roam,
 "And two th' associates, to Æetes' dome;
 "My hopes to learn, by soothing notes of peace,
 "If mild of will he yield the radiant fleece;
 "Or stern of ire, and confident of force
 "With haughty frown he dare our stranger course!
 "Thus, from himself whate'er the fell design,
 "To arms we summon, or the fight decline;
 "Gainst hostile arts the sager council greet,
 "And weigh, where prudence plans the mode to
 "treat; "Ere

" Ere softness fail, 'tis rashness wakes to might,
 " Nor Justice spoils the monarch of his right ;
 " Better to lure the friend than brave the foe !
 " Oft, milky eloquence, thy gen'rous flow
 " Beyond the tempest of the battle's din
 " Gains peace without, and smiles content within !
 " His fost'ring dome a guiltless Phrixus shares ;
 " A father's worship, and a mother's snares
 " * Urge the fell vengeance ; scarce the pride of man
 " Unaw'd an hospitable Jove would scan."—
 The warrior ends ; the youths admiring view,
 A Jason's will unanimous pursue ;
 His voice inspires ! thy offspring, Phrixus, rise,
 Nor Telamon, thy arm, nor, thine, denies
 Its force, Augeas, while in bright display
 Himself the sceptre wields of Hermes' sway.

* From the flight of Phrixus on account of the sacrifices offered by his father we may understand, that Phrixus revered the gods of his native country, and his father the animals and inanimate objects of Egyptian adoration. We may recollect that the Argonauts are now in the latter country, their vessel lying in the river Phasis. *Θυια* literally means first fruits offered in sacrifice. Probably the father of Phrixus had deviated from the worship of the deities established in Greece, at the instigation of his second wife. Every criminality of principal characters discussed by the Greek poets is represented to flow from religious, or rather irreligious perversions ; and their actions are stigmatized as perpetrated in defiance of heaven ; discord between father and son is usually pictured to have arisen from the artifices of a step-mother.

Swift through the wat'ry reeds their steps they bore,
 Deserted Argo yields them to the shore ;
 At once they climb the mountain's circling bound,
 Boast of its Circe's name ; wide scatter'd round,
 As lavish nature bids, in wilder rows
 Where many a shrub and many a willow grows *.
 Fix'd on whose tops, a melancholy train
 The dead depending draw their length of chain ;
 Ev'n to this hour the Colchian rites prevail
 To burn the corse of every breathless male ;
 Nor one inhum'd (severer doom!) may prove
 The votive monument of kindred love :
 From cities far, and wrap'd with oxen hide,
Hang all the poor remains of manhood's pride.
 Nor air alone enjoys the work of death,
Earth boasts her turn to scoff at human breath ;

* *Πρόμαλος* in the original denotes the more scanty substance of the plant described ; it is usually rendered 'mirica, tamarisk.' Of this tree there are, says the elaborate Miller, 'two species, the first with flowers, having five stamina ;' the second 'with flowers of ten stamina.' The first grows naturally in the south of France, in Spain, and Italy ; in England it grows not to the height observable in that of the former places. The 'second sort grows naturally in Germany ; in moist land,' as the other seems to delight in warmth. The latter is 'rather a shrub than a tree,' and I take it to be the same with the *Πρόμαλος*. 'This plant,' says Dr. Martin of the tamarisk, was first brought into England in queen Elizabeth's time by archbishop Grindall, as a sovereign remedy for the spleen, according to Camden.' Virg. Ecl. iv.

She clasps the clay-cold female in her arms :
So chequer'd rule the law's imperious charms † !

Prudent

† Though the Greeks borrowed many religious usages from the Egyptians, yet instances abound in Apollonius, wherein they seem to distinguish others of Egyptian growth (intentionally) from their own; and the present very whimsical practices with respect to the deceased, according to the different sexes, meet no parallel in Grecian ceremonies. 'The dead,' (says Dr. Potter, *Grec. Antiq.* vol. ii. p. 161.) 'were ever held sacred, and inviolable even among the most barbarous nations.' But surely to wrap them up (I mean the men) in hides of oxen, and hang them upon trees may be esteemed a strange proof of veneration. Nevertheless as such it was designed; a mere preparatory to the worship of the dead, to which the earlier idolaters were addicted. The circumstance of wrapping them up in the rude manner above mentioned may be looked upon as the origin of mummyship; which argues greater refinement of manners, from the liberal use of sweet-scented spices and other methods to the preservation of the body from putrefaction. By the custom of burning the corpse, which I presume to have been established on account of the necessary unwholsomeness occasioned by a long course of *suspension*, we are farther induced to regard the ceremony of hanging them up in a religious light; for every thing relating to fire was sacred. As to the treatment of their ladies after death, it was as to their inhumation reconcileable with the funeral rites of the most civilized nations. Whether this arose from the higher estimation, in which men were held amongst these idolaters, as it has been usual with all, above the female sex; and an opinion was thence adopted that men, as more peculiarly serviceable to the general interests of the state during life, were therefore entitled to worship itself after death: from whatever source the ceremony was derived, a distinction was evidently meant; but we must reflect, that in process of civilization (for the age in which these funeral vagaries are delineated, was de-

Prudent of counsel mighty Juno shrouds
 The city's grandeur in a veil of clouds,
 Shield of the warriors from the gaping throng ;
 While to the palace-gates they stalk along.
 Soon as their visit hails the lordly tow'rs
 On day's broad beam no misty darkness low'rs ;
 Clos'd mid the Vestibule's refulgent blaze
 Th' embattled ramparts fire them as they gaze ;
 Th' expanded portals, and the column'd glow
 Swell o'er the dome their nice-proportion'd show,
 Above, the parapet in pride of stone
 To brazen capitals adapted shone.
 Silent, and slow the brazen threshold pass'd,
 Around, where vines their branching foliage cast
 Flaunting luxuriant to the sun their hight,
 Beneath, four living fountains of delight
 Op'd by Hephæstus' stroke, while *this* resigns
 Rich floods of milk, and *that* of gen'rous wines ;
The next soft oil of sweetly-scented grace ;
The fourth its silver-gleaming waters trace ;
 And this the sister-stars incluster'd greet,
 Ere *parting* from the night, with genial heat,
 When *clad* in orient smiles ; the crystal chill
 Burst thro' the rock down dashes from the hill.

festive in that point) the Egyptian mode of conduct towards
 their dead varied considerably by the erection of buildings in
 which they were deposited, tho' still *above ground*.

Wond'rous

Wond'rous the God, whose wond'rous toils impart
 To Colchos' dome the magic works of art !
 His were the brazen footed bulls ! the claim
 Of brazen mouths, that heave the volum'd flame !
 Fix'd to the *share*, of adamant display'd
 The stubborn plough's compacted strength he made,
 Gift to the fire of day, whose courfers bore
 His weary'd limbs from Phlegra's bloody shore *.
 The central hall, majestic to behold !
 Its space the many-polish'd doors infold ;
 There smiles the stately couch from side to side
 Wrap'd by the portico's incircling pride ;
 Oblique of view the tow'rs sublimely spread ;
 This without rival rears th' expanded head,

* The representation of Vulcan's labor in the formation of the bulls with the feet of brass evinces the whole fable to have been built on magical operations of Egyptian growth ; and the beasts themselves to have been inanimate symbols of the difficulties occasioned to Jason by the repeated oppositions of Æetes to the peaceful overtures of the former for the fleece of gold ; an image, it may seem, of husbandry in the article of tending, and rearing sheep, as the plough-share and its concomitant circumstances may be concluded to typify agriculture. In a more general view the Grecians must be understood to have propos'd a settlement at Colchos ; which Æetes at first might encourage, and secretly (for the distinguished part of his character is treachery itself) urged his people to obstruct their improvements in the possessions, assigned to them by the sovereign. The flight of Medea with Jason may be lastly alledged as a figure of the same intercourse between the two kingdoms of Greece and Colchos. The wars of the Titanians, and their defeat at Phlegra we may observe from the text to have happened before this period.

Rest to the monarch, and his bride of love ;
 This the brave *offspring's* slumb'ring moments prove,
 Whose birth on Caucasus' intrancing brow
 Crown'd with the † virgin-bliss a father's vow,
 E'er fair Idyia yields her *nuptial* charms,
 By Tethys' raptures crown'd with Ocean's arms,
 A Phaëton proclaim'd thro' Colchos' land ;
 His form rich beaming o'er the youthful band ‡ :
 The rest in order rang'd the maidens share,—
 Blest with the converse of the * princely fair
 Through many a chamber's round with anxious
 thought

Medea's look her beauteous *sister* fought ;
 For *she*, whose custom'd steps the country roam,
 By heav'n's dread Empress *now* confin'd at home
 For many a day to Hecat's awful reign
 Wak'd the dark rites, lov'd priestess of her fane.

† The maiden was Asterodæa, who brought Absyrtus to Æetes.

‡ Our school hours have informed us that Phaëton was son of Apollo. As to the wife of Æetes Idyia, she is termed (orig. ver. 244.) παιπλοτατην, or youngest daughter of Oceanus and Tethys. I believe the application of this epithet to a youngest son, or daughter, to be properly resolved into the more defenceless state of such, and in consequence into the greater necessity of protection from *every* other member of the family, of which he or she was a portion.

• Chalciopé, and Medea, daughters of Æetes.

She

She stops, she shrieks the warrior host to spy ;

Thou know'st, Chalciopè, a sister's cry.

Each distaff drop'd, th' attendants quit the loom ;

All, all are fled impatient from the room !

§ She, the fond mother, views each *filial boy*,

Her hands she rears, and gives a loose to joy :

They in the wrap'd embrace the parent close,

Who thus in murmurs pours the stream of woes.

“ Yet not again, my sons, these tears deplore

“ Your cruel exile from a native shore !

“ Fate has your course with-held ; a mother's peace

“ How dear a forfeit for the pray'rs of Greece !

“ Sure some disastrous ill arous'd the fire,

“ That urg'd your *flight*, the *mandate* of a fire !

“ Sad *mandate* falt'ring on the bed of death,

“ Whose sound was anguish to my future breath !

“ Say, *who* Orchomenus ? that vaunted king,

“ Charm'd by whose city thus your wishes spring ?

“ Thy stores, proud Athamas, a poor relief,

“ Your widow'd mother left a prey to grief !”

She spake ! the monarch stalks erect to view ;

The queen's serener steps her lord pursue,

Balm of a daughter's pain ; the dome along,

Sound the rude tumults of the cumbrous throng,

O'er the huge bull the vassal toils display'd,

Or cleft the widow'd honors of the shade ;

§ Chalciopè on the sight of her two sons.

Some to the baths a genial warmth impart ;
 All fix'd to serve the sov'reign of their heart !
 The wanton God steals unperceiv'd his flight
 Through the dun mist of air ; *his* frolic might,
 That insect's rage, pest of the lowing mead,
 By shepherds call'd the gad-fly ;—fretful breed.
 The tough eugh bent beneath the pillar's round,
 He calls the dart yet guiltless of a wound,
 Bright source of many a pang ; on wings of air
 He shoots the threshold with a traitor's care ;
 * Keen glanc'd the leering orbit of his eye,
 The little urchin gives the shaft to fly ;
 Veil'd by the chieftain's godlike form he stood,
 Fix'd to the central bow the missil wood,
 Twang'd from each arm distended—soft control,
 A thrilling languor palls Medea's soul.
 Forth from the sky-roof'd tow'rs the God retreats,
 Askant his smile of mischief o'er the seats.
 Deep in her breast she feels the arrowy flow,
 Its venom rankling as the furnac'd glow :
 Soft-melting to the theme of rapture move
 Her eyes that glance the varying looks of love.
 Her breast's resistless with with Jason fraught
 She pants in pleasing lassitude of thought,
 O'er Jason's form the fond ideas stray ;
 Dissolv'd in sweetest pangs she dies away.

* And roll the lucid orbit of an eye.

As when the housewife, in her humble shed,
 Wide 'mid the flames the tender branches spread,
 Her watchful care the labor of the loom,
 Her hearth the comfort of the midnight gloom,
 At once whose eyes the kindling embers mark
 The fiery volumes streaming from a spark,
 Till the whole mass a scene of ashes lies—
 Thus ambush'd love th'entrancing ruin plies
 In friendly semblance, while each floating cheek
 Chill paleness ices, or warm blushes streak ;
 Such anguish fills her soul ! with plenty stor'd
 Th' assiduous vassal tends the festal board ;
 Cheer'd by the genial baths the mingled train
 Indulge the viands, and the goblet drain :
 When calm Æetes on his kinsmen smil'd,
 And all the grandfire owns each warrior-child.
 “ Sprung from lov'd Phrixus, and my daughter's arms
 “ Whom far o'er other guests my country's charms
 “ Were ever op'd to welcome, speak the cause,
 “ *Whose* will your eager step to Æea draws ?
 “ Sav'd as ye are, *what* evil's wond'rous force
 “ From ocean's mid-way surge averts your course ?
 “ Not *thus* instructed by my nod ye trace
 “ The voyage thro' the waves of boundless *space*,
 “ *Such* well I knew, wing'd by the car of light,
 “ Wing'd with my sister in ethereal flight
 “ We cross'd Hesperia's plains, our journeying Round,
 “ The nearer limits of Etruscan ground :

“ Still, happy realms, my Circe’s smile you see,
 “ Full many a path from Colchos, and from me.
 “ But why the charm of words? at once reveal
 “ *Each* scene of suff’ring, nor a pang conceal,
 “ *You* guests associate to our palace bent,
 “ And *when* our coast allur’d your fond descent?”
 Thus question’d, foremost of the filial line
 (For Jason’s bark what anxious cares were thine!)
 Thou * gen’rous youth, step’st conscious of thy birth,
 And calmly speak’st, “ To Colchos’ fost’ring earth
 “ We came, dread monarch, for the whirlwind’s
 “ stroke
 “ Rush’d o’er our ship, and writh’d the solid oak;
 “ The wreck we grasp, till plung’d upon the strand
 “ We tread the borders of th’ embattled land,
 “ Night blurs creation’s face, from horror’s wave
 “ Some pow’r descends the wretched few to save!
 “ Nor our’s th’ offence, expel’d the feather’d host,
 “ Whose haunts avow’d the solitary coast,
 “ Sacred to Mavors’ sway! these, these alone,
 “ Scarce to the shore resign’d, the conquest own!
 “ Soft pity theirs to sooth affliction’s state!
 “ ’Twas Jove inspir’d them, or protective Fate!
 “ Yes! they at once bestow’d with lib’ral breast
 “ The food of comfort, and the shelt’ring vest!
 “ The tale we found of Phrixus’ honor’d name,
 “ And thine recorded in the rolls of fame!

* Argus, son of Phrixus.

“ Ev’n now, behold, they greet thy sacred walls !
 “ From me attend, what destin’d motive calls !
 “ Behold the man a wilder’d sov’reign drove,
 “ Far from possession’s rights, his country’s love,
 “ Far banish’d !—in his veins *too purely* runs
 “ The blood, that marks him ’mid th’ Æolian sons,
 “ And *hither* sent ! Refusal, *thou* wert vain !
 “ Inexorable Jove, *thy* angry strain,
 “ *Thy* death-announcing frown ! the crime bemoan’d
 “ Inexpiate still, a Phrixus unaton’d :
 “ Thy toils, Æolian, never doom’d to cease,
 “ Till Grecian climes enjoy the sacred fleece.
 “ Minerva shap’d the bark !—not such to view
 “ The feeble *structures* of a Colchian crew * ;
 “ Of *these* our lot the worst !—destruction round
 “ Heaves in the mountain-surge, the blast’s deep
 “ found ;

* A peculiar artifice is observable in the reference of the Colchian speaker to the monarch; he intimates the great inferiority of the naval establishment of his own country to the specimen of that communicated by Greece in the Argo; from the specimen a Colchian might therefore be induced to conclude the superiority of Greece as to her *navy in general*. The reason why Argus censures the particular vessels in which himself and his comrades set out from Colchos may seem to arise from a desire to represent the extraordinary difficulties which had occasioned the speedy return of himself, and his brothers to Colchos; a censure sufficiently in the spirit of Grecian enthusiasm confirmed by the wreck of the vessel, and sufficient in a proportionate degree to confirm the genuine divinity of the Argo, which had been preserved inviolate from the tempest.

- “ Of firm-compacted joints, lo! Argo’s form
 “ Defies each terror of th’ increasing storm ;
 “ Safe when with winds the struggling canvas
 “ roars,
 “ As when tough labor bends th’ incessant oars.
 “ Each fairest flow’r, which Grecian empires rear,
 “ Blooms at Æetes’ throne, and triumphs here,
 “ Here beams the chief, who cities, empires pass’d,
 “ Springs to thy arms ; and claims the prize at last !
 “ His own thy sov’rein will ! no fell delight
 “ With thee, Æetes, to dispute the fight !
 “ His wish, oh ! king, thy bounties to repay ;
 “ Myself have told him that the menac’d sway
 “ Of yon’ Sauromatæ provokes renown ;
 “ His arm asserts the honors of thy crown !
 “ Their name their lineage would Æetes know,
 “ Myself their titles, and their race will show.
 “ Lo ! this the man, who wakes his country’s pride,
 “ Great Æson’s son to Cretheus’ fame ally’d !
 “ If thus (and such his boast !) from Cretheus
 “ sprung,
 “ The kinsman of a sire adorns my tongue,
 “ Cretheus, and Athamas, th’ Æolian joy,
 “ My sire, great Athamas, thy filial boy !
 “ If Phœbus’ child await Æetes’ care,
 “ Augeas’ virtues well a smile may share,
 “ And *His*, old Æacus, thy parent love,
 “ Illustrious offspring of eternal Jove :
 “ Th’

“Th’ associates all, who toil in glory’s line,
 “Or sons, or grandsons of the pow’rs divine! *”
 Thus Phrixus’ son! impatient of control
 Flam’d the full vengeance of Æetes’ soul;
 Chief on thy *boys*, Chalciope, the crew,
 Suspicion speaks, *their* trait’rous presence drew;
 Ungovern’d rage wild-flashes from his eyes,
 “Not hence!” in thunder of revenge he cries,
 “Not instant vanish’d from Æetes’ reign?
 “Hence with your fraudulent smiles, flagitious train!
 “Not one, thy † tomb, lov’d Phrixus, shall behold,
 “Or mark the sacred fleece of fatal gold!
 “Nor here, for these, associate hosts ye spring:
 “A sceptre tempts you, and your aim a king.

* This speech judiciously placed in the mouth of Argus by Apollonius to sooth the violent spirit of Æetes is as judiciously represented by the poet to be attended with a contrary effect. They who themselves abound with treachery entertain strong suspicions of the same quality in others; add, that the sudden return of the four brothers was sufficient foundation for the resentment of Æetes aggravated by the intimation concerning the Sauromatæ, against whom it might appear a degrading reflection, that he found the necessity of assistance.

† The version of Hoëlzlinus, and of Oxford read ‘before any one saw the fleece, and Phrixus;’ which must intimate his tomb situated in a part adjoining to that, where the fleece was deposited. The speech of Æetes in answer to that of Jason, immediately ensuing, evinces the monarch to have favored of an atheistical disposition.

“Had

" Had not my welcome board receiv'd the guest,
 " Your hands my fury, and your tongues should
 " wrest ;
 " Your feet untouch'd, to speed your parting course,
 " Thus should a sov'reign cheek *your* daring force ;
 " *Whose* accents, Falsehood, candor's foul pretence !
 " Disgrace to manhood, to the Gods offence !"
 Thus rolls the discord of a troubled mind !
 Thy offspring, Æacus, to pride resign'd
 Each fest'ring thought ! the yearning heroe glows
 To triumph in *his* ear the menac'd woes :
 When Jason calm advanc'd, and thus began !
 " Be thine, oh ! king, with temp'rate phrase to scan
 " The guiltless bark ! 'tis Jason's mighty cause !
 " Thou deem'st, ungen'rous, that imperious laws
 " Of throbing ardor urge to Æa's tow'rs,
 " And these proud palace walls, the Grecian pow'rs !
 " Yet who so mad for others' wealth to keep
 " Their long, long voyage o'er the trackless deep ?
 " A God, a God commands ! and, prone to ill,
 " A ruthless monarch's unrelenting will.
 " Yet smile, propitious ! to my native air
 " So shall my voice Æëtes' glory bear ;
 " Ev'n now prepar'd our host embattled meet
 " To bend each hostile squadron at thy feet,
 " Fit recompence of grace ! while pour'd along,
 " Yon scowling dastards, or whoe'er the throng

“ Thy

“ Thy scepter’d arm would crush !” The strains
 subside,
 Whose music sooth’d to peace ! the varying tide
 Heaves in the Colchian’s tempest-beaten heart ;
 Whether deep vengeance unreserv’d to dart,
 Or prove the strength that braves the iron-field :
 Revolving thoughts insidious counsel yield.
 And thus the monarch ; “ Stranger, what avail
 “ The lengthen’d periods of the solemn tale * ?
 “ Celestial lineage if thy vaunted claim,
 “ In worth congenial with *Æetes*’ fame,
 “ If for our alien store ambition sigh,
 “ The fleece my counsel wills not to deny ;
 “ Take it ! but first be gen’rous might confess’d !
 “ *Æetes* ever lov’d the warrior-breast ;
 “ Such, such his heroes point their prince of Greece :
 “ Force, persevering force demands the fleece :
 “ Hard is the task, for perils hover round
 “ —No more!—where *Mavors* rules the votive
 “ ground,
 “ Two bulls with hoofs of brass the herbage tread,
 “ The fiery volumes from their nostrils spread.
 “ I bind them to the yoke ! the virgin soil
 “ Opes her fourth acre to th’ unyielding toil ;

* There is great artifice in the exordium of this speech, which continues to its close. An attempt is made to frighten the chieftain from the contest, at the same time that it is proposed for his destruction.

“ The

“ The firm plough’s rich extreme ; no genial grain,
 “ Ceres’ best boon, adorns the furrow’d plain ;
 “ Fell seed ! the serpent-tooth’s envenom’d charms ;
 “ The harvest ripens ! ’tis an host of arms !
 “ Each singled champion in his angry mood
 “ Falls to the spear that gluts my thirst of blood,
 “ Wak’d by the dawn I yoke the monster-beast,
 “ Ne’er till the star of eve my labor ceas’d !
 “ This task perform ! Æetes’ might display ;
 “ And to thy fov’rign wing the prize away.
 “ My law thou hear’st !—’tis pass’d ! the hero’s
 “ plan
 “ Was never made to bend to coward man !”
 Sneering he ends ! the chief of heav’nly birth
 Sat speechless ; fix’d his leaden eye to earth
 Beset with ills, yet anxious to resolve,
 On this, on that his floating thoughts revolve ;
 Ev’n valor falters, when ’tis death to dare !
 —Collected thus he * smooths the brow of care.

* *κερδαλίσιον* in the original verse is derived by the Lexicons from *κερδος* profit, or advantage, and is placed in the versions for artifice, or cunning. So faith self-interest ! perhaps we may deduce it from *καρς* the heart, and *δηλος* clear, or perspicuous ; and render it by our expressive phrase ‘ presence of mind.’ Possibly instead of *δηλος* we may read *δαλος*, a firebrand. The mind of Jason, as it may be concluded from his speech, was evidently in a flame of anxiety, however the poet throws, as a suitable sacrifice to the decorum of his character, a portion of serenity into his appearance on his opening of the speech. The epithet attributed to Æneas by the Maronian pen was ‘ pious,’ the characteristic one of Jason is ‘ modestus.’

“ Thy

" Thy vengeance, monarch, frowns on ev'ry side!
 " Tho' urg'd with horrors be the battle try'd!
 " Ev'n death the doom decreed! stern thy behest,
 " Relentless fate, whose spoil the human breast!
 " Fate gave these orbs the Pelian realm to see,
 " A victim I to anguish, and to thee!"

Thus spake the soul distress'd! thy savage flow
Of voice, *Æetes*, fills the scene of woe.

" Go to thy host! they wish thee! thy delight
 " The din of tumult, and the toils of fight!
 " To rouse the bellowing monster from his sleep,
 " To sow, where perils must the harvest reap,
 " May damp thy zeal! be mine the gen'rous care!
 " The truly brave alone should greatly dare."

Intrepid accents! bursting from his seat
 Th' impetuous chieftain, and his host retreat,
 Argus with solitary step attends;
 Firm as he pointed, the fraternal friends
 Assenting linger in *Æetes'* home:

The warriors stalk indignant from the dome.

Each smile of beauty, each attractive grace
 Bright o'er his form, and manly in his face,
 Great Jason stood; oh! much-enamor'd maid
 Beneath the veil with various tints display'd
 Still the dear youth oblique thy looks pursue;
 There fix'd indulge the sadly-pleasing view.
 As in a dream absorb'd, a whirling maze
 She creeps, she flies where'er her Jason strays.

Sorrowing

Sorrowing the heroes wander!—from her fire
 The mother throbbing with affection's fire
 Her chamber seeks, protective of her sons;
 A sister's office nor Medea shuns.
 Such tides of anguish in her bosom roll
 As swell the storm, when love usurps the soul.
 All, all of Jason fills her objects' scene,
 The flowing * vestment and the radiant mien;
 Ease, his deportment, while he stalks, or sits,
 The dome with native majesty he quits;
 Perfection's theme the fond ideas scan;
 'Earth never bore thy like, thou more than man!'
 Still sweetly tun'd his melting voice she hears,
 The thrilling music dies upon her ears;
 Deep was her anguish, lest the warrior's breath
 Sink by the monarch, or his bulls to death.
 At once she shrieks; she gives him to the dead,
 Her paly cheeks the tear † of pity shed,

* *φαρος* is by Scapula inserted in his Lexicon, as a root; it is rather a branch from *φάω*. The word *φαρος* intimates in his construction the exterior garment, which as influencing the beholder's eye by the attraction of its elegance may be understood to convey a shining quality.

† *ἔλεος* (compassion) by the same industrious compiler is made a distinct root as differently accented from *ἰλεος* a table supplied with victuals; but they may seem connected, when we reflect upon ancient history, which exhibits the primary law of compassion as an hospitable reception of the distressed before whom the comforts of the table were immediately produced! a pledge of continued protection.

Pour'd

Pour'd from affliction's channel ; silent grief,
 'Till the sobb'd accents sigh a sweet relief.
 " Ah ! why, where'er I look, the sight of woe ?
 " If doom'd my Jason to the shades below,
 " A God in worth, or dastard in his might,
 " Be his to perish !—yet a wish ! —the sight
 " Uninjur'd close he ; be his conquest sung,
 " Auspicious Goddess, * thou from Perseus sprung !
 " Be his the blessing of his native state !
 " But if his hapless fall the voice of fate,

* The scholiast of Apollonius traces the genealogy of Hecate from its various sources ; the first of which deduces her from Jupiter Ruler of all ; the second from Ceres, or nature, or rather the fruits of the earth ; magical incantations having been applied in more ancient times to obtain plenty after a severe famine. This derivation is taken from the Orphic verses, generally confess'd to be modern compositions. The next from Bacchylides pronounces, Hecate daughter of the night : this may be likewise placed as a modern authority, alluding to her residence in the infernal regions, and indeed magic itself may be characterized as a work of darkness. Speaking in a more moral sense ; a remnant of its influence may seem to have reach'd the days of St. Paul, whose *conduct* to exorcists merits serious reflection, as flowing from *inspiration*. Musæus, continues the scholiast, deduces the birth of Hecate from Jupiter and Asteria ; and Pherecydes, a brother scholiast, from Aristæus. Apollonius simply construing her origin from Perseus, the mysteries of incantation are returned to their ostensible fountain head, Egyptian frenzy ; and whatever period we assign for the present expedition, it appears plainly from the repeated intimation of Argus to Jason concerning these practices, that the Greeks were not then familiarized thereto.

" Oh ! tell him, Hecat, his Medea's love
 " Could o'er her Jason's death affliction prove !"
 Thus horror rankles in the virgin's breast !
 Far from the city's din the warriors press'd,
 The paths retracing, from the plains that lead :
 When thus the counsel'd voice of Phrixus' seed.
 " My friendship flows not in the strain of pride ;
 " Where hard the conflict, let each art be try'd !
 " Oft hast thou listen'd, while my numbers tell
 " The virgin pow'rful of each magic spell,
 " By Hecat lesson'd ; in the wond'rous strife
 " Cheer'd by her smile no terrors threat thy life ;
 " Yet much I fear the priestess' parent-will
 " May damp my wishes, and refuse her skill ;
 " Yet hence !—for patriot duties urge my call,
 " Toward the ruin hov'ring o'er us all !"
 Benevolent he clos'd ! the chief replies,
 " Of friends most friendly, Jason's soul complies
 " With all thy ardor sues ; with prudence fraught
 " Thy plaintive voice may lure a mother's thought ;
 " For thine the voice to sooth !—oh ! hopeless band,
 " Whose sole, sad refuge is a woman's hand !"
 No more the talk ! they seek the marshy shade ;
 The host with conscious joy their chief survey'd
 With many a fond enquiry ; truths control,
 The * man of suff'rings spake his inmost soul.

“ Friends

* ΤΕΤΙΝΑΕΝΟΣ, ver. 491. orig. is in the version applied to punishment ; its primary meaning marks an honorable distinction.

“ Friends of my course, Æetes’ ev’ry care
 “ Is vengeance; ’tis our doom his rage to share!
 “ Yet nor myself the wearying period trace;
 “ Nor ye, my host, the glory of your race.
 “ Two brazen-footed bulls his mandates yield,
 “ Sacred to Mars, their food th’ embattled field,
 “ Flames from their nostrils burst; my votive toil
 “ Four acres broke, that mark the virgin-soil;
 “ His proffer’d seeds, a serpent’s hideous jaw,
 “ His harvest earth-descended hosts, whose law,
 “ The din of arms, to perish with the day:
 “ This, other wish remain’d not, I obey.”

The hero ends! the stubborn combat low’rs,
 So deem the host, too fierce for mortal pow’rs;
 Wilder’d each heart, and silenc’d ev’ry voice,
 Their thoughts, despondence, and no will their
 choice,

Low each the other gazing! Peleus’ boast
 Thus frowns determin’d on the list’ning host.

tion. A jumble, it may seem, at first, of ideas, reconcilable on the construction, that the punishment of a crime was the vindication of an honor to society. Πειπον, adopted some few lines preceding as a *friendly* appellation may be adduced as an instance of orthographical violence. The root is πεπτω, which implies cookery in general, and is thence transferred to the preparation of fruits in the confectionary way, and thence to the idea of sweetness. From this etymological variety it may be concluded, that other languages are intermixed in the composition of the Greek.

" This the decisive hour ; no counsel's charm
 " Commands our safety, but the strength of arm ;
 " Offspring of Æson, thy resolve avow ;
 " Yoke, 'twas thy wish, yon' monsters to the plough !
 " Inviolate the faith, thou dar'st to plight,
 " Stand unappall'd, and gird thee to the fight !
 " If droops thy soul mistrustful of its force,
 " Nor glory wings thy unrelenting course,
 " If your's, ye host, the dread of forfeit breath,
 " Not Peleus madly tempts the stroke of death."—
 Thus scoff'd, Æacides, thy fest'ring mind !
 Ungovern'd Telamon to wrath resign'd
 Springs dauntless ; Idas feels in ev'ry vein
 Ambition's sting, nor ye th' unequal plain,
 Ye sons of Tynd'rus, fly ; thou Æneus' joy
 Stand'st forth ! youth's bloom un sullied marks the boy ;
 ' Scarce on his cheek the rising down began,'
 Ere fame had crown'd, as valor fir'd the man.
 The rest sat * daunted, not a whisper'd sigh !
 To those, whose fond desires the war defy,
 Thus Argus, " This alone, my friends, remains !
 " A mother yet may pour the healing strains !
 " Be your's, ye host, though heaves the gen'rous fire,
 " To hail the bark, and footh th' avenging ire !

* The original runs ἀννῶ ἔχον 'restrained the edge' of their valor. "Εἰζάντες in the same verse a participle of the verb εἰσέναι, to assimilate, implies the unanimous dejection of each hero on a prospect of the impending conflict.

“ Awhile compos’d the peaceful task attend !
 “ Nor seek, profuse of pride, a baleful end !
 “ Proud Colchos’ palace holds the virgin’s smile,
 “ By Hecat taught the myst’ry’s solemn wile
 “ To trace the science of each herb that blows,
 “ Which earth, and wide-distended main disclose ;
 “ She bids the mighty-rushing flame subside ;
 “ She sinks the tumults of the bursting tide ;
 “ Ye stars, and thou, oh ! hallow’d moon, no more
 “ Lend the calm lambent ray ; her awful store
 “ Of stern enchantments, as the path we prove
 “ From *Æa*, was our theme ; a * sister’s love,
 “ Urg’d by the mother’s arts may deal the charm
 “ Of sov’reign aid, and still the war’s alarm.
 “ Ev’n now submissive to your nod I roam,
 “ Ere clos’d the light of day, *Æetes’* dome !
 “ To try !—and prosp’ring fate the trial crown !”
 —The Gods indulge their omen of renown.

† A dove by terrors of the kite oppress’d
 Fell prone-descending on the chieftain’s breast,

The

* *Κασιγυνη*, in the original was the *virgin* (spoken of by *Argus*) namely *Medea*, daughter of *Æetes*, as *Argus* was son of *Phrixus*, to whom *Chalciopé* the other daughter was widow. So that *Argus* was nephew of *Medea*. I believe *Κασιγυνη* to be usually placed for a kinswoman in a more general view.

† This omen of the dove, characterized from the most ancient periods is innocence itself, is here figurative of the

The kite drop'd on the deck ; with Wisdom's sounds,
 Prefaging Mopsus thus the truth expounds.

“ Mark in this omen, friends, celestial will !

“ Far best of meanings to the augur's skill !

“ Thy happier heart the magic maiden share ;

“ Sooth her with softest eloquence of pray'r ;

“ Her heart will ne'er refuse ; thy accents prove,

“ Phineus ! (for truth is thine!) the queen of love

“ Will yield a safe return ! her soft'ring breath

“ Woo'd the dear bird, which scap'd th' impending
 “ death.

“ So may each good the vent'rous course besal,

“ And smile obedient to your augur's call !

“ Chief Cytherea's succor claims the vow ;

“ The rest to Argus' prudent zeal will bow !”

He spake ! the list'ning youth th' assent reveal'd,

Fair mem'ry Phineus' awful words had seal'd :

Not so fierce Idas joins the suppliant train ;

His voice of thunder rolls th' indignant strain.

“ Oh ! witness, heav'n, what women *here* display'd,

“ The Cyprian Goddess who implore for aid !

protection indulged by the Deities to Jason against the tyranny of *Æetes*; the passage is a regular simile, and conveys a picture of beautiful sensibility. The flight of the bird for succor into the bosom of the Argonautic chief is at once consistent with its timidity when pursued by the kite, and with the hospitable disposition by which Jason, here a representative of the whole crew, is continually distinguished throughout the poem.

“ Nor

“ Nor ours the tow’ring pride of war! the fight
 “ Declin’d subservient to a birdling’s flight!
 “ Away! no more indulge the vig’rous toils!
 “ Your blifs to riot in a virgin’s spoils.”

Frantic he clamor’d; sullen murmurs hung
 On ev’ry breast, and silence chain’d the tongue.
 Sternly he sat; with all a heroe’s flame
 The chief arous’d thus vindicates his fame.

“ Far from the bark, my gen’rous Argus, haste,
 “ For such the counsel’d will! the halbers plac’d
 “ In firm connection with the welcome strand,
 “ Ourselves, as glory prompts our little band,
 “ Lov’d Argo quit, why, terror’s guilty prey,
 “ Here lurk in ambush, nor dispute the day!”—

He ceas’d! swift Argus to the city bends
 Commission’d, each the chieftain’s nod attends,
 Their anchors haul’d within, the ready oars
 Speed from the marsh, and wing them to the shores.—

Meanwhile the * monarch seeks in solid state
 His seers, so custom’d, at the palace gate;

* A character of deceit is familiarly experienced to fall into its own trap, from too flattering a reliance on its gloomy powers. *Æetes* here takes it for granted that *Jason* must perish, and is therefore at once inspired to overwhelm in ruin his unsuspecting companions; this is in the true spirit of nature! The cunning man never fails to be cruel, and indeed every principle of compassion must be suspended, where such has a point to gain. Alas! he little dreams of drawing that vengeance upon himself, which he merits from his determined oppression of others!

Furious of thought he plots the murd'rous blow,
 To Minyan hoſts unutterable woe.
 Scowling he threats, when crush'd the daring arm,
 Whoſe frenzy braves the battle's rude alarm,
 Himſelf the well-compacted Argo's boaſt
 To ſink in aſhes with her fondling hoſt,
 Torne from yon' hights the honors of the grove,
 That *theſe* a ſelf-detefting ire may prove,
Who dare beyond their pow'rs; not *Phrixus'* grief,
 Fav'rite of *Æolus*, the wiſh'd relief
 Had ſhar'd, nor pity crown'd *Æetes'* plan,
 Though pious meekneſs mark'd the *rev'rend man*,
 To alien breaſts unknown; till from the ſky
 Jove gave his faithful meſſenger to fly,
 And ſue th' indulgence, 'twas my wiſh to yield—
 But for theſe plund'ers of another's field,
 Theſe * peſts of ocean, ſhall the fiends return
 To their lov'd homes, e'er deathful vengeance burn?
Theſe

* Are ye merchants bound to any port, (ſays Neſtor at Pylos to Telemachus, and Mentor) or are ye pirates, who roam the ſeas without a deſtined place, and live by plunder, and deſolation? In *this laſt* light *Æetes* repreſents the Argonauts; and very clearly diſtinguiſhes them from, or rather directly contraſts them with merchants, and lawful traders. The *Odyssey* of Homer ſupplies the above quotation, and is adduced in proof of an idea adopted by a writer, whoſe pen almoſt at a ſtroke annihilates the moſt acknowledged events of Greece, at leaſt dwindles the moſt important to the moſt puſillanimous efforts of Indian nabobs. The ancient
 deſcents

These traitors skulking with malicious joy,
 † Who shepherds, and their flocks alike destroy!

Now

descents of mariners upon coasts 'might have been (says our author) the descents of pirates, or private adventurers.' He farther considers piracy, as a profession (he might have moderated his partiality to the humble term occupation!) and asserts what he boldly pronounces truth, that 'strangers are carelessly asked, whether they are traders, or pirates, * but his own authority the Mæonian bard is against him, for there can be no propriety in Nestor's question, if piracy and fair trading are adjudged to be the same; a distinction between them is necessarily implied. The former an object of suspicion, the latter entitled from veneration to the laws of hospitality, to favor, and encouragement. The exact observation of these laws was a main pillar of the mythological tenets. Instances are not rare wherein plunder and rapine were consecrated by public authority, and bore the plausible title of emolument to the states by which they were practised. But they are in such cases farther sanctified by the commands of the deities. The *Romans* applied the character of barbarism to every nation but their own; however we must in reason compliment *their* conduct in the infancy of their city with this title, which their vanity induced them to shift from themselves. The truth is, that the spirit of violence will then alone subside, when that of civilization is exerted. Property becomes gradually ascertained, and endures no infringement

* Richardson's Dissertat. on Eastern Languages.

but

† *Æetes*, no less than *Phrixus*, was of the Canaanite shepherd race. His subjects possessed this extremity of Egypt, and were probably too powerful in the distracted state of Egypt to be invaded with success by its more ancient, and remoter inhabitants; for whom they may seem to have mistaken the Greeks.

Now avarice prompts the sternly mutter'd lore ;
Phrixus, thy sons shall swell th' appeasing store,

For

but from war. Less variation in the manners, and principles of nations in the cradle is discoverable by an attentive examiner than is admitted on a general view deducible from writings, in which these subjects are discussed ; a circumstance which may lead the curious enquirer into original, or rather into earliest settlements we can trace of kingdoms, to attribute the less refined usages, and more solemn ceremonies of a people, newly colonized, to the efforts of their own genius actuated by their necessities, rather than to the adoption of practices which constitute the customs of *others*. This remark may be corroborated by the reflection, that eastern and western points by the magic touch of the systematic wand approximate with infinite facility in subservience to *literary* investigation. And here I would be understood to glance at the writer before intimated. We will allow him to *honor* the Persian *tongue*, to the disgrace of humanity, by calumnies against *its professors* the inhabitants of Persia, for their avaricious dispositions. We will allow him, from the same source, his expressions of bread, and salt traitor. Little occasion was there for so wide an excursion to find out a truth too familiarly experienced at home ! But *can* we allow him the sacrifice of Grecian glory to Persian interest ? Or accede to his illustration of Persian merit, from indulgence of eastern vagaries ? Surely the writer, while he hunted the languages, had little scent for the genius of Asiatic composition ! But he boldly strikes at Grecian records ; and such a critic may invalidate *all ancient* history, if we include not *modern*. The wars between the two roses in England (Scotland was at that time unconnected) certainly existed, but particulars deliberately uttered *by both parties* are frequently misrepresentations. Faction upon any *other* idea would be a picture of candor. Charles Ist. was beheaded ; let republican enthusiasm trumpet the justice of that act in ' broad noon-day !'

The

For theirs with mischief-brooding hosts the crime
 To urge the swift return to Colchos' clime ;
 Fell visitants, whose wish (rebellious pride !
 His sceptre wrested, and his fame deny'd !
 Such thy dread *oracle*, thou radiant fire !
 Whose will, lest many-scheming frauds conspire,
 To mark the *counsels* of a kindred race,
 Full-bent to stamp his ruin and disgrace ;
 For this he sent them to Achæa's plains
 A long, long course ; so Phrixus' rule ordains ;
 Not from a daughter's arts his conscious dread,
 Their softer thoughts no snare of horror spread ;

The fate of Charles originated in the overflow of patriotic gall, was nursed by divided factions, and completed by self-licenced assassins. The intermediate representations are constructive, and the reader coincides, or differs, as he feels himself (not from his *reading*, but from his *political* talents) to be disposed.

Our eastern writer doubts the expedition of Xerxes, so celebrated in Grecian story ; it may be disagreeable to the gentleman to derive it from far higher authority, but (to speak the worst !) its very outlines induce us, (though perhaps various events of different periods may be understood to be contained in this picture of truth intermixed with fable) to credit the downfall of that despotism, which the Persian for ages had usurped. So much for the vilifier, at the same time the votary of system ! for the calumniator of the great *Newton* in his own province of astronomy, as to chronology, that illustrious enquirer is degraded into imperfection itself ; for the cavalier, at *Mr. Bryant*, of sarcasm without wit ; who would *tear up* the very roots of his hypothesis, gathering the branches for fuel ' to his fire of Persian adoration.'

Not

Not from Absyrtus; from thy *filial* line,
 Chalciope, he waits the deep design.
 Frantic his menace, that the subject crew
 Shall slav'ry's undiminish'd tasks pursue
 Crush'd by his vengeance, if the bark from sight
 'Scape with her host, to safety wing'd by flight.
 Wrap'd in Æetes' dome a *mother's* care
 Attends her wishful Argus' suppliant pray'r,
 To wake for Jason's soul Medea's aid ;
 —Erewhile the counsels of the sister maid
 Herself had known, but modest fears suppress'd,
 The storm foreboding in a father's breast ;
 Fears, lest her pow'r the rigid * Fates exceed,
 Or noon's broad glare betray the gen'rous deed.

The lovely virgin on her couch reclin'd
 With slumber cheers each anguish of the mind ;
 Sick as her thoughts, a visionary show,
 Bewild'ring float the ghastly forms of woe.
 She deems the stranger woos the stubborn jar,
 Not that the *fleecy* prize inspires the war ;
 Thy dome, Æetes, yields a softer strife ;
 His country hails him, and herself his wife
 In sleep she binds the monsters to the yoke,
 Her arms each aggravated toil provoke ;

* Πὰρ αἴσαν. The more usual interpretation of these words refers to Medea's fear of transgressing the limits of decorum. But the words themselves are applied more characteristically of Medea's dealings in sorcery, and spells, to the Destinies, who, whatever her *abilities*, could effectually control *them*.

While

While *kindled faith* the promis'd boon restrain'd ;
 The beasts no *stranger*, but *herself* had chain'd.
 Thence the rude contest rends a parent's heart ;
 The stranger struggling with the father's art,
 Till the sooth'd ire to mutual peace confirm :
 Herself, fair umpire to appease the storm.
 Her Jason foster'd, and her parents blam'd,
 In anguish of revenge whose voice exclaim'd ;
 She throbs at ev'ry nerve in icy dread,
 And wild surveys the circuit of the bed,
 With pain collects the sadly fainting soul,
 When thus affliction's sobbing accents roll.
 " * Wretch that I am ! what horrid visions spring !
 " I shudder at the woes, these warriors bring ;
 " For

* The restless slumber of Medea is conveyed in the genuine spirit of pathetic melancholy, her waking thoughts were entranced, as it were, by the subject in which she had been uniformly and deliberately fixed. Her vehement love of Jason, and her consequent ardor to extricate him from his difficulties are preparatives well suited to the gloomy process of her magical operations ; in the dream itself we may admire that subdued wildness of deviation from the original reflections of a mind *agitated*, with the propriety of a looser adherence to the first principle of the passion *agitating* ; and while we are attracted by the poet, venerate the philosopher. Inferior abilities would overlook the requisite connection, where

' Thought in fancy's maze runs mad.'

so that the passion, which produces such delirium, would be totally lost and evaporated. The poet is in this tumultuous situation

" For much my heart portends; the chieftain shares
 " My captive thoughts, and fills me with his cares.
 " Some fair Achæan cheer his social home!
 " Be mine the virgin's bliss, and parent's dome!
 " No sullen rage my placid bosom fill!
 " Each action guided by a sister's will,
 " In sorrow for her sons whose vows excite
 " Medea's succor to th' impending fight:
 " This, this will quench each bursting spark of
 " grief!"

—The sandal spurn'd impatient of relief,
 Wanders in loosely flowing vest the maid
 The portals of the dome her hand display'd;
 The wish a sister of her love to greet,
 On the known threshold pause her falt'ring feet;
 There long, long-fix'd by conscious shame restrain'd
 Sad in the chamber's vestibule remain'd;
 Now quick-returning, now her steps advance!
 Then springs a farther flight! with wayward glance
 Here, there in vain she swims; the honor'd track
 * Her entrance sues, but shame compels her back:
What

situation a painter of caricature; a formal resemblance would be a violation of genius, but some characteristic features at least are required in the piece.

* This simile is judiciously adapted to the situation of Medea, and is in its several parts admirably constructed; her affected inclination, that Jason should marry some woman of his native country is highly natural, and as naturally contrasted

What shame forbids embolden love inspires ;
Thrice she attempts, thrice baffled she retires,
The fourth last effort, by despondence led
Convulsive fell, and prostrate press'd the bed.—
Thus the fond virgin, soul of bridal truth,
Mourns as an husband lost her promis'd youth,
To whom a parent's, and a brother's arms
Erewhile betroth'd the transports of her charms ;
Her anguish flies the fond associate train,
Wrap'd in the cent'ral dome she heaves her pain
In prudent decency of woe ; his breath
How transient ! sought the winding-sheet of death ;
Death, ere life's happiest *hour* their soft employ,
The mutual *seal* that stamps their purer joy.
Throbs her wild breast with silent pangs o'ercast,
Silent, for much she dreads the censure pass'd,
While o'er the widow'd couch she sighs, her fear
The women's jealous hate, or stabbing sneer :
Thus mourns the Colchian princess ! first of friends
Some *vassal's* curious ear her voice attends,

trasted by her falling under an incapacity of supporting herself, upon that bed, in which her recent dream had prevented the refreshment of sleep. The sneers of reproach attributed to her sex, in which the other may with propriety be included, are a picture of that unfeeling wantonness of character which has been exhibited in every age, and not in the least degree diminished in *our own*, familiarly realizing, even to the degradation of the finer feelings, which we should experience in examples of distress, the school itself of scandal.

From

From youth her soft associate ; forth *she* flies,
 Where with her sons the sister form *she* eyes.
 Sprung from the council'd trance the fav'rite news
 Thy zeal at once, Chalciope, pursues ;
 Wild through the dome thy unremitted toil ;
 Stay'd, where reclines Medea, sorrow's spoil,
 Drown'd in her tears, distain'd her mangled cheeks,
 Balm to her wounded soul the sister speaks*.

“ What suff'rings, say, oh ! sister ever dear,
 “ Heave the deep pang, and prompt the flowing tear !
 “ Has heav'n in anger blur'd thy vernal hours ?
 “ Or droops the bosom to the storm, that low'rs
 “ Swoln by a father's rage ? see, see ! it falls
 “ On me, on mine ! from these detested walls !
 “ Oh ! could I rush to earth's extremest bound
 “ Ne'er yet disgrac'd by Colchos' savage sound !

* We may observe in our poet a singular propriety of address ; Medea wishes the interview, which her ingenuous pride would prevent. *Chalciope* as earnestly wishes it for the emolument of her family. *The latter* may be supposed to have known the disposition of her sister of Medea, which with sovereign art she is represented to conceal, more effectually to serve her purpose of maternal tenderness ; a purpose liable to be essentially frustrated, at least suspended, by any intimation of such knowledge. But whether *Chalciope* was actually convinced of her sister's disposition to assist Jason in his adventure, or not, the genuine feelings of Medea's heart are painted in the higher colors of sensibility, by the artful pretence of anxiety for her sister's children as the primary motive, influencing her conduct.

“ My

She ceas'd ; soft blushes light the virgin flame,
 Her wish to answer check'd by conscious shame ;
 Buoy'd on the tongue her falt'ring accents flow
 Now sunk in murmurs to the breast below ;
 Now thro' the passage of her mouth their haste ;
 But not a sound the list'ning sister trac'd :
 Soft-luring art at length the strain inspires,
 Love rules the suit, and fans the rising fires.
 " Lo ! my Chalciöpe, thy darling boys !
 " Their lot each anguish of my heart employs ;
 " Our sire perhaps, relentless in his mood,
 " May with yon' strangers' shed his kindred blood !
 " Yet hear the rueful dream ! the dream of woes !
 " Short were the comforts of disturb'd repose ;
 " Some pitying pow'r the menac'd scenes remove !
 " Nor thine the sorrows of maternal love !"

Wily she spake a *sister's* wish to try,
 If yet the heart-felt agonies apply
 For succor to *her* sons ; deep in thy soul,
 Parental fair, the streams of terror roll ;
 Thou hear'st, thou answer'st ; " All a mother's
 " care

" My thoughts have ponder'd ; will a sister share
 " My great distress ? say, will the gen'rous maid
 " Plan the fair purpose, and indulge her aid ?
 " Yet swear by earth, by heav'n, thy words impart
 " To none the solemn dictates of my heart !

“ Oh ! swear to succor ! to the Gods I bend,

“ By heav'n, our parents, by thyself my friend,

“ Chalciopè adjures ! my children's doom ?—

“ Oh ! from this fight avert the dreary gloom !

“ Or rest of all she loves a mother dies,

“ Thy scourge a fury from the shades to rise !”—

She said ; the tears rush plenteous, and thy knees

Her hands in humble suit, Medea, seize ;

Each on a sister's breast with head reclin'd

Each to the concert of sad notes resign'd

Her tremulous voice attunes ; the rich domain

Rings to their knell, and echoes ev'ry strain :

When thus the virgin heaves the sigh of woe.

“ Oh ! say what soothing remedy bestow

“ To pangs like thine ? the Furies from the dead,

“ What tempests o'er thy soul their horrors spread !

“ Would that Medea's arts at once could save

“ Thy hapless offspring from th' untimely grave !

“ Colchos th' inviolable oath shall yield ;

“ Thou, thou hast urg'd it ! by th' etherial field,

“ By earth, great mother of the pow'rs divine,

“ The aid Medea boasts, that aid is thine,

“ Hard tho' the task enjoin'd !” she speaks no more ;

Thou, mother, wak'st the quick-responsive lore.

“ Would not Medea with protective smile

“ Lend the sage counsel, or experienc'd wile,

“ Should the brave stranger, ere the battle awes,

“ Sue for his conquest in my children's cause ?

“ My

“ My Argus from himself a suppliant stands,
 “ His wearying with Medea’s succoring hands ;
 “ Ev’n now my herald at the palace waits !”

—A conscious triumph all her soul elates,
 Shame o’er her face expands a purple shroud,
 Till darkness o’er each transport casts the cloud :
 And thus she tunes her pensiveness of voice.

“ Theme of my will, and object of my choice,

“ A sister wishes, and commands the deed ;

“ Ne’er to these eye-lids may Aurora lead

“ Her orient beam, or long that soothing sight

“ Fill thy Medea’s moments with delight,

“ If ought so dear as thee my fondness prove,

“ Thee, and the filial partners of thy love !

“ My brothers they ; my own their ev’ry care,

“ Congenial thoughts ;—oh ! let Medea share

“ With thee the sister’s, and the daughter’s claim !

“ And sure my boast the daughter’s humbler name,

“ Nurse of my infant breath ! a mother told

“ Full oft the tale of love ;—yet secret hold

“ My purport, lest my parents track the scheme !

“ Yet mark me !—ere the morrow’s day-light stream,

“ To Hecat’s altar borne my drugs assuage

“ Each rolling flame, that fires the monster rage.”

Again the sister from her chamber springs,

Each happier tidings to her children wings,

While *she* in solemn silence left alone,

Shame leagued with Fear extorts the virgin-moan ;

A father's ire distracted passions scan,
 Betray'd, deserted for the fav'rite man.—
 Night walks the silent world in sable vest;
 Lord of the deck, while others sink to rest,
 The sailor plies his watch; th' ætherial plain
 Points the dull Bear, and stern Orion's train
 Twinkling; no more the way-worn trav'lers roam,
 The gates' old guardian slumbers in his home;
 Ev'n the fond mother checks the starting tear
 O'er her lov'd children, hurry'd to the bier.
 The babling Echo sleeps; no, not a sound
 Of the cur's hideous howl the city round:
 Silence, and darkness rule.—Rest of repose,
 Oh! virgin, through each vein the fever glows;
 Here keen desire, there fear's pervading course,
 Fear of the madden'd monster's ruling force:
 Doom'd her dear heroe to no heroe's death,
 Crush'd in stern Mavors' field th' inglorious breath.

From scene to scene her thoughts, a wild'ring
 maze,

Float diverse, as the sun's reflected rays
 Dancing fantastic o'er the lucid stream,
 Cauldron, or pail, diffusing the wild gleam
 Of salient *circle*, urg'd with wanton sport
 By Nature fondly sought from Fancy's court*.

The

* We are here treated with a most solemn delineation of nocturnal scenery. Poetic coloring subsides to every characteristic

The maid *thus* glancing swims with rapid start ;
 Tears fill her eyes, and pity rules her heart ;
 Sharp was affliction's point whose poison spread
 Warm through each fibre ; rankling from the head

teristic circumstance, introduced with conciseness of energy, and a subdued mixture of ideas expressive of that sullen stillness, in which ' Nature herself lies dead,' a stillness aggravating the sleepless anguish of Medea. A late masterly writer in conformity with his own immediate subject has asserted night to be ' Virtue's immemorial friend,' he proves it in himself to be an inspirer of the Muses ; as if the finer flow of soul, corrupted by the glare of sun-beams, became softened into its inherent purity by the calm serenity of night ! Writings of taste united with sensibility abound in such paraphrastic descriptions, I will not pronounce them imitations, of our author. That of Virgil in his fourth *Æneid* may not unjustly be concluded a copy of the present ; it is certainly introduced on a similar occasion. The stroke of genius flashing from our poet in the *trait* of a mother *reposing* from her affliction on the loss of her (perhaps only) children may not be omitted. Oh ! sleep, thou soothing sister of Philosophy, who can'st thus tune sensibility into comfort !

With respect to the simile instancing the reflection of light, it may be remarked in its favor, that poetry may subsist, and has frequently subsisted, uninfluenced by the witchcraft of expression. I lament that Apollonius has not been treated with the esteem which he deserves ; he is certainly, but in a more general view, the follower of Homer ; his genius no less than his subject may seem to have been little reconcileable with a closer imitation. Virgil copies many similes from Apollonius ; the style and conduct of Apollonius is simplicity ; the Mantuan studies the efficacy of description, and raises his comparisons into elegance and meaning. In *our own* heroic composer we may observe animated expression, with the genuine poetry of sentiment, conveyed in the spirit of simplicity, harmony, and sublimity. Why is he something the prepossess'd victim of Italian conceit ?

Seat of the thought's worst pang, when sick'ning roll
 Thy tumults, love, unceasing o'er the soul.
 She now the drug will yield, now dares to die;
 Now seeks to live, her opiates to deny,
 And bear, in quiet bear her load of grief:
 * Musing she sits, till bursts the fond relief.
 " Ah! wretched me! what gather'd pangs surround!
 " So thick their croud, they ev'ry sense confound;
 " Where grow'st thou, medicinal balm of *ill*,
 " *Whose* never dying flames my bosom fill?
 " Oh! ere the stranger reach'd our Colchian land,
 " That I, drear victim of Diana's hand,
 " Had fall'n! or ere the trait'rous billows bore
 " A sister's offspring to the Achæan shore!
 " Some envious pow'r, some fury to our coast,
 " *Source* of our tears, compel'd the baneful *host*.
 " Yes!—let him die! thou chieftain good, and great,
 " Die (such thy sentence!) in the field of fate!
 " How shall Medea's care the magic zeal
 " Hide from a parent's eye, or how reveal?
 " What reas'ning wile, what fond deceit employ,
 " Or how apart from all the train enjoy

* The original in the several editions of Apollonius which I have rendered 'musing' is *διόσσοιτο*, a word, which I cannot trace. Hoelzlinus renders it 'velitatur' as obscurely as the text. The Oxford editor 'animo fluctuabat.' I had a disposition to read it *διόσσοιτο* from *ἀνὸς πῖρο*, intimating the recovery of her breath, which may be concluded to have been greatly agitated, at the time when she sat down.

" His

“ His pleasing converse ! thou, my chief, no more,
 “ How will Medea’s heart the loss deplore !
 “ Then—but adieu, ingenuous shame ! adieu
 “ Each transport’s luring scene ! my will pursue
 “ His safety’s plan ! in freedom, and at ease
 “ Wide may he roam, and settle where he please !
 “ But on the day, the dreadful day of fight,
 “ When sink the monsters to his victor-might,
 “ Strait from the beam my riven neck suspends ;
 “ Or poisonous draught Medea’s anguish ends.
 “ Thus hurry’d to the grave, to later times
 “ My love shall be reproach’d, the worst of crimes ;
 “ The city-streets shall sound my virgin-fate,
 “ While all display their censure, or their hate.
 “ Oh ! ill-beseeming rage ! lo ! there she lies,
 “ Their scoffs exclaim, who for a stranger dies ;
 “ Sick of her friends, her parents, and her home,
 “ Her steps in wantoness of pleasure roam.
 “ Yet ah ! what mis’ry waits the loss of fame !
 “ Far better far, were death my instant claim !
 “ This night on slumber’s couch my life resign’d !
 “ Such unexpected blow my stormy mind
 “ Would lull to quiet, rescue from disgrace,
 “ And blot the deed, which horrors only trace *.”

She

* When the variety of passions forming a severer conflict in the bosom of Medea has occasioned her determination of self-murder, she immediately comments upon the opinions of others in their discussions of this event. Pride here steps in,

She spake; and sought the chest of magic wealth
 That loads with evil, or that cheers with health;
 Plac'd on her knees, while musing o'er her woe
 Full on her bosom drops the tearful flow;
 Incessant flood! of sense-entrancing pow'r
 The herb she seeks, impatient to devour
 Each loosen'd string, whose band the stores inroll'd;
 Prepar'd the scene of myst'ry to unfold
 She starts! grim Horror frowns in palsy'd state,
 And Nature shudders at impending fate.
 Sick languor chain'd her voice, in luring guise
 Life's genial raptures float before her eyes;

and her thoughts naturally paint the horrors of disgrace. It is well known, that the greatest punishment in heathen estimation was affixed to self-murder by the refusal of sepulchral rites, and in consequence by the penalty inflicted on the spectre of the deceased doomed to wander, till the corpse was deposited in earth, on the borders of the Styx. But disappointment and passion were sufficient to promote this act, from which Nature immediately revolts, in minds unimpressed with the more refined principles of religion. The punishment however, invariably pursued by profane usage as intimated above, plainly implies the detestation in which the perpetrators of suicide were held. The most untoward infatuation must surely then have possessed the Romans, the *religious* copyists of Greece; when we reflect that this violation of every law inculcated by reason, or practised by decorum, was authorized by a sect even of their philosophic schools; as if the logic of this sect had established courage upon the murder of others, and that far greater was necessarily comprised in the murder of ourselves. But such were the desultory and fantastic principles of thy boasted steadiness, oh! Stoicism, subversive of social and moral obligations!

Too

Too faithful mem'ry wakes each past delight ;
 Each youthful transport bursting on the sight,
 Equals in years when frolic sports display,
 And Phœbus gladdens with a brighter ray,
 Than long, had long inspir'd ; with pausing thought
 The magic casket to her lap she brought ;
 Her cares a Juno's awful mandate prov'd ;
 Plac'd on her knees, nor from its bent remov'd
 Her mighty soul, ere dawn the blushing skies
 She pants to ope the sweetly-soothing prize,
 And view the youth she loves ; her anxious feet
 Rush to the doors, *light's* orient smile to greet ;
It comes from breezes of the day-spring born,
 And swarms of city-hives salute the morn.—
 The * Colchian boy commands a brother's aid,
 Cautious to watch the counsels of the maid ;
 Urg'd to the strand himself the bark ascends ;
 Aurora's smile her poring eye attends.

* Argus. The insertion of those sentiments, in the foregoing picture of Medea's afflicted situation, which allude to earlier scenes of youthful happiness, is strongly characteristic of the human heart. The thoughts of those, who possess the finer feelings familiarly recur, as if intentionally to aggravate the distress which they endure instead of buoying up the affections by a prospect of hope, to those moments when the horizon smil'd without a cloud ; when every gale breathed serenity, and every voice echoed with mirth ; those moments, which are usually painted in more lively colors from their contrast with a disposition of mind, indulging the dreariness of solitude, and the despondency of reflection.

Forth beams th' effulgence! she adapts with care
 To the smooth ringlet's grace her golden hair
 Loose-floating in soft negligence of pride:
 Her lovely cheeks reliev'd from sorrow's tide,
 Rich ointment form'd from Nature's sweets divine
 Gives with more polish'd charms her face to shine;
 Her variegated vestments' waving flow
 Scarce yielding to the clasp's refulgent show
 Fair o'er her odor-breathing head she plac'd
 The silver gleaming veil, then turning trac'd
 The chambers, heedless of misfortune's low'r,
 Which threatens the future melancholy hour.
 Twelve were the fair, fond vassals of her love,
 Whose cares the vestibule's sweet incense prove
 Circling her well-attended couch; who spread
 Nor yet, coëval all, the bridal bed.

“ Oh! haste,” she cries, “ and bind them to the
 “ rein,

“ Those mules tenacious of great Hecat's fane!”

The train obey! the casket's drug to view

Promethean nam'd her busy cares renew.

Each limb protected by this ointment's force

Bent to thy shrine, Persephone, its course,

Thy vot'ry sunk 'mid night's incumbent gloom

Dreads from no arrowy show'r th' untimely doom,

Or fire's pervading flame, to closing day

Increasing strength new-strings his valor's sway.

Fresh from the birth its sullen growth was rear'd,

What time the crude-devouring bird appear'd,

Earth

Earth reeking with the hot gore's steamy flow
 On the proud hights, that held the * man of woe.
 One little cubit's space the flow'r contain'd
 As the gay crocus' yellow hue distain'd ;
 Two stalks soar flaunting from the stem ; the *root*
 Am'rous of earth's firm depth with bloody shoot
 Flames as raw flesh just yielding to the knife ;
 Thence trills in sable stream the juice of life
 (Such from the mountain-oak the oozy store)
 Cull'd 'mid the shells, that streak the Caspian shore.—
 † Her hand the medicinal treasure waves,
 Her limbs the soft perennial water laves ;
 Sev'n times she plunges, sev'n her solemn voice
 The rev'rend *Brimo* calls ; the parents' choice.

• Prometheus.

† The circumstances of the scenery introduced in this ceremonial of magic representation are characteristic of Egyptian mystery, in which the picture of melancholy is display'd in every part. The quick transition from one object to another, the connection, so little experienced in exhibitions of nature, between the monarch of the grove, and the *shelly* groveller upon the shore, the very interesting invocation of her, who nursed the infancy of Chalciope's children, of *Brimo*, a deputy of the infernal Hecate, together with the closing delineation of Prometheus, are excellent preparatives to the solemn opening of the sacred budget succeeding the whirl in the Medean car. The legend of Prometheus deduced from an origin simple in historical consideration is in this account reduced to a subserviency to heathen mythology in general, or rather to Grecian in particular; and the reason may be collected from the lineage of Prometheus, who was a Titanian; his father Iäpetus was, and his son was concluded to have been involved in his guilt, a virulent opposer of the *celestial* system.

Nurse of their infant boys, *whose* horrors roam
 Nocturnal journies, earth's dark seats her home ;
 Stern ruler of the shades whose magic breast
 Is Darknefs' scene, whose garb is Sorrow's vest.
 The root Promethean pluck'd, with tempests spread
 Roll'd mutt'ring thunder from the mountain's head ;
 At once Iäpetus' bold offspring groan'd,
 He writh'd in languor, and despondent moan'd.
 Collected in the phial's fond embrace,
 Whose odors breath'd, her bosom's radiant grace,
 She bore the consecrated juice, and far
 Wing'd from the palace shines the fiery car ;
 Two virgin vassals borne amid the throng
 (The reins she seiz'd, and grasp'd the pliant thong)
 Sat by her side ; the rest, whose posts behind
 Their hands adhesive to the car resign'd,
 Urg'd thro' the spacious ways the footstep free,
 Their wavy robes just floating o'er the knee.

As where Parthenia's silver fountains gleam,
 Or thine, Amnesia, flushing from the stream
 Wrap'd in her golden car chaste Dian stands ;
 Her rapid hinds ascend the sky-crown'd lands,
 Thence rush into the vale, where sweets divine
 Breathe o'er each hecatomb, that loads the shrine ;
 The nymphs still faithful follow, where she leads,
 Fast by Amnesia's banks, the flow'ry meads,
 Mid the deep forests, o'er the mountains stray,
 Burst from whose womb the winding waters play ;

Each

Each savage beast soft flatt'ry's murmur proves,
Forgets his rage, and trembles, as she moves.
Thus mid the streets the gazing throng display'd
Retreating flies before the royal maid ;
The city's ample structures sunk to view,
Her vows the triumph of the fane pursue ;
Borne thro' the plains the charioteer descends,
And thus accosts her vassals—in her friends.
“ Lov'd of my heart, how black Medea's crime !
“ Fond of these visitants from Æa's clime
“ Who roams unheedful ! lo ! our city's boast
“ A maze of wonder ! of the female host,
“ Of all who grac'd each rolling day the fane
“ Not one appears ! ourselves alone the train.
“ Come then, the melody of song be ours,
“ Gayly to pluck the spring's luxuriant flow'rs,
“ Nor long to linger ! soon our steps shall roam
“ In sweet content to happiness at home :
“ Joys, a rich gain, your wish'd return await,
“ To me subservient in the task of fate.
“ Such Argus' wishes ! such a sister's pray'r !
“ Yet oh ! this object of Medea's care
“ Oh ! chain in silence sullen as the dead ;
“ Nor to a father's ear the treason spread !
“ They will the stranger in th' embattled field
“ For proffer'd stores my magic art to shield ;
“ Too much my gentle soul accords the plan ;
“ Far from th' associates with the much-lov'd man
“ The

" The softer interval of converse greets,
 " With many a gift his soothing bounty treats ;
 " From me the deadly drugs of poison flow :
 " He comes! sweet maidens, from my presence go!"--
 She ceas'd; her wily counsels ALL delight ;
 Far from his host when Jason's tow'ring might
 Wide o'er the plain by wishful Argus drawn !
 (The voice fraternal ere the orient dawn
 Had told the votive virgin's swift career)
 Th' attendant Mopsus' sager looks appear,
 Skill'd in each wing advancing o'er the sky ;
 Nor bird retreating 'scapes his curious eye.
 In this dread hour no fav'rite sons of earth,
 Not ev'n from Jove who drew their sacred birth,
 Nor they, high offspring of celestial blood,
 Pour'd through whose purer veins the vital flood,
 E'er match'd that awful elegance of mien,
 Boon to the chief from heav'n's eternal queen.
 His form is beauty, and his words are grace ;
 The fond associates every feature trace,
 Th' encreasing radiance fills them with amaze,
 Fir'd at each step th' admiring Augur's gaze ;
 At once, fair maid, his joys prophetic speak
 Thy heart a conquest to the gen'rous Greek *.

Where

* These two verses contain a paraphrase upon the original, which expresses the presaging consciousness of Mopsus, that every part of his expectations was confirmed from the peculiar

Where the worn path-way marks the whiten'd plain,
 The wavy poplar shades the circling fane
 With wide-expanded foliage ; the deep voice
 Of boding ravens (such their gloomy choice!)
 Croaks—the grim senior shakes his pinion's pride,
 And opes the counsels of th' imperial bride.

“ Inglorious seer, whose skill the theme employs
 “ In science equal'd by unletter'd boys ;
 “ Thou, solemn virgin, speak'ft no plighted truth
 “ No soul enchanting strain !—the fav'rite youth
 “ Ye comrades firm attend !—yet, sage, away !
 “ Thou mischief-talker hence ! no Cyprian ray,
 “ Nor her bright satellites the Loves impart
 “ One fainter gleam to cheer thy darkling heart !”

Thus screams the hoarse-reproaching bird ! the seer
 Bends to the note of woe a careless ear ;
 And calmly thus harangues : “ Thy country's chief,
 “ Wrap'd in yon fane Medea sooths thy grief.
 “ Go, warrior, go ! not hers the hostile frown !
 “ Soft Cytherea's smiles her vot'ry crown,

liar influence of Juno over the form of Jason. The reproachful answer of the ominous raven immediately ensuing is a characteristic picture of Egyptian obstinacy against the Grecian spirit of adventure ; a triumph in the conviction, that this native residence of the *feathered orator* was sufficient to the task of invalidating every attempt from the violence of invasion. In some respects this Argonautic expedition must necessarily be considered in a religious light ; many deviations from the gloomy rigor of Egyptian ceremonies certainly prevailed in the less savage superstition of Greece.

“ Thy

“ Thy guardian in the fight ! such truth, * thou sage,
 “ Thy awful sound, the prophecies of age !
 “ We, Argus, panting to enjoy the friend,
 “ Fix’d to this earth the wish’d return attend :
 “ Thy arts, oh ! chief, the sacred hours improve !
 “ And bend the virgin care to thee, and love !”
 The wily augur ends ; his counsel pleas’d ;
 Nor other scenes thy throbbing bosom seiz’d,
 Oh ! maid, though music woo’d ! nor yet the song
 Varying its thrilling accents charm’d thee long !
 Now floating in the maze of thought thy breast
 Seeks not the converse of thy train at rest.
 Thy cheek soft leaning on thy hand the dome
 Where close the long, long paths thy wishes roam ;
 Each nerve was anguish, terror overwhelm’d thy mind,
 Scar’d at each slow-pac’d foot, or hollow wind.
 The moment smiles, the much-lov’d youth appears,
 Firm at each step his bounding structure rears ;
 Fair to the view, and calm thy beauteous light,
 Thus beam’st thou, Sirius, lord of ocean’s might,
 Erewhile though flocks thy low’ring tempest feel—
 So Jason’s limbs their radiant pride reveal !
 So glows th’ intrancing majesty of charms,
 Too fatal harbinger of love’s alarms.
 How sunk her palsy’d heart ! those lucid eyes
 A midnight gloom pervades ; health banish’d flies

* Phineus.

Her pale cheek's misty hue ; the loose knee's force
 Totters ; the stony foot denies its course.
 Graceful at once retires each virgin slave ;
 What awe-struck forms ! the tongue no accent gave ;
 Of motion rest their comely statures stood
 As the tall beech, or monarch of the wood,
 Thou, sacred oak ! amid the heav'ns serene
 Waves not a whisper to disturb the scene,
 That cheers the hallow'd heights ; such stillness o'er,
 Their toss'd heads thunder to the tempest's roar ;
 Thus sway'd the stricken pair ! fond silence pass'd,
 The full voice echoes love's inspiring blast.

Short was the pause ! the wary chieftain's skill
 Perceiv'd the frown of heav'n-descended ill*
 Embosom'd deep within, the conscious maid
 Listen'd the luring notes his voice display'd :
 " And why, oh ! Princess, while I thus alone
 " Accost thee, why these solemn terrors own ?
 " Let others triumph in each frolic boast !
 " Not such I wander'd from my native coast ;
 " Why o'er thy face these blushes weave their way ?
 " Speak what thou wilt ; 'tis Jason's to obey.

* The original word for 'ill,' or 'evil,' is *Atè* the goddess of revenge.

' *Altè* hot from Hell

Cries Havoc !'

Shakspeare.

She was a principal assistant in magic rites !

" Yet sure we meet benevolent of heart !
 " This sacred fane no seat to foster art !
 " Speak ! question ! tell me ev'ry harbor'd thought ;
 " Let not a word of blandishment be sought ;
 " Thine is the promis'd boon ! a sister's claim ;
 " Soul-soothing medicines of thy Jason's fame !
 " Thee, sov'reign Hecat, and, ye parents bless'd
 " In such a child, and thee my vows attest,
 " O'er-ruling Jove ! compassion whose command,
 " For thine the stranger, and the suppliant band !
 " Jason behold, an alien suppliant he !
 " Here at the Fates' control he bows the knee !
 " The toil, fair maid, the fruitless toil is mine,
 " To smile, to succor, and to triumph, thine !
 " My thanks, thy due, the right of fav'ring grace,
 " Our realms th' extended world's remoter space,
 " From ME the triumphs of thy fame shall glow,
 " And other hosts to future ages show :
 " The wife, the mother urge their gen'rous tale,
 " Who musing o'er the shore our absence wail * .

" Such

* This self-flattering compliment pay'd by Jason to Me-
 dea bears a similar aspect to the triumph of Æneas over the
 body of Lausus, which has given such offence to the more re-
 fined fastidiousness of modern criticism, bending the roman-
 tic manners of martial exertions to the purposes of more civi-
 lized society. But in vain these reasoners allege, that the
 barbarous exultation is irreconcilable with the character of
 the pious Æneas; in vain will they allege, that such con-
 scious

“ Such woes perhaps ne'er wound Medea's peace ;
 “ Yet know, a Theseus' warring dangers cease
 “ When Ariadne smiles, whose matchless charms
 “ The birth of Phœbus from Pasiphaë's arms ;
 “ A father's ire suppress'd, submission's toil,
 “ The bark she mounts, and quits her native soil ;

conscious superiority was ill-suited to any, but a savage breast, particularly as an unmerited distress had attended a youth, whose sole object in the contest was a father's safety. The truth is, the Trojan's conduct and expressions were necessarily conformable with the genius of heroism ; the eminence of the warrior distinguished itself, not, as reason requires, by acts of mercy to, but by the destruction of the vanquished. The appearance of a field of battle after an engagement resembled that of the stage after a deep tragedy ; each alike covered with the bodies of the dead. Apollonius favors us with a more moderate indulgence of vanity ; if Jason professes himself desirous to extend the honors of his country, he professes it without injury to another ; such profession is a virtue in a Grecian, and a Roman bosom ; it is a virtue in every other. It is as natural as the love of kindred, and of friends ; to whose society we have been used, with whom we have enjoyed reciprocal happiness, and perhaps may have reciprocally conferred and received obligations. Every herb, or tree thrives in its peculiar soil ; the poet by this little picture of ingenuous pride delineates agreeably to the principles of humanity. He who desires not applause has sufficiently proved that he deserves it not. ‘ Volitare vivu' per ora virum,’ is a spirited wish, and remoter quarters of the globe afford the only barrier to the cravings of the conqueror, the statesman, and the *genius*, a good translation of *whose* works in a foreign climate outweighs the applause which he experiences at home ; for distance adds to genuine reputation proportionally as it takes from prepossession.

" Lov'd of each godhead, a celestial sign
 " Her starry crown, whose radiant glories shine,
 " Still Ariadne's name its orb of light
 " Gilds 'mid th' ethereal lamps the brow of night ;
 " Medea, such thy worth ! the Gods, thy friends,
 " If thus thy smile a gen'rous train defends ;
 " In Ariadne's charms thine own we trace,
 " And her's thy placid eloquence of grace !"
 * Thus syllabled sweet sounds ! her eyes inclin'd
 From those which charm'd her spake the thrilling
 mind ;

Her face the treasure of a smile displays,
 And virtue kindles at the voice of praise.
 Then languishingly soft his look she meets,
 But not a word his list'ning ardor greets :
 Where, where begin ! how urge th' expanded lore !
 Her crowding thoughts exhaust the vocal store.

The pois'nous drug its od'rous casket leaves ;
 Joy all his soul, he bows, as he receives ;
 Nor less a captive to his luring art
 The maid had yielded to his wish her heart ;
 For love a richer beam of grace had shed
 Glist'ning the golden honors of his head ;

* ' And syllabled sweet sounds of accents meek.'

A line inserted amongst the verses in the Oxford collection upon the death of Frederic Prince of Wales under the signature of lord Stormont.

Wild from her eyes the vivid light'ning gleams,
 Full through her breast a tepid moisture streams :
 As when the dawn with orient beauty glows,
 The soft'ring dew-drop cheers the op'ning rose †.

Now fix'd in modesty to earth their eyes,
 Now rais'd, the look of mutual love supplies
 Joy to the bosom, to the face a smile ;
 The sick'ning virgin opes the scene of guile.
 " Medea yields her aid ; attend, oh ! guest,
 " The purpos'd bounties of my daring breast !
 " Soon as my fire, too cruel, has decreed
 " The dragon's horrid fangs, a hardy seed,
 " When the drear midnight walks her central reign,
 " Seek the perennial river's silver plain !

† In the amorous part of Medea's disposition we meet with a counterpart of that, ascribed by Musæus to Hero, in a poem which I am desirous to ascribe to the pen of a writer, an ornament to ancient Greece. The present comparison is introduced by Musæus, where the situation of Hero, and Medea in some degree assimilates. Indeed many successful adoptions of sentiments, congenial with those of other poets, if the ' tale of romantic sensibility ' be concluded of a less ancient date, argue its author to have possessed a relish for classical imagination. I well know the allegation of the great and accurate Stephens that the ' petite piece ' of Hero and Leander is not conveyed in a language competent with the purer elocution of ancient Greece, yet I cannot conclude, but that with a due and unforced expunction of passages awkward as to witticism, or defective in style, the poem may be reconciled to readers, who are capable of admiring works of taste by attention to the real merits of ingenious composition.

“ Apart from all in fable garb array’d
“ Straight be the circle of the trench display’d!
“ Slay the meek ewe-lamb, on the structur’d pyre
“ Unfever’d yield it to the sacred fire.
“ Hecat, sole fruit of Perseus’ bed, appease
“ Pour’d from the cup the labor of the bees.
“ Thus woo’d the goddess in her votive seat,
“ With solemn order from the shrine retreat ;
“ Nor sound of foot obstruct thy parting care,
“ Nor voice of dogs that bay the troubled air,
“ Left, baffled ev’ry hope my fonder boast,
“ Inglorious in return thou join’st the host.
“ Then from the moisten’d drug rich ointment flow,
“ Till the cheer’d limbs receive a brighter glow ;
“ Th’ unconquer’d arm shall urge the boundless fight,
“ No earth-born heroes, but a God’s thy might.
“ This living ointment, ere thou stalk the field,
“ Polish the spear, the falchion, and the shield !
“ So shall no giant’s missil vengeance harm !
“ No monster wrap’d in flame thy soul alarm !
“ Nor long th’ impenetrable frame is thine,
“ Thy triumph from the dawn to day’s decline ;
“ As swells the combat, double all thy fires,
“ Still beams my succor, still my smile inspires !
“ When yok’d the monsters by thy victor-toil,
“ Plough’d by the dauntless hand the rugged soil,
“ When from the furrows bursts the giant breed,
“ The black earth’s harvest from the dragon’s seed,

“ If o’er the plain th’ embattled army shown,
 “ Hurl unobserv’d the pond’rous force of stone.
 “ Urg’d at the view, as blood-hounds o’er their prey,
 “ They rush indignant, and each other slay ;
 “ *Then* thunder ’mid the ranks ; the radiant fleece
 “ Thy prize from *Æa* to the realms of Greece,
 “ Thou fly’st returning to thy will resign’d,
 “ If nought of Colchos tempt thy ling’ring mind !”
 She ends ! chain’d by silence, while her eye
 To earth she low’rs, the tearful sorrows dye
 Her sully’d cheeks ; for long her Jason’s course
 Torne from her arms o’er ocean’s stormy force !
 His hand she grasps, as shame to love submits ;
 And sighing thus “ Resolv’d if Jason quits
 “ The Colchian beach, when foster’d by thy home,
 “ Some transient thought to fond Medea roam !
 “ She ever faithful to her rising flame
 “ Shall dwell delighted on her warrior’s name.
 “ Yet unreserv’d oh ! speak the voice of truth !
 “ Where shine the household Gods, thou gen’rous
 “ youth !
 “ What country wings thee vent’rous o’er the main ?
 “ Thy wish yon * island’s wealth-abounding reign,
 “ Or fix’d some neighbor-realm of *Æa*’s feat ?
 “ My list’ning ear that lovely virgin greet,
 “ Whate’er her lineage, whom my praises trace,
 “ Her name Pasiphaë of enobled race,

* Orchomenus.

“ The kindred of my fire ! ” — She adds no more ;
 Love, tyrant love again the tuneful store
 Rolls through the channel of its well-known cheek ;
 When thus, thou man of cares, thy accents speak !

“ I deem not to forget thy dear renown

“ By day, by night ! — thou fav’st me from the
 “ frown

“ Of angry Fates, yet Greece my best delight,

“ Oh ! may Æetes point no other fight !

“ Seek’st thou my country’s name ? — my voice
 “ reveal

“ Each conscious truth ! so prompts the willing
 “ zeal ! —

“ A valley spreads beneath the tow’ring hills,

“ The fleecy train each wealthy pasture fills,

“ And herds luxuriant ; there Prometheus’ joy

“ Gave to his fire’s embrace th’ illustrious boy* ,

“ Whose

* Prometheus was son of Iäpetus, and father of Deucalion, the Noäh of Grecian fancy. ‘ Though the patriarch is represented under various titles, and even these not always uniformly appropriated, yet will there continually occur such peculiar circumstances of his history as will plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. Deucalion is mentioned to have been consigned to an ark, and upon his quitting it, to have offered up an immediate sacrifice to the God who delivered him.’ The express conduct of the scriptural patriarch, whose history gave rise to the legend of Deucalion. ‘ He was a person of very extensive rule ; he was the father of mankind. Sometimes he is described as monarch of the whole earth,

“ Whose arm first rears the cities, guardian tow’rs,
 “ And temples sacred to th’ eternal pow’rs.
 “ Primæval monarch ! while the subject host
 “ Their much-lov’d country in Æmonia boast ;
 “ The city * mine, that lords it o’er the rest,
 “ Where not thy name, proud Æa, stands confess’d.
 “ He from the fire of winds whose claim of birth
 “ The rev’rend Minyas flies his native earth,
 “ (So Fame records !) to grace the † *structur’d* isle,
 “ Near where thy kindred tow’rs, oh ! Cadmus,
 “ smile †.

“ But

earth, at other times he is reduced to a petty king of Thessaly.’ The sons and descendents of Noäh peopled the whole earth, he was himself father of mankind ; for all mankind proceeded from him. ‘ Apollonius Rhodius ’ here ‘ supposes Deucalion to have been a native of Greece ; and represents him “ the first of men,” through whom religious rites were renewed, cities built, and civil policy established in the world ; none of which circumstances are applicable to a king of Greece §.

* Iölcös, capital of Æmonia.

† The city Orchomenus in the island of that name.

† The genealogy of the Greek nation is here conveyed under that of Jason, deduced from Minyäs inhabitant of Thessaly, where it may be concluded, that Deucalion ancestor

§ * That Deucalion was unduely adjudged by the people of Thessaly to their country solely, may be proved from his name occuring in different parts of the world ; and always accompanied with some history of the deluge.*

Mr. Bryant’s Mythol. vol. ii. p. 210, 213.

- “ But why thus vainly loose th’ historic tide ?
 “ Why boast the palace of my country’s pride ?
 “ Why Minos’ offspring vaunt, th’ auspicious maid
 “ Bless’d Ariadne ? (such the name display’d

cestor of Minyās had reigned, the first kingdom of the Grecian earth, which acknowledged the sovereignty of an individual. Minyās emigrated from Thessaly into the confines of Egypt, of which Cadmus is the poetic type; and built the city of Orchomenus. This specimen of elegant vanity was highly flattering to Greece, as that kingdom in point of habitation is described to have been prior to, rather than coeval with the Egyptian, in the introduction of the city of Thebes. The Greeks derived their origin from Deucalion first builder of cities in Greece, the capital of which was Æmonia in Thessaly.

But amidst the luxuriancy of fantastic prepossessions exercised by the western world to the illustration of its antiquity, it may be gathered from our poet, that they have modestly retained their traditionary legends within the era of the deluge. Not such the genealogical *systems* of eastern imagination! less excuseable from their greater vicinity to the source of genuine scriptural information. These abound with antediluvian, ante-mundane records, in so much that Præadamism might seem, with these fabulists, a decided case. Monstrous representations, and unnatural phænomena of all sorts are intermixed with extravagant events on the one hand, and the scourings of old women’s tales of *tubs* foam in all the dignity of froth on the other. Infatuation itself could scarcely hope to persuade credulity, that such whimsies were implicitly to be relied on. If the oriental languages are equally bewildered with the history of our romancers, and as little to be understood, European refinement, which to the honor of letters is on the side of consistency, may well regard them as the vertigo ‘of a sick man’s dream!’ See Mr. Richardson’s Dissertation, passim.

“ Be-

“ Befitting beauty’s sweetly-pleasing charms !)
 “ And oh ! as Ariadne grac’d thy arms,
 “ Thou gallant Theseus, with th’ assenting fire,
 “ So thou, Æetes, crown a Jason’s fire !”
 Thus ceas’d the breath of music on his tongue !
 Warm thro’ her nerves the keen vibration rung
 Loads ev’ry sense with pain ; the fever’s glow
 Throbs, till in anguish bursts the strain of woe !
 “ Let Greece her hospitable sweets afford ;
 “ Not such my father, as Pasiphaë’s lord ;
 “ Nor I as Ariadne fair ; employ,
 “ No more, my chief, the note of social joy ;
 “ On me thy mem’ry in Iölcos roll !
 “ Fix’d is her Jason in Medea’s soul,
 “ Spite of a parent’s frown !—on Rumor’s wing *
 “ Urg’d by some herald bird thy fraud shall spring,
 “ If thou forget me, Jason ! the brisk storm
 “ Bear to Iölcos’ realm my hostile form,

* ‘ The birds of rumor catch it as it falls.’

The following beautiful lines occur, in which the thought expressed by the version is expanded.

Fast to the thread of life annex’d by Fame
 A sculptur’d medal bears each human name ;
 O’er Lethe’s stream the fatal threads depend ;
 The glitt’ring medals tremble, as they bend ;
 Close but the shears, when Chance, or Nature calls,
 The birds of Rumor catch it, as it falls ;
 Awhile from bill to bill the trifle’s tost :
 The waves receive it,—’tis forever lost !

Mr. *William* Whitehead’s Danger of writing Verse.

“ Wide

“ Wide o’er the fav’ring deep! my aspect drear
 “ Glare to thine eye, and thunder in thine ear!
 “ Full on thy thoughts the stream of censure shed,
 “ And tell—Medea succor’d; Jason fled;
 “ Oh! that myself could then unwelcome roam,
 “ Amid the crouded vassals, Jason’s dome!”

Burst o’er her cheek the tear’s spontaneous dews,
 Softly the chief his theme of love renews.

“ Dear to my vows, no rushing tempest sail!
 “ No feather’d herald chirp the busy tale!
 “ Be thine, too gen’rous fair, th’ attendant plan;
 “ Thrice honor’d by thy sex, rever’d by man,
 “ Rever’d a goddess with each pow’r above,
 “ The son returning to a parent’s love
 “ Shall hail thee, Princess!—brother, kindred,
 “ friend,

“ And husband hail thee,—for their labors end.
 “ Thyself the nuptial couch with Jason share,
 “ Adorn’d by many a maiden’s polish’d care!
 “ Theme of my soul, and object of mine eye,
 “ Till death, invidious death, the bliss deny!”—

The warrior pauses, melting at the sound
 She pines in sweetest languor—gazing round
 She trembles at the deed, which threatens her peace,
 Nor long with-held a visitant of Greece,
 (Such Juno’s art!) the tyrant * king no more,
 Medea wanders fair Iölcös’ shore.

* Pelias.

Her native foil forgot. — The vassal train
From far, while silence held her pensive reign,
Stand sorrowing ; thine, Medea to require,
The day's fair moment, warning to retire,
Where a fond mother waits ; no readier choice,
Pleas'd with thy Jason's form, thy Jason's voice,
Still had'st thou linger'd, mem'ry lost in love,
But late, though cautious thoughts the heroe move ;
“ This, this departure's hour ! thy fainter ray,
“ Gleams, fervent orb, soft harbinger of day ;
“ Perhaps attracted by the whisper'd strain
“ Some curious ear.—We part to meet again.”
So flows the mutual blandishment, that try'd
A mutual faith ! th' unwilling pair divide.
Thy looks, oh ! chief, anticipating mark
Th' impatient comrades, and the sacred bark ;
SHE seeks the virgins crowding to her view,
Nor heeds th' approaches, or their presence knew,
So lost in clouds of thought her fancy wings ;
With step spontaneous on the car she springs,
The rein she grasps, and wildly whirl'd along
Urg'd on the mule her richly vary'd thong,
Urg'd to the palace-gates ; the sister runs,
And much she questions, anxious for her sons.
HER will, confusion, and her soul in storms,
No word she listens, and no answer forms ;
Fast by the couch an humble seat she courts,
Her hand the calm-reclining cheek supports ;

Each

Each eye-lid low'r'd in tears, her cares revolve
 Intent the horrors of the deep resolve.
 Meanwhile the warrior to his comrades press'd,
 Where late, while mutual anguish fill'd their breast,
 They bid farewell; the chosen youths attend;
 And list the tale that greets th' assembled friend;
 Swift they approach the bark; the host admire,
 Courteous embrace, and ev'ry truth require.
 At once their chief the virgin's fav'rite art
 The soothing poisons which her smiles impart,
 All, all reveals;—stern scowling with disdain
 Scarce Idas' lips his insolence of strain *
 Keeps in his fest'ring soul, with conscious joy
 The rest dim darkness' wakeful hours employ.

* *Vixque tenet lachrymas, quia nil lachrymabile cernit.*

Ovid. *Met. de Invidia.*

We sometimes, though too rarely, hear of those good-natured persons, who regard the most untoward circumstances with an eye of calm composure; but this apparent indifference, which lays itself down under severest pressure without a single attempt to mastery, may be rather construed into the effect of indolence. Idas, in a degree which concludes the more vehement passions, views, as a Cynic, in the most unfavorable light, the scenes which carry a more prosperous aspect; scenes in which he is himself essentially engaged. There are not wanting many of these misanthropes, suicides through envy, and nurses of calamity. Idas is such a misanthrope, the character is an excellent contrast to the feelings of the rest. It was judicious in the poet to confine the disposition to an individual; had his example extended itself to others, a damp might have been cast over the whole crew.

To

To each his task ; serene the chief's command
 To proud Æetes a commission'd band
 Sends ere the dawning day, the seed to claim ;
 Two heroes matchless in the rolls of fame,
 Undaunted Telamon, stern Mavors' boast,
 And Maia's son, the heralds of the host.
 They rush, and swallow ev'ry step of speed ;
 Æetes yields the *dragon's* solid seed,
 Hideous of fang, and monster of the fight,
 Aonia's tyrant *beast*, whose sov'reign might
 Great Cadmus quell'd, what time the Theban tow'r
 He fought, a slave to lov'd Europa's pow'r,
Guard of Aretia's fount ; the chief divine
 Led by the murmurs of the lowing kine
 Thy hand, Apollo, guides a surer way,
Seat of his fame, and subject of his sway *.
 Torne from the jaw to Cadmus' honor'd toil
 Tritonia gave ; the conqueror shares the spoil ;
 Agenor's son in heroe-breeding rows
 Wrap'd in thy plains the seed, Aonia, sows ;
 Grac'd his fair city with the warrior-*birth*,
Sav'd from the ruins of th' embattled earth.

* The cow, by which Cadmus was conducted to the spot in which he settled, may be figurative of the worship, pay'd by the Egyptians to the ox ; the dragon watching near the fountain of Aretia expresses the primary visit of Greece to Egypt, under the idea of difficulties, attending such visit to a *suspicious* people.

THEY quit the monarch with the gifts of state,
 His ready gifts of unrelenting hate ;
 ‘ No fear, that Jason deal the victor-stroke ;
 ‘ Enough if bent the monster to the yoke † !’
 Retiring Phœbus drops a fainter beam,
 Earth’s sullen veil hangs darkling o’er the gleam,
 That skirts thy mountains, Ethiopia’s bound ;
 Night’s ebon courfers snort the car around ;
 ‘ Each in his humble bed ’ the warriors sleep,
 Strew’d mid the halbers, by the roaring deep.
 Not thus the chieftain ! o’er the silver’d skies,
 Oh ! Bear, thy many-twinkling splendors rise ;
 The air soft-whispers thro’ the blue serene ;
 Slowly he seeks the solitary scene,
 * Ev’n as the cautious thief ; the votive care
 His hands for day’s returning smiles prepare ;
 The tender ewe, the soft milk’s streaming mines,
 These Argus fought ; the rest his host consigns.
 Wide from the white-worne path-way’s public trace,
 Where trills the *rivulet’s* meand’ring grace,
 Sequester’d view, he laves his polish’d frame ;
 Such rites adorn *its* consecrated claim !
 His limbs the sable-cinctur’d vestments prove,
 The drear memorial of his Lemnian love ;

† A slender variation has been hazarded to the text by placing these words in the mouth of Æetes, triumphantly contemning Jason.

• ‘ The day of the Lord cometh as a thief in the night.’

The

The cubit's depth surrounding earth receives,
 The little pile its silvan structure heaves ;
 With throat new-yielding to the murd'rous knife
 The *lambkin* loads the shrine, yet *warm* with life ;
 The fuel victim to the fire's control,
 In social streams the mix'd libations roll,
 His vow to HECAT, ruler of th' alarms ;
 Such duty clos'd, the chieftain fam'd in arms
 Retreats ; from caves of night SHE rears her head,
 With branching oaks, and baleful serpents spread.
 Thick flash the torches ! never-fading glare !
 And dogs infernal bay the vocal air ;
 Stern as she stalks, earth trembles ; the dark wood,
 Where fringing willows overhang the flood,
 Scar'd at each Naiad's shriek ! collected woe,
 Where Phasis' torrents 'mid the marshes flow !
 Struck was the warrior's soul ! retiring strode
 His steady steps, undaunted as he trod,
 Till the lov'd train he join'd, and orient dawn
 By light's swift coursers o'er the * hills was drawn.
 Æetes burns with all a monarch's pride,
 Clasp'd by the breast-plates well-compacted hide ;

* The mountains of Caucasus in the text. It may be reasonably concluded, that the geography of Apollonius will endure a more critical examination, and be more accurately ascertained, than it has been usually, or rather affectedly esteemed to admit. In many parts, and those the most interesting, of the work, such a compliment is without doubt very consistently bestowed.

Applauding Mavors yields the gift to worth,
 When † Phlegra's heroe press'd th' embattled earth.
 His helmet shakes, terrific to behold,
 Each many-nodding crest involv'd with gold;
 Rich stream of light effulgent as the day,
 When ocean reddens with his orient ray.
 He grasps the pond'rous horrors of the shield;
 And his the jav'lin's solid force to wield,
 † *Fear-spreading*, vast! Alcides' tow'ring might
 Alone had rear'd it in the field of fight.
 Far from his host remov'd th' unconquer'd foe,
 The foaming courser, and the chariot's glow
 Confess a * Phaëthon's o'er-ruling toil:
 The heroe mounts indignant from the soil.

He

† Mimas, slain by *Æetes*.

‡ I had once rendered the epithet *ἀμάμητος* in the text 'that thirsts for blood;' but on farther thoughts adopted the usual explanation. On the above construction the derivation of the word is from *ἄμα* (simul) and *ἄμα* (sanguis.)

* Absyrtus, son of *Æetes*, is called Phaëthon by the scholiast; originally perhaps from his being a descendant of Apollo, and applied by the Greeks to charioteers in general, from the fate, it may seem, of Phaëthon, who borrowed the chariot of the sun; one of the most ancient fables of their mythology. The word may seem of Egyptian growth. 'He upbraids me,' (says the excellent Mr. Bryant in his animated apology to Mr. Richardson) 'with not knowing, that there was such a verb as *φαίθω*, to shine; nor that the proper name Phaëthon was derived from it; he did not know it himself, for there is no such verb. He takes the name Phaëthon for a par-

He wrests the reins, he scours the city's bound,
 Urg'd to the conflict;—myriads rush around,
 As when impatient for his Isthmian war
 The pow'r of ocean vaults into the car,
 O'er hights Tænarian, or where Lerna cheers
 The circling meads, or where Onchestus rears
 The forest oak, where tow'rs the votive fane,
 Or savage rocks spread horror o'er the plain;
 Or where the humbler shrubs with foliage smile:
 So looks the man of vengeance, and of guile.
 The chief obedient to the guardian maid
 Swift to the limpid stream the drug display'd,
 Pour'd o'er the spear, the falchion, and the shield,
 Arms, the stern wonder of th' associate field;
 No common pow'rs the javlin's pride attend,
 In vain they poise it, or in vain would bend;
 The lengthen'd mass such nerves of iron fill!
 Unconquer'd labor of celestial skill.
 Fractious of thought, and insolent of force
 Stern Idas heaves his sword's relentless course
 Full on th' impenetrable round; loud-rings
 Its edge repuls'd, as from the anvil springs
 The mallet's fullen weight; each warrior's breath
 With shouts anticipates the work of death.

participle, and then makes use of a feigned verb for a radix. Phaëthon, like Apion, Manethon, was a foreign term of great antiquity; consequently not to be derived from any word in the Grecian tongue.' *Apology*, p. 54. *not published.*

The chief now reeking with the ointment's stream
 Firm-tow'rs ; his limbs with boundless vigor beam,
 No words can paint *it*, and no terrors harm,
 So brac'd the nerves, that string his rapid arm.
 As when the warrior-horse in angry mood
 Snorts, plunges, pants to join the hosts of blood ;
 He neighs, and pawing beats the ground ; he rears
 His arched neck to ev'ry voice he hears ;
 Thus Jason tow'rs, exulting in his might,
 Wide o'er the field he stalks sublime to fight,
 The brazen buckler grasps, the jav'lin shakes :
 —Such the wing'd course the radiant lightning takes
 When thro' the darkling air the tempest low'rs
 And swell'd with clouds descend the lavish show'rs.
 Nor long the stay ! the welcome battle greets ;
 Distinguish'd order marks th' allotted seats ;
 The crowds to Mavors' field promiscuous throng
The same their measured paces strod along
 From forth the city's bourn, *as* fire the soul
 When from the *first* career his stubborn goal
 The victor grasps ; while games illustrious spread,
 Of foot, of steed to mark the royal dead.

But lo ! Æetes, and his Colchian race,
 Whose Myriad-hosts Caucasian mountains grace !
 The monarch wanders on the winding shore.—
 The chieftain glitt'ring with th' embattled store,
 Proud, as he lifts the jav'lin, and the shield,
 Leaps from the bark, and braves the fullen field ;

Re-

Replete with hideous fangs from side to side,
 Glares o'er his brow the helmet's brazen pride ;
 Loose from his shoulder ' hangs the falchion down ;'
 His frame no vest's luxuriant treasures crown ;
 In arms he stalks, as Mavors in a storm,
 Apollo, thine his elegance of form.
 Around, his eye the virgin-soil pursues ;
 The monster destin'd to the yoke he views ;
 The keen edge bright'ning the rude plough to life :
 Then firm advances to the scene of strife.
 Erect he rears the jav'lin's iron round,
 The willing helmet glitters on the ground ;
 * Stern grasp'd the shield, he speeds the dreary way,
 Where the fell monsters' paths enormous stray ;
 Burst forth the beasts, their cave of horror fly,
 Where arm'd the stalls th' embattled foe defy ;
 Thick smoke the subterraneous home proclaims :
 From their broad nostrils pour the rolling flames.

• ὄβριμος applied to ἔγχος (hasta) ver. 1285. orig. has been derived from ὄμλος (impetus), from βριαλλω by others, the root whereof is βρι denoting 'extremity.' To this latter deduction we may more readily accede, the picture of Jason's appearance and accoutrements having been from the first designed in the stile of exaggeration. Those particles, too familiarly termed expletives, are more rarely employed by the best authorities of Greece, without determinate meanings, than it has been usually conceived. Where particles are affixed to words, they constantly evince additional efficacy. This may be observed with respect alike to western, and eastern languages ; such the characteristic brevity of each !

The heroes shudder at the view, the flock
 Fix'd he sustains, undaunted as the rock,
 Whose brow incumbent o'er wide ocean braves
 The tempest thund'ring o'er the madden'd waves.
 The shield uplifted flashing to their sight,
 Roar the stern beasts, and deal th' avenging might ;
 Deal the rude menace of their horns in vain :
 His foot secure stands rooted to the plain.
 As when the furnace' bursting breath inspires
 Wide from the forge the many-gaping fires,
 At once the smoaky flames impatient glow,
 When ceas'd the blast, they smould'ring sink below ;
 Then wildly roar impatient in their course,
 —The fiends thus furious from their nostrils force
 The volumes headlong, as the light'ning's glare :
 —He smiles protected by the virgin's care.
 Fierce o'er the horn *his* hand tenacious roll'd
 Grasps with full sway, nor quits the stubborn hold,
 Drags the fell monster to the yoke ; the sound
 Of brazen thunder ' bends him to the ground '
 His huge, strong foot close grappled *in his own* ;
 Nor wastes the battle's rage on this alone,
 One effort low'rs the other's knee, his shield
 Now hurls th' indignant warrior on the field :
 Each panting, struggling, prostrate sunk to earth ;
 Uninjur'd mid the flames the man of worth.
 Æetes wond'ring views his matchless might,
 The twin-born speed fraternal to the fight

(Such

(Such was the chief's decree!) amid the train
Hurls the firm yokes, shrill ringing on the plain :
The neck firm-fetter'd, in the midst was spread
The brazen-beam, to wrap the restiff head.
The youths returning to the vessel pac'd
'Mid deluges of fire; again he plac'd
Stern o'er his shoulders' breadth the buckler glows,
Horrid their fangs extend their piercing rows,
The solid helmet's boast ; the huge, long spear,
As arm'd with crooks Pelasgian swains appear
Goading the stubborn ox ; nor toil deny'd,
Grasp'd the rich handle's adamantine pride
Compacted, firm, obeys the master-hand ;
Whose art directs it o'er the yielding land.
The beasts resentful of th' inglorious yoke
Roll the wide flames, involv'd in clouds of smoke ;
As fierce the tempest of their anguish'd roar,
Fierce as the blasts, which ocean's depth explore ;
When busy sailors, conscious of the gale,
Climb the high mast, and furl the slacken'd sail.
Urg'd by the jav'lin's point, with grudging toil
The monsters break the slowly sever'd soil ;
Wak'd by th' heroic ploughman's skill, around
The glebe deep-furrow'd heaves a crashing sound
Ne'er yet by man subdu'd ; the warrior stalks,
Of step confirm'd, and dauntless in his walks ;
Wide-scatter'd o'er the field continuous throws
The fangs, thick harvest of embattled woes ;

With look reverted, lest the fullen seed
 To sudden life exalt the giant-breed :
 The savages constrain'd demurely bow
 Their ample chests full-bent before the plough.

Verg'd to the western climes the lamp of day
 With light's calm influence yields a genial ray ;
 The lab'rer panting from his rural war
 Wooes thy more modest gleam, thou evening star.
 Four acres own his might, a conquer'd space,
 So burns the weary'd chief in honor's chace !
 Loos'd from the soil th' affrighten'd beasts are fled ;
 Serene the heroe to the vessel sped ;
 Explor'd, ere *warm'd* to life, the furrow'd *plain* :
 The host triumphant pour th' enraptur'd strain.
 Forth in the flood, his helmet for the bowl,
 The soothing waters flake his thirsty soul ;
 He bends his supple knee ; sublime he stands ;
 And all his mighty soul the war demands.
 So 'gainst the keen pursuit the mountain boar
 Whets his huge tusks ; and springs with hideous
 roar ;
 Roll'd from his mouth the vengeful torrent foams ;
 He marks the track with terror, as he roams *.
 Now heaves in dreary pangs Earth's bursting womb !
 Sharp spear, bright helmet, solid buckler bloom ;

* This simile is enlarged from the original ; a liberty but rarely taken.

Horror, around, th' embattled myriads yield,
 And man-destroying Mavors rules the field.
 From caves infernal darts the sudden glare,
 Soars to the skies, and brightens all the air.
 When Nature wrap'd in winter's snowy vest,
 Her cheerless brow with midnight darkness press'd,
 Ere long the cloud-dispelling storm surveys,
 And stars reviving point their studded rays,
 So beams the earth-descended race! nor stray'd
 From Jason's thought the wily-council'd maid!
 Seiz'd from the field he grasps the weight of stone,
 Enormous disk, stern Mavors' sport alone
 The huge, round weight!—not four of gen'rous
 birth

* In youth could raise the sullen load from earth.
 At once collected in his might he springs;
 Swift thro' the ranks the rock of discord wings;

* The episode of Sisyphus has been labored with peculiar force and propriety by the Mæonian pen, and that of his English translator; the *protopopæia* in each has dignity. Instances of superhuman strength are consistently introduced into the Grecian heroic poetry, describing periods in which vigor of arm, and resolution of soul were the sum of a warrior's eminence. They were likewise connected with the mythological system of the *deities*; the extraordinary characters of these mortals approximating to the *former*. Apollonius applies the present from a similar excellence in Homer's *Iliad*, in the person of Hector; and the verse of my author (orig. 1366) is almost literally burlesqued in the witty epilogue to the 'Distress'd Mother.'

'Twould strain a dozen of our modern beaux.'

Himself

Himself embosom'd in his shield retires
Dauntless; the Colchians burst with all their fires;
Such roar old ocean's wide-resounding force,
When cragged steeps rebellow to its course!
The king sits palsy'd by despair, to view
The disk its unrelenting flight pursue,
They, as the savage hound, with ruthless will
Each other, covetous of carnage, kill.
On parent earth loud ring their prostrate arms
As pine, or oak, beneath the winds' alarms.
As when the star shoots forth a radiant trail,
Flush'd 'mid the darkness of the furrow'd vale,
Portentous omen to the gazing sight
Bursts thro' mid air the swift-descending light,
Snatch'd from the sheath his falchion's sweepy sway
So urg'd the chieftain on the host his way;
Promiscuous hewn the iron harvest mows,
The stomach, sides, deep-open'd to his blows:
These to mid-form of pigmy-stature rise,
Those to the shoulder's height, of ample size
These feel, yet dubious of their strength, the plain,
Those to the conflict rush, a bloody train.
As when the peasant to the battle's sound
Scar'd lest the war invade his peaceful bound,
And reap the harvest which his toils have sown,
Wrests the brisk sickle from the sharp'ning stone,
And levels with rude force each infant ear,
Nor gives the summer-beam the fruits to rear;

So

So dropt, thou warrior crop, thy new-born pride,
 The streaming field your vital torrents dy'd :
 Headlong ye sink, and writhing bite in death
 The rugged glebe, last agony of breath.

* Various of attitude the *falling* state !

Rude as the flound'ring whale's unwieldy weight !
 Nor rare, who sink beneath the stroke, ere earth
 Relinquish the victim to his *finish'd* birth ;
 With equal height the circling *air* they greet,
 As sinks in cumb'rous clay the captive feet.

Thus the fair blossoms droop their languid pow'rs,
 When Jove o'erlays them in a waste of show'rs ;
 Deep from the root their ruins spread the soil ;
 The nurs'ry's monarch mourns his baffled toil,
 Frowns on his brow, and anguish in his heart,
 Loath with the treasure of his cares to part.

On proud Æëtes such the *woes*, that spring ;
 To man familiar *they* besiege the king.

His soul with horror-breathing counsels fraught,
 Stern he retires, and plies destruction's thought :
 Revenge his sullen theme !—the † sun descends ;
 Nor clos'd his fury, though the battle ends ‡.

* The text expresses these several appearances in their falls backward, on their elbows, and their sides.

† The sun went down upon his wrath.

‡ A profusion of animated incidents descriptive of prodigy, and enthusiasm is crowded in the history of Jason's encounter with the monsters of Æëtes. The embellishments of machinery

very add to poetic influence by interspersions of the *flowers* of simile, *these* possess the finer bloom of nature, alluring modern genius to the favorite walks of an ancient Muse. Contrast of passions, marking the various exertions of the human heart, farther decorates the composition. Love bears the sceptre leading its attendant train of deliberate artifices, which deaden the milder voice of parental affection on the one hand, and subdued acquiescence in the opinions of mankind on the other. Such the outlines of Medea's picture! refer we to the poem for the drapery! Jason and Æetes are placed in attitudes, most characteristic of their respective situations; the talent of prowess bestowed on the Colchian in former circumstances very properly aggravates his present criminality, but he was a savage at bottom; and therefore boasted not those truly heroic feelings, which would have inspired his veneration of virtue in the Greek, whom on the contrary he labored to oppress.

END OF THE THIRD BOOK.

A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S .

B O O K I V .

DAUGHTER of Jove, thou muse, propitious
smile,

Speak the fond labor of each am'rous wile,
That arm'd the Colchian maid ! my wav'ring soul
Feels, anxious doubt, thy floating surges roll ;
Say, shall I censure love, the source of crime ?
Or tell the flight that loath'd a native clime ?

Restiff in fury proud Æëtes plan'd,
The flow'r of Colchos marks his council'd band,
Deep 'mid the nightly gloom, the traitrous art
Of full revenge to crush the Grecian heart ;
Wrap'd in his palace mem'ry seals the fight :
Nor knows a daughter's aid the warrior's might.
But heav'n's dread impress o'er the virgin-mind
Throws terror's ample cloud ; the headlong hind

Thus

Thus in th' embow'ring wood her fear betrays,
 While round her haunts the hound rapacious bays.
 At once she deems her frauds reveal'd, to close
 (Too certain lot!) the measure of her woes;
 Of vassal treach'ry great her boding fears:
 Flames in her eye, and thunder in her ears!
 She * strikes her lovely bosom; wildly spread
 With many a sigh the honors of her head,
 And soon th' envenom'd store had heal'd her pain,
 Your will, ye Fates, and Juno's counsels vain;
 When now th' etherial queen her bosom fir'd,
 With Phrixus' sons the ready flight inspir'd,
 Joy wings her thought; no draught of death the
 theme,

Full o'er her breast she pours the harmless stream;
 Her couch soft-clasping with a last embrace,
 The folding portals and the columns' grace
 Gently she touch'd; she tears, with pangs oppress'd,
 Her wild hair floating round the dome of rest,
 Of virgin-triumph to a mother's eyes
 These monuments resign'd, she loudly sighs.
 " A daughter's task these dear remains to leave,
 " My friend, my parent, the sad boon receive!
 " Far, far from thee Medea's woes retreat;
 " Sister, farewell! farewell, my native seat!

* *Επιμάσσειν* usually signifies a softer touch of any substance, the version affixes to it an effort of some violence.

“ Oh! had the surge devour'd this Grecian band,
 “ Ere known the visitants on Colchos' land!”
 Soft issues from her eyes the tearful tide!
 As when, fair captive, (sad reverse of pride!)
 By stealth resign'd the splendors of her home,
 Torn from thy country's love, whose footsteps
 roam

Unknown the horrors of affliction's toil
 Unknown the mis'ries of a foreign soil;
 Fell slav'ry's pang unknown! thy fears survey
 The rigid mandates of a ruler's sway:
 Thus hastes the virgin from the realm, she loves;
 Spontaneous loosen'd from the hinges moves
 The yielding door, and jarring to th' alarm
 Back rushes;—such thy force, thou magic charm!
 Barefoot the winding of the paths she seeks;
 Fair o'er her front, and beauty-blooming cheeks,
 Floats the redundant veil; she gently holds
 Uprais'd the various vest's extremest folds;
 Her's the sequester'd way from public call,
 Urg'd by despair beyond the city wall
 She stalks without a guide, the num'rous guard
 Nor see her passing, or her steps retard.
 The fane's recess her anxious thoughts pursue,
 And well the sacred avenues she knew;
 Her office woos to wander o'er the dead,
 Where flaunty roots their writhing horrors spread;

So custom rul'd the magic-working maid!
 Quick vibrates her thro' d bosom, fore affray'd *.
 The prying moon exalts an orient ray,
 And marks her stealing thro' the lonely way;
 Increasing glory silvers o'er her face,
 While thus her strains the scene of rapture trace.
 " Nor mine the solitary hours to while
 " In dreary Latmos for Endymion's smile;
 " And oft subservient to thy magic skill,
 " Thy love my object, and thy wish my will,
 " I gave † to night the sov'reign sway of air,
 " That thou thy spells of witch-craft might'st pre-
 " pare, " Works,

* I have here hazarded a ramble into the poetical regions of Spencer, adopting the older English, as more solemnly characteristic of that whirl-pool agitating the passions of Medea. Such venerable expressions boast not superior harmony, but are suited to periods newly emerg'd from barbarity; periods, when the principles of a state, and the privileges of its members are but partially defined; when the language likewise bears congenial marks of imperfection. Such was the condition of English writing, no less than of English manners, in those days, when our laborious bard of allegory made the happiest improvements in both.

† Hoelzlinus, and the Oxford editor understand *κωω* (ver. 59. orig.) perhaps (and it may be wish'd for the sake of *polish'd* criticism, that they had not) in *too direct* a manner to convey a language *ensorious* of Medea's conduct. I am willing (and the character of my author may seem to require it) to confine the word to the speaker, and in this sense I would represent it as the preterimperfect indicative of the verb *κωω*, primarily signifying the office of the mother in bearing

“ Works, nearest to thy heart ; thy lot to prove,
 “ Like me, the soul-distracting pangs of love !
 “ Some pow’r relentless, wretched fair, decrees
 “ A Jason’s love to wrest Medea’s ease ;
 “ Be thine, howe’er in darkling myst’ry wife,
 “ The tear’s soft current, and the weight of sighs !”

She spake ! the nimble-footed virgin bends ;
 Fast by the stream the gradual hight ascends,
 And eyes the festal flames of sacred light
 Rais’d by the warriors ’mid the shades of night.
 Shrill-piercing the dun air her voice rebounds ;
 Nor *Phrontis* deaf to keen affliction’s sounds,
 Nor to the brothers strange the murmur falls ;
 To Jason’s ear the ready stripling calls ;
 Fix’d, as the cause they learn, the heroes gaze,
 And sit intent in silence, and amaze.

Thrice she exclaims ; the host impatient burn,
 Till *Phrontis*’ echoing voice the note return ;
 Swift to the maid they ply the willing oar,
 Nor yet their halbers to the farther shore
 The vessel bind !—quick panting for the strand
 High from the deck the chieftain springs to land ;

ing the child in her womb. Thence the secondary construction implies ‘ to embrace,’ and farther on an enlarged idea includes to favor, and indulgence those, we love. In this last meaning I have placed it, and the interpretation is at worst the more delicate, though it be well known that *αὐαὐ* is applied to women. *Pars pro totâ*.

Forth-rush the * youths the nearer scene to scan :
 Their knees she fondly clasp'd, and thus began.
 " Oh ! may a wretch one common care engage !
 " Oh ! save the daughter from a father's rage !
 " Oh ! save yourselves ! reveal'd our *counsels* glare ;
 " What help remains ? *they* fill the clam'rous air.
 " Hence ! let us stem the fav'ring deep, the speed
 " Ere wings the monarch of his boundless steed !
 " Medea's hand shall yield the radiant prize,
 " While sunk to ' grim repose ' the dragon lies †.
 " But thou, oh ! chief, thy plighted truth of love
 " Swear to preserve by ev'ry pow'r above ;
 " By these thy comrades swear ! no guilty shame
 " My virtue sully, or insult my fame,

* The two sons of Phrixus, Argus and Phrontis.

† ' And hush'd in grim repose expects his evening prey.'

Mr. Gray's Bard.

The determined resolution of Medea in obedience to the authority of Juno, influencing her immediate departure, the natural suspicion, a suspicion here repeated, that her artifices are publicly proclaimed, her declaration, that she would perform every promise made on her part, and her injunction of an oath to Jason, that he would be true to her, with the close of her speech by a reflection that she should abandon her nearest and most valuable connections on his account; these combined pictures are expressively colored from the heart. Every incident seems collected, that the subject of Medea's situation could require, or admit; and all with the concise energy.

“ When

“ When far from kindred, friends, and country
 “ borne.”

— Thus, sorrow's eloquence, her accents mourn ;
 Joy flashes in his soul ; the conscious chief
 (Yet on her knees the suppliant maid of grief !)
 Soft-rais'd from earth, and lock'd in his embrace
 Soothes her reviving thoughts ; “ Of ev'ry grace
 “ Thou matchless maid, know, (heav'n's eternal
 “ fire,
 “ And she th' imperial bride my vows inspire.)
 “ Our spotless loves the nuptial band shall tye,
 “ Crown'd ev'ry blessing in my native sky *.”
 He spake, mild-grasping in his own her hand ;
 The oars obedient to her lov'd command
 Sweep to the covert of the grove, in peace
 Veil'd by the gloom her with the radiant fleece,
 Spite of Æetes' frown ;—no listless stay !
 Quick as the word the vessel scuds away.
 Forth they ascend ; and heaving from the soil
 The host incumbent o'er the founding toil
 Dash fearless ; with despair the virgin shook,
 Her hands to earth, to earth her anxious look

* One of our most nervous bards has reconciled poetry with truth in a poem to our present sovereign on his marriage, the close of which is a becoming tribute to the most affable of queens, and the best of women ; Great Britain, concludes our Oxonian,

‘ Crowns all her glories by possessing you.’

Bend at each † ‘noise apall’d;’ her throbbing pain:
 Wakes in the chief the soul-composing strain.—
 From huntsmen’s eyes the veil of slumber drawn*,
 Proud of the hound who wake the lagging dawn,
 Lest the full splendor give the wayward pack
 To lose the scent unguided in their track,
 The chief his partner of affection leads
 To roam your paths, ye dew-bespangled meads,
 Where first the ram’s tir’d limbs reclin’d to rest,
 Beneath the Minyän load no more oppress’d;
 Where, still the smoke ‡ its faithful vot’ry shows,
 The firm foundations of an altar rose.
 To Jove, whose smile the mourning exile cheers,
 Stretch’d on the shrine the rescu’d wand’rer rears
 The fleecy sacrifice; so Hermes’ mind
 His counsel’s will benevolent resign’d.
 When from th’ advent’rous pair the host retreats;
 (For thus thy wish ingenuous augur greets)

† ‘How is’t with me, when ev’ry noise apalls me.’

Macbeth.

* The application of the huntsman to this description of the ‘rising morn,’ is not intended to serve the purpose of poetical imagery alone; it may be esteemed to convey a degree of comparison. As the earlier dawn is selected for the huntsman’s sport, lest increase of the solar heat should take off the scent of the dogs; so the same time is fixed upon by Medea and Jason for the more solemn pursuit, lest they should be liable to obstruction, if the day farther advanced before they set out.

‡ Phrixus.

Strait

'Strait thro' the pathway to the grove they stray'd ;
 And sought, oh ! monarch beech, thy rev'rend shade,
 Where sable edg'd with gold the fleece displays ;
 As streak'd the cloud with Phœbus' orient rays.
 The monster curls his neck's extended pride,
 The pair his ever-wakeful orb descry'd ;
 His hiss of horror shakes the stream around ;
 The spacious forest echoes back the sound.
 Far from the realm, which owns thy wide control,
 Titania, far where *Lycus*' waters roll,
Who bathes the Colchian plains, whose adverse force
 Proud stream disdainful of Araxes' course
 With Phasis' wave a social current keeps,
 Till lost their union in the Caspian deeps ;
 * Thus far the tumult pierc'd ; with sudden dread
 The teeming mother starting from her bed

Hangs

* This strong hyperbole may be more directly reconciled to history, however conceived in the highest stile of romantic extravagance. By the noise extending to the Caspian sea, the borders of Persia may seem to be understood, and the Persians were traditionary descendents of Perseus, with whose heroism the dragon was materially connected. If such be esteemed the real construction, an argument may be deduced, that the religious principles of Persia were derived from the source of Egypt, and perhaps the former was originally colonized by emigrations from the latter. The Persian adoration of the sun may be concluded to confirm the idea ; however we understand the Persians not to have copied in their general worship a servility of reverence to the brute creation. Even in less ancient pictures of Persian *fancy*, we may trace *its* devotion to have been paid primarily to solar influence ; the beds of roses, and bowers of

Hangs o'er each new-born infant's blushing grace,
 Nurs'd by her side, and clasp'd in her embrace ;
 Fears for the little *suff'rers* damp her joys,
 So rudely *waken'd* by the monster's noise.
 As, where the wood in verdant glory tow'rs,
 The smoke in flame-preluding volumes pours,
 The massy curls in pitchy whirlpools climb,
 Successive darkness, as they heave sublime :
 So rolls the fiend his many-twisted length ;
 His scales, unconquer'd citadels of strength.
 Pleas'd at th' expanded form the virgin strod,
 Invoking *slumber*, dear to ev'ry God,
Whose softly-soothing smile ; serene of will,
Whose pow'r his awe-commanding rage may still.
 Thee too from caves of earth, nocturnal queen,
 She woos, assistant of the magic scene !
 The chieftain follows ; terror *once* he feels ;
 Lull'd by each opiate charm the dragon reels,

unfading odors breathing from rapturous notions of the sun's luxuriant powers. This idolatry extended to the luminary orbs ; with so much justice, and sensibility the characteristic prayer of Oroonoko on the subject of Imoinda is conceived.

“ Thou God ador'd, thou ever glorious sun,
 “ If she be yet on earth send me a beam
 “ Of thy all-seeing pow'r to light me to her ;
 “ Or if thy sister goddess has prefer'd
 “ Her beauty to the skies, to be a star,
 “ Oh ! tell me where she shines, that I may stand
 “ Whole nights, and gaze upon her !”

Writhing

Writhing the loosen'd back's extended spire ;
 In orbs unnumber'd sinks his dreadful ire.
 As the dark ferge's weight resign'd to sleep
 Waves without murmur o'er the spacious deep,
 His head terrific soars, intent to draw
 The vent'rous victims to his hungry maw.
 She from the juniper's surrounding hight
 Plucks the quick-fever'd branch ; his wand'ring
 sight

Drops as distil the medicinal charms,
 Pour'd efficacious ; nor the sound alarms,
 Thou whisper'd mystery of words ! the sweets
 Diffus'd, each sense pervading languor greets :
 There bend his unavailing fangs ; around,
 His frame's huge circles spread the sylvan ground.
 The chief (thy counsels, lovely fair, advise !)
 Wrests from the monarch-oak his golden prize ;
 Proud of her office, as a foe to dread,
 Her hand with ointment wraps the monster-head ;
 Till Jason's smile departing steps incline,
 Wing'd to the bark from Mavors' darkling shrine †.
 As the lone *virgin*, when with orient beam
 Mild Luna darts a full reflected-stream
 Soft-wand'ring o'er her many-folded vest,
 The sweet intruder *bails* with playful breast,

† From the description of the grove in the text, dedicated to the God of battle, the opinion that the Argonautic expedition, confined to the spirit of Grecian adventure, favored of invasion, seems not improperly founded.

So reign thy transports, when the fleecy prey
 Thy hands, oh! chief, the boon of fate display!
 Bright o'er thy velvet cheek, thy blooming face,
 Shot from the fleece the light'ning's vivid grace;
 Huge, as thou yearling of the lowing kine
 Thy hide, or ranger of the forest, thine,
 Whose bulk fond huntsmen boast, Achæa's claim,
 Flash'd the rich mass with gold's effulgent flame;
 Crown'd with the pond'rous shag the warrior pride;
 Gay earth in glory beams beneath his stride.
 † Left of his side depends the cumb'rous load,
 His neck embracing to the feet it glow'd,
 And now the right enwrap'd, tenacious plan,
 For much his terrors deem'd, some god, or man
 Would snatch the darling prize; when lo! the
 morn

Whose orient splendors Nature's face adorn,
 Commands them to retire! they join the host;
 The youths impatient mark them from the coast,
 And gazing wonder, while the hide they prove
 A flaming rival to the bolt of Jove.
 All, all arous'd with eager rapture stand
 To touch, to grasp, to poise it in their hand;

† Achæa, says the scholiast, was a city of Crete; in which island the larger species of stag is described to have abounded; the original word ἀχαιῖνος expresses the animal itself, from the superior strength which it possessed; ἵς, ἵος in its primary sense signifying a 'fibre,' or 'nerve.'

The chief forbids ; th' impervious veil display'd
Of brighter hue, he seats th' associate maid ;
And thus the converse flows ; “ My friends, no more
“ With *anxious* wishes wooe your native shore !
“ The toil is clos'd, that urg'd our billowy care,
“ Clos'd by the counsels of the gen'rous fair ;
“ A willing bride she decks my honor'd home,
“ Be yours to hail the mistress of my dome !
“ To her your safety ow'd, ye sons of Greece,
“ Preserve the guardian of your country's peace.
“ Too soon suspicion speaks Æetes' mood
“ Avenging blocks our passage from the flood ;
“ Each in his seat the oar alternate wield !
“ The rest protective lift the solid shield,
“ Prop'd on the knee the rushing storm provoke ;
“ Rear'd the firm bulwark to each menac'd stroke,
“ Our children, country, friends, and parents call !
“ Our arm their welfare, nor their doom to fall !
“ Lo ! Greece in terror sues her dauntless race ;
“ From us she reaps her glory, or disgrace.”
He said ! and grasp'd his arms with martial fire,
The host to clamors urge their deathful ire ;
Unsheath'd the falchion in his victor-hand,
Stern he unbinds the halbers from the strand ;
Then fix'd his station by the maid, he lov'd—
The helm's o'er-ruling care Ancæus prov'd ;
The bark high bounding to the oars, they glide,
Toil unremitted, o'er the silver tide.

Now,

Now, Princess, now thy deeds of fondness ring
 To Colchos' myriads ; with their haughty king
 Embattled hosts the savage council form,
 As billows thund'ring to the wint'ry storm,
 Or as from sylvan heights the foliage cast,
 When ruin hovers in th' autumnal blast ;
 Who shall recount them ? such their numbers led
 To clam'rous onset, where the waters spread.
 Fleet as the winds his coursers to the war
 Rich gift of Phœbus wing the monarch's car
 Of skill-compacted frame ; inur'd to arms
This hand the buckler's many-pictur'd charms,
That joys the pine's enormous length to rear,
 And huge beside him sinks th' extended spear.
 The reins Absyrtus grasps ; far thro' the surge
 The oar-impelling train their labors urge,
 The vessel heaves precipitate of course ;
 Thou, stream propitious, lend'st th' impelling
 force !

High-rear'd his hands, and anguish in his soul,
 The monarch's vows to Jove, and Phœbus roll ;
 Their smiles inspiring such atrocious deeds,
 He swears, an immolated nation bleeds ;
 With curses swears, his daughter they shall free ;
 " On-earth your labors, or the roaring sea,"
 (Revenge, revenge his ev'ry thought employs,
 His soul insatiate throbs with murd'rous joys)

“ Bring

“ * Bring my Medea to me, dastard band !

“ Or wait destruction from my injur'd hand !”

Thus scowl'd the menac'd frown !—at once pre-
vail

The ships well-structur'd, wide-extended sail ;

Rich work of Colchian art ! at once they heap

With dashing oars the billows of the deep ;

No naval ornament, but feather'd hofts

A flight unnumber'd burst from all the coasts †.

But

* ‘ Bring my Imoinda to me.’

Oroonoko was the fond husband ; Æëtes the enraged father.

† Sir Isaac Newton, and the Chronologers, on whose sentiments we place particular dependence, acquaint us, that Danaüs came from Greece in a period preceding the æra, which they affix to the Argonautic expedition, and that his ship, from which the pattern of the present was originally taken, ‘ was the very first which had visited the coast of Greece.’ The Phœnicians so early as the year before Christ 1047, ‘ infested (according to Sir Isaac) the Greek seas with piracies, and having fled from the Red Sea used themselves to long voyages for the sake of traffic ;’ surely at that earlier age in a very unsettled, piratical state ; or probably at first in the spirit of emigration. If we attend to the particulars of the Argonautic expedition, which by the above author is placed in the year A. C. 937, we may conclude with him, that it arose from the information, received by the ‘ great men of Greece, of the civil wars, and distractions in Egypt,’ and from their resolution ‘ to send an embassy to the nations upon the Euxine, and Mediterranean Seas ;’ little can it be supposed to have favored commercial intercourse, the whole business and execution of Grecian pursuits, at that time the offspring
of,

But they, 'tis Juno's awful mandate, rush,
 That Pelias' line no ling'ring zeal may crush,
 Urg'd by the gale, (Greece all Medea's mind!)
 Scarce the third dawn awakes, their halbers bind
 To shores † encircling Halys' peaceful stream;
 They rise, great Hecat fills the sacred theme,
 So wills Medea! she prepares the rite
 Of myst'ry unreveal'd to public sight,
 Myst'ry, whose treasure no enquiries wrest:
 'Tis lock'd for ever in the muse's breast,
 High, and religious lore! the votive mound,
 Where the bold warriors rear'd the temple's round,
 Still to the goddess' fame its high displays,
 A faithful monument to future days.
 Now mem'ry wakes the chieftain's soul; the train
 Indulge reflection's cares to Phineus' strain,

of, as being animated by, piratical violence; violence conformable with principles of ungovernable hercism; for thus we are taught to pronounce genuine barbarity! Colchos, and the kingdoms including mount Caucasus had been conquered by Sefac, king of Egypt, in the year A. C. 968, and Colchos then received Æetes, and the regions of Caucasus, Prometheus for their viceroys, as Egypt herself had received Proteus in the year A. C. 909. under Amenophis, (the Greek Memnon) who seems to have transferred the capital of his Egyptian territories to his own favorite city of Sufa. The legend of Prometheus seems strongly figurative of internal divisions even 'tearing the vitals of government.'

† The country of Paphlagonia, situated between Bithynia and Pontus.

The

The varying course who spake from Æa's soil,
 Tho' yet unknown the billowy sons of toil ;
 Fix'd to the path their eager wishes burn ;
 When Argus counsels ; “ Comrades, our return
 “ To that fond city thro' the path is-led
 “ Erewhile the truth-announcing prophet spred ;
 “ Another yet the priests of heav'n declare,
 “ From Thebes descended, great Minerva's care.
 “ *Nor yet* o'er heav'n expands the myriad flame
 “ Of luminous stars ; nor sounds high Danaus'
 “ name ;

“ While, where, Apidanus, thy fountain flows,
 “ Greece thro her realms her sole Arcadia shows,
 “ Whose ancient tenants, ere the lunar ray,
 “ With acorns pamper'd thro' the mountains stray.
 “ Nor yet, Deucalion, o'er the subject race,
 “ Pelasgian king, thy gen'rous sceptre's trace ;
 “ Parent of time-revered hosts, thy morn,
 “ Oh ! Egypt, laughing mid the wealth of corn,
 “ When Tritons silver gliding stream around
 “ To plenty fattens each luxuriant bound,
 “ Nor lib'ral Jove unfluic'd the rip'ning show'r,
 “ But tides abundant thro' each flood-gate pour *.

“ Embattled

* If in any single instance truth may be discriminated from fable, the spirit of the latter in Grecian enthusiasm stands highest. The first country of Greece populated from Egypt, on a literal construction of the foregoing picture, was Arcadia.

“ Embattled warrior, from *this* native home,
 “ (So records speak!) thy daring footsteps roam!
 “ To Europe, Asia, stalk *thy* sons of fight;
 “ Proud of their arms, and confident of might;

dia §. The inhabitants of this spot were concluded to have boasted a priority of existence to the moon itself; that is, continues Apollonius, before the age of Deucalion; or in more direct words with respect to the connection of Greece with Egypt, when Egypt was first known; when even the name of the Nile was a stranger to Grecian ears; or rather possessed that of Tritonia, as a sacred appellation; the ars magica devolved from Egypt to Greece, and from a reverence to the number ‘three’ the title of ‘Tritonia,’ intimated the threefold character of the Egyptian Minerva. From the period above resolved as subsequent to that of Deucalion, it seems very plain, that an allusion may be construed to the real history of the deluge; an opinion corroborated by the expression, that the period in question was prior to the moon itself; *prov’d* by a much more able, not more zealous advocate for scripture, to have typified the ark of Noäh. We may farther collect, on this construction, that the ancient Greeks possessed notions, however indeterminate, of a period antecedent to the deluge, which may argue a more intimate acquaintance with the Mosaic history, through the channel of Egyptian traditions. On the principle, that the ark had so peculiar a connection with the figure of the moon, *philosophy* may be permitted to indulge a reflection upon the lunar influence over the rise and fall of the tides, a distinct knowledge of which may not be gathered the just triumph of Greece. This knowledge was left to the intellectual superiority of modern enquiries to ascertain from reasonings, confirmed by experience of the mutual attraction of the moon to our earth, and of the earth to the moon, varied in consequence of their varying positions one to the other.

§ See remark on Arcadia, Appendix, Vol. II.

Thou

“Thou great adventurer, through the world display’d
 “Whose myriads many a city’s strength invade :
 “Some, desarts low’r, their turrets others rear ;
 “Revolving time had clos’d o’er many a year !
 “While peopled Æa to the rolling hour
 “Proud of her sons avows his present pow’r.
 “Ev’n now the tablets rear’d in honor’d row *
 “With deeds of ancestry recording glow ;
 “Faithful

* ‘These’ tablets, or rather ‘pillars of stone, upon which are engraved maps of the continent, and of the ocean, are called’ by Apollonius ‘*στυλαίαι*, which, we are told, were of a square figure, like obelisks ; these delineations were transmitted to the Colchians by their forefathers, which forefathers were from Egypt.’ So says Mr. Bryant, in his *Analysis*, vol. J. p. 386.

The first circumstance, which strikes an observer in the foregoing description, is the graven maps, graven as the idols of Colchian worship ; another seems to require consideration, namely, the figures of Obelisks ascribed to their pillars ; these obelisks may be construed derivative from *pyramids* ; which like the temples afterwards erected by Greece to her deities boasted originally but an *humble form*. The obelisk intended to perpetuate the prowess of spirited adventure may surely have had affinity with the pyramid dedicated to the solemnities of a religion, first founded upon principles of ambition : These boasts of Egyptian arrogance were the true Herculean pillars, so largely exemplified in Grecian heroïsm. The third object of regard is the subserviency of our poet’s expression, signifying the extent of Colchian knowledge by sea, and by land, to Egyptian vanity ; which applied the whole expanse of earth, and ocean to those waves alone, and to those plains which it had traversed.

The scholiast expresses the *ἄνθρωπος* (‘*virum quem*’) ver. 272. orig. to be Sesonchosis, sovereign of all Egypt. He in the days

“ Faithful each track his vent’rous warriors keep ;
 “ Where earth unbounded stands, or heaves the
 “ deep.

“ A river’s wide-surrounding currents spread
 “ Huge ocean’s closing * horn ; where navies shede
 “ The cumb’rous freight ; the sea-defying host
 “ Of farther climes the sacred Ister † boast.

“ Ister

days *immediately* succeeding those of Orus the son of Isis and Osiris invaded and destroyed the whole continent of Asia, and many regions of Europe. Theopompus calls him Sesostris. Herodotus, whose history our scholiast asserts to contain more accurate accounts of Sesonchosis, describes him to have raised pillars, in every place which he had *subdued*, as memorials of his conquests ; on those erected in consequence of ‘ voluntary surrenders’ he exhibited *γυναικεῖον αἰδοῦν* emblematic of effeminacy’ in those whom he wished to have fought. Coarse fable of savage buffoonery, disgraceful to a conqueror !

‘ With respect to the times of Sesonchosis,’ continues our scholiast, ‘ Apollonius represents no more than that “ many a generation had largely flourished.” The remark may be limited to the situation of Egypt, wretchedly, it may seem, degraded in the period of the Argonautic expedition : A counterpart of declining Rome §.

* Rivers (says the scholiast) are termed ‘ horns of the sea ;’ but the Greeks may be concluded to have derived this application from a more venerable source. The word expresses in the holy writings power and extent. The extent of the Ister, as recorded by the poets of Greece, laid on this idea particular claim to the appellation of the text.

† The original *διτεκμηρυντο* signifies ‘ to conjecture,’ *διατεκμηρυσιν* ‘ to shew by certain signs.’ Apollonius may therefore be

§ Mole ruit suâ. Hor. Epod.

" Ister alone, *immensity of soil,*
 " *Beyond* the northern storms with ceaseless toil
 " Swells his loud murmurs, where in frowns on
 " high
 " Riphæan mountains neighb'ring heav'n defy;
 " Ere Thracia's rock-encumber'd regions pass'd,
 " Or kindred Scythia, shiv'ring to the blast
 " Of ice-lip'd Boreas, the full waters' train
 " Roll their wide torrent to Æonia's main;
 " Or thro' the gulph profound with branching
 " wave
 " Burst to the realm, Trinacrian billows lave,
 " Burst to my native coast, as Grecia's earth
 " (So fame be truth!) crowns Achelöus' birth.
 The prosp'rous omen speaks th' ethereal queen;
 A gen'ral transport hails th' indulgent scene;

be understood *not to vouch* for the wondrous assertion of these distant nations, relative to the magnitude of the Ister, as delivered by our orator. The remaining description of the Ister's course is accurate, and conformable with its earlier situation; earlier, because in process of time the same continued river received different denominations, according to the different countries through which it ran; Ister is now called the Danube, as described by Apollonius. It seems to point out the whole continent of Europe from its boasting a more enlarged course than others, flowing through that portion of the globe, and in the poetical construction may 'absorb' the rest. The river Achelöus, with which this speech of Argus concludes, expresses those parts of Greece inhabited by the Argonauts.

This, this the destin'd course! heav'n's fav'ring state
 Pours the long luminous track, the beam of fate.
 There Lycus' offspring left, with rapt'rous mind
 The sails they spread to ocean's surge resign'd ;
 Here swells the distant promontory's † height,
 No look Carambis' hills *oppos'd* invite ;
 Fair blow the breezes ; fair the lambent flame
 Inspiring, anxious, Ister's wave they claim ;
 To vengeance rous'd the myriad Colchians haste,
 Where rocks Cyanean rule the billowy waste,
 While others seek the *flood*, determin'd band :
 Absyrtus grasps the sceptre of command.
 He thro' *its arms* where *beauty* shines display'd,
 Rushing provokes the subjects' happier aid ;
 Undaunted travers'd the protecting plain,
 That wraps the bosom of Ionia's main †.
 Remoter path! where Ister's currents smile
 Three angles mark thy gently rising isle,

† Paphlagonian mountains.

† Here Absyrtus lost every occasion of surprising the Argonauts, who found themselves however attacked afterwards by the Cyanean squadron. The version makes an adjective of *καλον* in the text preferably to a proper name: to the pretensions of the latter the editor will contentedly resign the propriety of his own. On the tablets mentioned in the foregoing speech of Argus I omitted to observe from Sir Isaac Newton that 'Sefac left, A. C. 965' geographical tablets of his conquests at Colchos; whence geography had its rise.

Peuca,

Peuca, whose ample majesty extends
 Wide on the shore, whose narrow'd elbow bends
 To kiss the sportive stream ; there, mighty flood,
 Divided torrents roll in angry mood ;
 The circling warriors this *Areca* call ;
 That far beneath is *Calus'* rapid fall ;
Where swift *Ablyrtus*, and his host pursue.
 — Beyond the bound'ries of the isle their view,
 The Grecian heroes spring ; the shepherd leads
 His flocks innum'rous to the distant meads,
 Secure to wander ; of the *bark* their dread,
Huge as stern *Ocean's* finny monsters spread
 The whale-prolific reign ; unknown before
 Th' embattled vessel on their peaceful shore.
 Nor *Scythia* yet avow'd the league of * *Thrace*,
 Nor *they*, th' advent'rous braves of northern race,
 Nor *they*, who toil, inhospitable band,
 O'er desert *Sindus'* dreary wastes of sand.
 Now pass'd the regions, where *Angurus'* hight
 Heaves to the distant promontory's sight,
 Roll'd at whose feet thy flood's divided course
 Pours, *Ister*, to the deep : proud *Colchos'* force

* Sir Isaac Newton acquaints us, that *Sefac* king of Egypt conquered *Thrace* in the year A. C. 967. thirty years before the *Argonautic* expedition ; the distractions of Egypt ensued about the latter period. If the original is properly rendered, these several neighboring states of barbarians may be concluded to have leagued together on the plan of independence upon their conquerors.

Thence to Talaria bending stern invade
 Old Ocean's surge by gen'rous Saturn sway'd,
 And block each avenue to flight ; their way
 Urg'd thro' the farther stream the Grecians stray ;
 Wide-ope the twin-form'd isles their soft'ring
 arms ;

In this bright-shone the temple's hallow'd charms
 To Dian's name ; they fly Absyrtus' host
 In peace descending on the sister coast.
 Nor others, *circling* seats, their task to prove ;
 Such rev'rence waits their care, thou maid of Jove !
 Full o'er the *rest* th' embattled Colchians glow,
 Intrench'd the subject main, and dar'd the foe ;
 Far through the isles extends their warrior-toil,
 Far to the flood encircling Nestis' soil.

There Minyas' race, in scantier pow'rs their trust,
 Had sunk, such numbers to oppose, in dust,
 But fix'd the horrors of the war to cease
 The social treaty knits the bands of peace.

' Æëtes' will commands the radiant prize,
 ' To prosp'rous deeds if restless ardor rise ;
 ' And plights a monarch's faith ;—let treach'ry's
 ' breast,

' Or valor's solid arm the treasure wrest !
 ' For thee, Medea, object of the strife !
 ' Fierce they demand the transient gloom of life
 ' In chaste Diana's fane ; till council'd state,
 ' Thy guardian, Justice, point the surer fate,

' If

‘ If yet again thou seek a father’s dome,
 ‘ Or to the happier isle of plenty roam,
 ‘ Or if (thy fonder wishè!) to attend
 ‘ In realms of Greece, the lover, husband, friend *.’
 Weigh’d the resolve in ecstacy of grief,
 Wide from his train she calls the gen’rous chief;
 Calls, till remov’d from ev’ry ear, but thine:
 And thus the sorrows of her soul repine.

“ Why, Jason, why Medea’s ruin sought?
 “ Have giddy triumphs mar’d the grateful thought?
 “ Where is thy love, profess’d in mis’ry’s hour?
 “ Ah! where the vows to Jove’s eternal pow’r,
 “ *Shield* of the suppliant? once could’st thou impart
 “ The soothing promise of th’ o’erflowing heart;
 “ Lur’d by whose arts with fond-presuming mind
 “ The palace’s rich splendors I resign’d,
 “ My country, parents! ev’ry blessing dear!
 “ The halcyon’s melancholy strain to hear;

* The isle here intimated was Orchomenus. The *Basiliæ* entitled distributors of justice seem to have been apes of Colchian royalty in the several islands mentioned to have received the yoke of that nation’s tyranny. Little wonder that the princess should experience a share of terrors on the idea that such pigmies, too usually parting to possess authority in proportion to their desires of abusing it, might receive her from the hands of her present protectors, whose interests seem to have required such a sacrifice. Whether from visier, vice-roy, nabob, or *deputy of deputies*, a captive thus circumstanced would have no unreasonable expectation of insolence, oppression, and death.

“ Thy toil’s *lov’d* succor, and thy safety’s guide,
 “ The monsters, giants, and the war defy’d !
 “ Yon’ fleece, the glory of thy voyage see ;
 “ Yet own that glory was obtain’d by me !
 “ Lo ! of my sex the scoff to Greece I speed ;
 “ Thy love, thy sister, and thy wife decreed !—
 “ Now dauntless urge the sail ! a father left,
 “ Of thee ne’er widow’d be Medea rest ;
 “ Protect me, as thyself ; this—*truth* demands :
 “ *That* law of hearts awaits to join our hands.
 “ Else ’gainst my forfeit *life* thy sword display,
 “ To folly, great as mine, a willing *prey* ;
 “ What if *Æëtes’* nod, thou trait’rous Greek,
 “ Lull’d by whose arms the faithless league ye seek,
 “ Condemn me captive to a brother’s ire !
 “ How shall the daughter’s guilt confront a fire ?
 “ Great were my glory !—no !—the pangs of grief,
 “ Due to my crime, were hopeless of relief !
 “ The crime Medea sought for Jason’s weal !
 “ Nor thou the blessings of return shalt feel ;
 “ Return ? not Juno thus rewards thy guile,
 “ Howe’er thy frenzy vaunt her guardian smile.
 “ Distraction’s horrors to thy soul shall throng ;
 “ In stern rememb’rance of Medea’s wrong
 “ Sunk as a dream the fleece, my mis’ry’s birth,
 “ Shall vanish from thy grasp to depths of earth.
 “ No more shall Greece allure thy longing eyes ;
 “ To seal thine exile shall my furies rise ;

“ From

“ From thee my many-suff’ring fate I ’plain !
 “ Nor falls the menace of my rage in vain ;
 “ False to thy love, to plighted faith forsworne !
 “ Relentless traitor ! yet—nor long I mourn,
 “ Not long the gen’ral taunts of shame indure :
 “ Nor these foul perjur’d ties thy weal secure !”
 Whelm’d with affliction, frantic in her ire,
 Her passion’s with the guiltless bark to fire ;
 Tear from its sacred seat each nerve of oak :
 Then on the tow’ring pile her death provoke.
 When thus the chieftain, much his conscious breast
 Fears for her fate, the soothing note address’d ;
 “ Oh ! calm thy rage !—nor these my heart de-
 “ light ;
 “ Our sole true welfare to delay the fight ;
 “ Lo ! what an hostile cloud broods o’er the sea !
 “ Wide roll its thunders, and their call for thee !
 “ Earth’s *ev’ry* habitant *, Absyrtus’ aid,
 “ *Would* to a father yield the captive maid.

Too

* Absyrtus, brother of Medea, has been before noticed in the office of charioteer to *Æetes* ; his *serviceable* master of the horse, and *active* prime minister of his stables ; the office was evidently in highest estimation, from the appointment of the royal heir thereto, whose attention was a solid maintenance of state dignity, at a time when attention was not regarded as the drudgery of slaves. Absyrtus was moreover deputed to the presidency over a people under the sovereignty of Colchos. They who engage themselves in the reconcilment of ancient history with chronology are in no

Too sure destruction, if with headlong rage
 Our little host their myriad troops engage ;
 “ And, (bitter anguish to our close of toil !)
 “ Thyself abandon’d to the victor’s spoil:
 “ Hence, ours the softer artifice to treat !
 “ Erelong his ruin our revenge shall meet.

point more severely censured than when they discuss the Egyptian Dynasties ; the multitudes of occasional rulers, with the dates affixed to their respective reigns, preventing, as some critics observe, such reconciliation. Chronology, like other literary topics, where obscurity prevails, too familiarly tempts a writer to the adoption of a system ; and if a favorite with the world of erudition his authority not unusually attracts succeeding copyists. We may reflect that many of these Dynasties subsisted in troublesome times, which must necessarily occasion interrupted and repeated successions. This may account perhaps for the inequality apparent in the reigns of the several rulers. But among the kings of Egypt it cannot be unfair to surmise, that viceroys were sometimes included ; when civil distraction thundered in the capital, these may not unfrequently have placed themselves upon the thrones of their degraded masters : for who can fix the boundary of sedition ? Some have pronounced ‘ many names expressed in the dynasties to have been merely titular,’ titular, for such as they were, they were sovereigns. This very idea may lead to a confirmation of the foregoing comment : surely a chronologer must be presumed more effectually informed, than to blunder in the relation of persons, names, and things ! Add that Apollonius most probably copied the genuine mode of speaking among the Egyptians, when he discusses their concerns ; he calls Absyrtus king, in consequence of his deputation from Æetes, with the same unembarrassed ease, as when he applies it to Æetes himself. We may not forget that Æetes was no more than viceroy under the sovereign of Egypt.

“ Nor

“ Nor more the neighb’ring isle its falchion draws ;
 “ To please the Colchian !—’tis Medea’s cause !
 “ * No more Absyrtus’ hateful zeal defies ;
 “ No more a brother’s voice asserts the prize ;
 “ ’Gainst Colchos still the battle’s ardor burn,
 “ Ev’n undenied with thee my wish’d return !”
 Soothing he clos’d ; she speaks the word of death ;
 “ Attend this counsel of Medea’s breath !
 “ I who have dar’d guilt’s dreary heights to climb,
 “ Still urge, as passion fires, ambition’s crime ;
 “ I, who, as heav’n’s eternal will decreed,
 “ Have fix’d the purpose of destruction’s deed.
 “ Tempt not the baleful point of Colchos’ spear ;
 “ Myself to Jason’s sight a brother cheer !
 “ A friend salute him spread the lavish store !
 “ Far from the heralds of his host my lore
 “ Perchance may lure him, from the train apart,
 “ To list the dictates of a sister’s heart !
 “ This, if thy thoughts approve, at once I yield ;
 “ His death on Colchos, spurs thee to the field.”
 Thus mutual treason urg’d the ruinous wiles,
 Their gifts preparing with envenom’d smiles !
 And chief the vest that stream’d th’empurpled glow ;
 Such, Amazonia’s queen, thy loves bestow !

* This alludes to the destruction of Absyrtus in the succeeding interview between him, Medea, and Jason, in the vestibule of the temple.

For Bacchus weav'd, fair work of ev'ry grace,
 On that soft isle, which ocean's tides embrace,
 O'er filial Thoas thence its glories shine ;
 At once, *Hypsipile*, who made it thine.
 Thy Jason's now ! his dress the radiant prize ;
 Where various gems in various splendor rise.
 Nor thine, whoe'er thou art, whose lot to poize,
 Thy touch to satiate, or suspend thy joys !
 * Heav'n wafted sweets of rich ambrosia thrill,
 Ere since the god luxuriant treasures fill
 Of wine's, of nectar's flow ; his rushing arms
 Thy daughter, Minos, lur'd with all her charms ;
 From Gnosian seats she speeds, by Theseus' love
 Deserted, doom'd his absence here to prove.

* This vestment was of sacred origin. It may be observed that every event of profane history, as recorded by poetical enthusiasm, was attributed to some amorous intercourse of *its* fabulous divinities. Thence arose the application of *Δία*, originally a proper name, though afterwards reduced into an epithet conformably with its first construction. The establishment of colonies is more immediately deducible from this source. The whole of heathen devotion flowed from the prevalence of passion. No other argument is requisite to convince reason of its fallacy. Bacchus is fabled, after colonizing the isle of Naxos, to have planted a whole continent. The epithet, or the proper name *Δία* seems therefore to have arisen from the more heroic exertions of this adventurer. They who read Apollonius as a poet *may* have little relish for his composition, the character of which is simplicity itself; place this poet in his genuine situation of historian, and we shall experience beauties gradually improving to our view.

Medea

Medea haſtes; th' aſſociate herald meets,
 Fair embaſſy of peace her converſe greets;
 A brother woo'd, 'mid night's incumbent reign,
 To join a ſiſter at th' appointed fane;
 There will her voice the taſk of fraud reveal;
 Wrap'd with the radiant fleece a daughter's zeal
 Will tread her father's dome; nor more betray'd
 By Phrixus' offspring ſink a captive maid.
 At once reſign'd th' *enchantment's* magic care
 Floats, wide-diſpers'd, on rapid wings of air;
Charms, which the mountain's bolder highs could
 ſway,

And from each ſavage wreſt 'his evening-prey.'
 Too cruel Love, thou ſport of fickle Fate!
 Source of affliction's ſigh, of vengeful hate!
 Thou heart of mourning, where in ſullen mood
 † Th' unnumber'd 'family' of evils brood.
 Stern pow'r, whoſe terrors rouse the kindred ire,
 Why thus the virgin-will to crimes inſpire?
 Speak how a brother's loſs affection ſues!
 For ſuch the ſtrain that wakes a faithful muſe.—
 By Colchians waſted to the lovely mead
 Of Dian's worſhip, ſo the truce decreed,
 In various tracts wide-pouring o'er the main
 Wheel from the reſt apart th' attendant train;
 Slow ſteps the chief in ambuſh o'er the coaſt,
 To cruſh Abſyrtus, and his ſocial hoſt;

† 'And all the mournful family of yews.' Pope.

He

He by the promis'd converse lur'd to shore
 Urg'd thro' the billowy wilds the dashing oar ;
 And trod the sacred isle with midnight walk
 To join a sister in affection's talk.

Incautious youth, the torrent's wint'ry tide
 As safely stem'd, to *human* strength deny'd ;
 Yet would thy frenzy tempt her *siren* heart
 To snare the sons of Greece with smiles of art !—
 Their mutual *wills* assent ; proud Grecia's lord
 Springs from the shade, and grasps the brandish'd
 sword ;

Veil'd was her face, averted was her eye,
 As one who could not see a brother die,
 Medea stands ; as the huge victim's force
 Cleav'd by the butcher-priest's relentless course,
 So (Jason eyes the temple's radiant frame
 Rais'd by the pious hosts to Dian's name)
 Pierc'd in the vestibule Absyrtus fell ;
 Ere to the last, last sigh his sorrows swell,
 Each reeking hand receives the gushing stream,
 Burst o'er her veil's, and vestment's purer gleam :
 Your looks askant, all-conquering furies, roll ;
 * Your joy, the deed, which speaks th' unfeeling
 soul !

Now

* From this address of the poet to the Furies we are particularly led to a construction, that Absyrtus was a sacrifice to those attendants upon the queen of magical incantations. However we may reprobate the murder of a brother as the unnatural resolve of a sister, yet this very censure more amply

Now sever'd from the trunk the limbs display'd,
 First-fruits to him whose reign th' infernal shade,
Thrice

ply vindicates the conduct of Apollonius; the situation of Medea scarcely admitting an act less savage. Add to this, that as she was conscious of a treacherous design against Absyrtus, she might not unreasonably be disposed to suspect a similar design against herself on his part. Indeed her first apprehensions were, lest her brother, when she was delivered up to him by the Greeks, should immediately convey her to the hand of their father, for which purpose she knew him to have been sent in pursuit of the Argonauts. Jason's whole security depended upon the murder of Absyrtus; the death of the leader, he had already asserted, would deprive the Colchians of assistance from the subject islands. But Jason had already experienced a violation of the sacred laws of hospitality, the little regard to oaths, in the barbarity of the Colchian sovereign; and what expectation could he possibly conceive, but that of excruciating torture, and ignominious death from such a monster, arm'd with full power over his captive person; and a prisoner he was sure of being made, if not destroyed by the great superiority of his Colchian opponents, and their allies, unless 'dis aliter visum!'

I mean not to insist upon the resemblance of the event above recorded to the history of a *murder* delivered by, and adorned with sublimest language in the book of truth; but I confess myself to have been struck, on a first impresson by the former, with the picture of the latter; in which the colors are more heightened. and the drapery more solemnly dignified. The whole passage is submitted.

Judges, chap. v. ver. 23.—“Curse ye, Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

Ver. 24. “Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

Ver. 25.

Thrice sip'd the gore, and thrice, mysterious rite,
 Pour'd from his lip, the task of murd'rous might,
 The chief inhumes the blood-defil'd remains,
 Still plac'd his ashes in Absyrta's plains ;
 Full to their view up-held the torch's beam,
 (Such from the faithful maid the signal's stream !)
 Rush the bold youths of Greece ; resistless meet
 Their Argo's scantier pow'rs the Colchian fleet,
 Whose lot, destruction ; thus the kite's fell ire
 Stern o'er the dove-cote broods ! thy monarch ire,
 Fierce lion, thus the lowing herd apalls ;
 Scarce known to safety 'mid the trembling stalls.
 Death not a Colchian spares ; the spoilers claim
 Their destin'd prey, a wide-devouring flame ;
 Nor they the succor, Jason yields, demand ;
 Your fears for him alone, ye gen'rous band.

Ver. 25. " He asked water, and she gave him milk, she brought butter in a lordly dish.

Ver. 26. " She put her hand to the nail, and her right hand to the workman's hammer ; she smote Sisera ; she smote off his head ;

Ver. 27. " At her feet he bow'd ; he fell ; he lay down ; at her feet he bow'd ; he fell ; where he bow'd, there he fell down."

It is impossible to read the description, and not minutely trace the regular process of this bloody action, the introduction of which is hazarded in a comment on another murder of profane tradition, without, it is presumed, too fantastic a mixture tending to depreciate that pure religion, to whose interests *my* humble labors shall ever be cheerfully devoted.

Their

Their future course the warrior-wills pursue,
 In council met ; Medea tow'rs to view,
 And Peleus first began ; “ Th' advice be mine !
 “ While night's thick gloom prevails, no more
 “ decline
 “ To mount the rapid bark, intent to row
 “ That adverse path, which mocks the thirsty foe ;
 “ Wak'd with the dawn no full-persuasive strain
 “ Shall wooe their hosts to chace us o'er the main,
 “ When all they learn ; no more their monarch's
 “ eyes
 “ Forbid ; fell Discord with her fiends shall rise ;
 “ Nor hard the task, as wide the nations stray,
 “ To stem with quick return the billowy way.”
 He spake ! the youths applaud ; they quit the shore,
 Rear the proud sail, and bend the ceaseless oar ;
 Last of the *cluster* greet Electris' isle,
 Where glides, Eridanus, thy silver smile.
 Arous'd to vengeance of their murder'd king
 The Colchian host o'er waves Saturnian spring ;
 They rush, where Argo wafts her Minyan care ;
 —Yet wing'd her light'nings thro' the clam'rous
 air,
 Heav'n's queen th' approach denies ; return'd, their
 dread,
 Æetes' horrors thund'ring o'er their head.
 To fix their neighb'ring *homes* fatigu'd they bend,
 Some to the wide-incircling isles descend,

By

By warriors held of high Absyrtus' race ;
 And some, where rolls the flood's * Illyrian grace,
 Where Cadmus' ashes join the sacred bride ;
 Boldly they rear the tow'r's embattled pride
 Fast by Enchelia's sons ; or yon proud hills,
Ceraunian heights, the myriad exile fills,
 For such *their* name, ere since eternal Jove
 Fierce to th' *opposing* isle the wand'ers drove.
 Hail'd the fair prospect of return, † the band
 Chain the fix'd halbers to *Hyllæ's* land ;
 Where far-projecting isles besiege the deep,
 And pilots shudder, while the course they keep.
 The social warriors close their mutual ire,
 The future voyage faithful *councils* fire ;
 Borne to *whose* zeal the Tripod's rich reward ;
 The pledge, thou radiant sun, of Love's regard,
 Whose stores to *Jason's* zeal thy hands resign,
 Much favor'd *visitant* of Pythia's shrine.

• The region of Illyricum was so denominated from Illyrius, son of Cadmus, and Harmonia ; whom it may perhaps be of little service to remark as not in the least complimented for possession of harmony, unless in the union of arms and arts in the persons of Cadmus and herself. The Encheles, inhabitants of the island at the period described by Apollonius, may have been so named from their warlike use of the spear ; unless the appellation be rather concluded a reference to the country, as abounding with serpents ; or to the *worship* of that animal by the inhabitants who boasted *Egyptian* origin.

† The Argonauts, who had already received an omen of Juno's favor.

His

His theme the voyage, and thyself his god,
 Two massy Tripods heave; Fate's sov'reign nod
 Had stamp'd the sure decree, *where'er* they glow,
 No spoil the *region* to th' invading foe.
 Ev'n now in earth conceal'd the sacred prize,
 Where Hylla's tow'rs in modest beauty rise,
 Deep in the centre laid; from age to age
 No human eye its hallow'd beams engage †.
 Nor Hyllus greets their view! thy thrilling charms,
 Oh! matchless virgin, to Alcides' arms
 Gave the lov'd boy, in fair Phæacia's home;
 Of old the *warrior's* steps thy palace roam,
 * Naufithöus, soon resign'd for Macris' *clime*,
 Great Bacchus' *nurse*, to sooth the bloody crime

Of

† The scholiast acquaints us, that the burial of the tripod very deep in the earth was a task conformable with oracular commands. May not the tripod, striped of its poetic splendor, imply the riches of the island in general, which it was usual for the inhabitants of countries, particularly in the vicinity of the ocean, to conceal, on the apprehensions of invasion? If such the allowed interpretation, the invader after inspecting for a short time the face of the country would be easily induced to quit the place, together with his design. The discouraging circumstances of its shore from attempts of making land might have been their best and truest protection, and the introduction of the oracle a mere compliment to the principles of mythology.

* Phæacia, governed by Naufithöus in the earlier age of Hercules. It was an *island* of the Iönian sea; Melite the nymph, who produced Hyllus, gave name to an island situated

Of harmless infants slain.—Ægea's flood
 Thy fire, oh! Naiad, whom in am'rous mood
 His limbs compress'd; and *Hyllus* sprang to light;
 Life's rosy morn awak'd his distant flight;
 A slave no more he treads the sea-girt reign,
 But spurns the tyrant-nod, and bursts his chain.
 With *force* collected, brave Phœacia's *pride*,
 He stems thy billowy rage, Saturnian tide;
 Naufithöus' arm directs the roaring way—
 When rushing on the shore he sinks, the prey
 Of hate † Mentorian, while huge oxen feel
 His plund'ring contest—yet, ye maids, reveal,
 Celestial Muses, how the host retreats
 By realms Ausonian, and Ligustian seats,
 The Stæchadæ yclep'd; athwart the deep,
 Say, how her course could solid Argo keep,
 Conspicuous structure? the long course to bend
 Whence urg'd th' occasion? and what gales her
 friend *? Absyr-

between Italy and Epirus; or, if we prefer the later authority of Pliny, between Phæacia (Corcyra) and Illyricum. Phæacia was distinguished for its fruits, a figure whereby its riches may in other respects have been intimated. From Phæacia *Hyllus* passed into Italy; an expedition, which having been made under the authority of Naufithöus, who permitted his subjects to embark upon it, may lead to the intended settlement of a colony of Phæacians in that kingdom of *Saturn*, (now of *Satan*) by a more regular plan of emigration.

† The Mentores.

* It has been urged, among other objections of a similar nature, by the *caustic framer of strictures* upon Apollonius, that

Absyrtus now no more, thy vengeful ire
 Awakes, dread Jove, and burns with all its fire ;
 ‘ Such deed extreme of horror ! Circe’s will ’
 (So runs the mandate!) ‘ for the trait’rous ill
 ‘ Gives you to wash the stain of blood ; the woe
 ‘ Innum’rous, scourge of your return, shall flow.’
 Unknown Absyrtus’ fate, their toils renew,
 Each isle, the seat of Colchians, sunk to view,
 Wide o’er the surge whose clust’ring honors spread
 From sounding Iffa’s, to Pituiä’s head.
 And now Corcyra’s scenes the warriors trace,
 Where dwelt the † nymph, Aſopus’ darling grace,

So

that ‘ the return of the Argonauts to Greece is unnecessarily circuitous, and indeed irreconcilable.’ On the idea of expectation in the heroes, (for we fervently expect, what we sincerely wish !) to indulge themselves in the enjoyment of their native country, the delay occasioned by the ‘ cours d’alentour ’ seems evidently injudicious. But ‘ deus interfit ’ and the poet at once is cleared. The Argonautic expedition may be concluded from various particulars recorded in the legend, to ‘ grasp ’ a long train of ancient settlements undertaken by voyaging adventurers for years before, and after the period, usually adjudged to its date ; I know not how sufficiently to account for the extreme deviation of the Greeks from the courses which they *sailed*, and *rowed* to Colchos, in their return from that kingdom, otherwise than by the above construction. The poet himself may seem to have been aware of the objection, by the studied solemnity, in which the deity is introduced upon the occasion.

† Corcyra ; which place, so denominated from this daughter of Aſopus, (the same with Cercyra in the text) we may

So Ocean's pow'r decreed ! her beauties move,
 From Phlias snatch'd, the fever of his love,
 Scenes where eternal night the groves display'd
 By vent'rous sailors call'd Cercyra's shade.
 By Melita's soft meads, with prosp'rous gale,
 And bold Ceroffus' hights they swell the sail ;
 Quit fair Nymphæa's wide-extended land,
 Where great Calypso lifts her ruling hand ;
 Heav'd to Olympus peeps Ceraunia's hill.
 When *Juno*, conscious of Jove's vengeful will,
 Friend of their weal, and anxious for their course,
 Urg'd the brisk tempest with opposing force.
 Wheel'd from the track abrupt th' unwilling oar
 Diverted seeks *Electris*' rugged shore ;

observe the poet to situate in the neighborhood of Phæacia, rather than conclude it the same with that island. Phæacia in process of time received the former not improbably under its jurisdiction, and they might then have had one common appellation. There is a turn upon the words in the proper name *Μελαία*, alluding to the 'sombreness' of the groves in Cercyra. A term not ill suited to the first impressions readily made upon mariners, without a deliberate examination of objects. From many such epithets names have been affixed for years which had been given to countries when first known. From more recent voyages, *modisly* engaged in for the purpose of discovery in cockle-shells and savages, names are given frequently from that of the *commander*, or other gallant person, and not unfrequently from impressions similar to that above particularized by Apollonius.

The sudden crash with more than human groan
 Shakes each stern rib of oak, an hollow moan;
 Toss'd o'er the cent'ral deep the sacred frame;
 Minerva's art, Dodona's strength her claim †!
 Each warrior sinks abash'd with palsyng fear;
 A God in rage, his thund'ring voice they hear;
 ' Your's the full perils of the wat'ry way,
 ' Lo! storms th' inevitable frown display,
 ' On YOU their fall, till Circe purge the deed,
 ' WHOSE treach'ry gave Æetes' son to bleed.'
 The twin-born brothers (such the will!) prepare
 To wooe th' eternal gods with anxious pray'r;
 That safe the host Ausonia's wave may run,
 And Circe hail, dread offspring of the sun*.
 When twilight steals o'er earth such Argo's found!
 Forth the twin-warriors from the council'd round

† The very same expression in the original is applied to the ship Argo. B. I. v. 527. orig.

* Castor and Pollux sons of Apollo are consistently selected for the purpose of deprecating the anger of the gods, occasioned by the murder of Absyrtus; Circe, and her brother Æetes being likewise 'children of the sun.' Apollo was tutelary deity of the magic land of Colchos. The residence of Circe we learn from B. III. v. 311 to have been in the Etruscan regions, and she is not improperly directed to interpose in the expiation of a crime committed at the instigation of her niece Medea, priestess of Hecate; Circe bore in her own dominions the same bewitching office, instituted as a trap for the insanity of popular faith.

Spring; and the vow pour'd fervent from their
breast,

Stretch their rais'd hands; despondence chills the
rest;

For much ye suff'ers feel, ye Minyän train!

—Th' expanded canvas wings them o'er the main;

Wings them embosom'd in the roaring tide,

Eridanus, where clos'd ambition's pride;

Fall'n the rash *stripling* from a father's car

Black with the flashing bolt's avenging war,

Fall'n in the gulph profound; the vapor's breath

Ev'n now high-wafted from the stroke of death!

No swiftest pinion o'er the waters spread

Can pass the spot, where flames incessant shed

Attract the writhing victim, many a maid

Fond sister sobing in the poplar-shade

Trills the soft melancholy plaint of woe;

From all, the lucid drops of amber flow,

Flow from each orb of love; the parent ray

Smiles o'er the sand, and wipes the tear away.

But when the tempest's far-resounding roar

Urg'd the wild billow, and o'erflow'd the shore,

Swift to the boiling stream the waters roll,

Collected mass of Ocean's stern control.

But—list the Celtic tale! 'The pow'r of light

' Each horror of the whirlpool swell'd to sight,

' Swell'd with those tears, which burst in sorrow's strain

' What time the sacred Hyperborean train

' His

‘ His presence sought ; th’ ethereal scenes resign’d,
 ‘ He flies the censures of a father’s mind ;
 ‘ A son the source of rage ; Coronis gave
 ‘ The boy to light by † Amurus’ wealthy wave.’
 Such from the Celtic host Tradition’s fame !
 Nor your’s, ye vent’rous tribe, th’ impatient claim
 To soothe the keen thirst and rav’nous hunger fill,
 Or rouse to notes of joy the restiff will.
 Each hour with heaviness of languor pass’d,
 Such od’rous fumes their baleful poison cast,
 Unutterable woe ! the troubled stream
 Pours from the smoking ‡ corse destruction’s steam.
Sounds

† Amurus flowed through the region of *Laceraea* introduced by the text in this passage only throughout the work. The river Amurus however occurs B. I. ver. 596. and the Argonauts are there represented to have *passed by* it in their course to Colchos. It constituted a part of Thessaly, and was situated not far from the mountains Ossa and Olympus. Coronis is asserted by Pindar to have been daughter of Phlegyas, who was most severely punished for an exercise of revenge against Apollo, the violator of his daughter’s chastity. I cannot omit to mention the dignified solemnity with which an *human* sound is applied to the Argo, with the personal appearance of Jupiter in anger, conveyed in the happiest spirit of oriental imagination. The little episode of Phaëthon with his sisters lamenting his fall, and changed into poplars, is a picture of musical description.

‡ The body of Phaëthon before mentioned to have fallen into the river Eridanus ; this river, together with the Rhone, belonged to the Celtic kingdom. The Eridanus, says the
K 4
text,

Sounds 'mid th' incumbent night invade their ears,
 That speak the *sister*-pangs ; the tide of tears
 Pour down *their* cheeks in melancholy mood,
 And swell the conscious current of the flood.
 Now thro' the surges of the *Rhone* profound,
 Who joins, Eridanus, thy roaring sound,
 Ye heroes roll ; the streams' united force
 Contracted struggles for a wider course ;
 This proudly rushing from the womb of earth,
 The gates and chambers of the night its birth,

text, has three communications with the ocean, with the Saturnian, the Ionian, and Sardinian seas. The flow of the Eridanus through several channels into the latter may be esteemed a sacrifice to Egyptian mysteriousness of calculation, corresponding with the 'septem ostia Nili,' and the 'septem portas Thebarum : ' we are now entered into the regions of Italy through the 'sinus Sardöos,' in the language of * Claudian. From the antiquity ascribed by the Greek writers to the Celtic origin, we may conclude the very early settlement of Italy ; which indeed seems to be ultimately deducible from the fabulous reign of Saturn in those dominions. The connection of these Celts with the primary traditions of *our own* island occasions our more interested attention. But I conjecture, that, if the Grecian records of Celtic story bear very strong marks of fable, our own may, in many instances, receive the same imputation. Tradition in its commencement is, every state duly considered, the exertion of more savage minds, and therefore superstition is its directing genius, rather than truth, and enthusiasm rather than love of information.

* De Bell. Getic. ver. 218.

Bids Ocean here avow his subjct-train,
 And there the torrent to Iönia's main
 Bursts its rude way ; the wild Sardoän deep,
 Where sev'n expanded mouths their vigils keep,
 Ope the third passage, inlet to the meads ;
 Bold mid the storm the gallant chieftain leads ;
 Such the time-honor'd Celt's unbounded land :
 Accustom'd perils hover o'er the band.
 To ocean's bosom earth's projecting arm
 Wide heaves, stern menacing the wreck's alarm ;
 Nor their's were safety ; but the pow'r, whose eyes
 The scene survey, quick-rushes from the skies,
 Her throne th' Hercynian rock ; her voice your dread,
 Ye warriors, heav'n loud thund'ring o'er your head !
 Back, by the goddess whirl'd, the path they find,
 To their lov'd country's charms each thought resign'd
 From many a ling'ring toil, the sea-beat strand
 Th' asylum yields, (such Juno's dread command !)
 Amid the myriad Celts the dauntless host
 Wander unknown, and tread Liguria's coast :
 Her train the tutelary goddess shrouds,
 Where stalk their footsteps, with a veil of clouds.
 Heav'd to the fott'ring harbor's cent'ral smile
 Secure their anchor greets the circling isle *,

Their

* In the original the Stæchadæ are specified ; these were a cluster of islands in Liguria, now called ' les isles d'Hières,' near the coast of Marseilles. The proverb acquaints us, that ' the farthest way about is the nearest way home.' However
 this

Their ready succor, Jove, thy *filial train*,
 Whose high reward the consecrated fane,
 And shrine luxuriant; guardians of the *course*,
 Nor *this* alone, the * future vessels' force
 By Jove's decree consign'd; they quit the coast;
 The fair breeze wings them to Æthalia's host.

Wip'd with the gather'd flints their labors' dew,
 Whose myriad rays congenial colors drew,
 They stalk the beech; and hence the treasur'd charms
 Of missil weapons, or protective arms!
 The gen'ral ardor rolling years proclaim,
 The haven grac'd with sacred Argo's name.
 High o'er th' Ausonian surge they spread the sail,
 Tyrrhenian earth their gazing raptures hail;
 Ææa's harbor yields the welcome store;
 Fast bound their halbers to the circling shore.

this circuitous return of the Greeks from Colchos seems to have been intended by the poet on the principle of geographical instruction, which he appears to have faithfully afforded, as far as the knowledge of his age extended.

* By the indulgence to the Minyæ, or Greeks, of the ships possessed by the descendants of those, who at the period of the Argonautic expedition inhabited the Stæchadæ isles, a connection between them in future ages is implied. They who understand this expedition in a commercial light, may thence deduce an argument in favor of their hypothesis; if however we place it in a mode consistent with the chronology of Sir Isaac Newton, we may be justified from scriptural authority in the opinion, that commerce had, at this time, with respect to Grecian improvement emerged but newly from the spirit of barbarism, plunder, and destruction.

There

There Circe's toil her shining front to lave,
 (So custom'd!) plung'd into the midnight wave,
 Thus urg'd the horrors of her dream! with blood
 Her chambers reek, dash'd with the bursting flood
 Each steamy wall! the rushing flame devours
 The draught envenom'd, *soul* of magic pow'rs,
 Lur'd by *whose* spell she 'witch'd the stranger-guest,
 Whoe'er approach'd; with vital streams repress'd,
 Pour'd from each rav'nous hand, the fiery tide;
 Each terror banish'd, and resum'd her pride.
 When beams the rising morn, with ocean's flow
 Her tresses' bloom, and various vestment glow;
 While beasts, unlike the crude-devouring race,
 Unlike of limb to man's o'er-ruling grace,
 Promiscuous own their *ill-adapted* birth,
 As wand'ring from the pen their tracks of earth,
 Their flocks the shepherd wooe; the grov'ling herd,
 These, and a myriad more to life prefer'd
 Old Nature in her whims' unruly care,
 Strange compositions, mix'd; confirming air
 Nor yet had man'd their joints, nor yet displays
 The supple moisture to the solar rays;
 All-trying years more shapeful order gain:
 Dubious of form they roam, her subject train*.

Fear

* This description of the enchantments practis'd by Circe, as Dr. Jortin humorously expresses himself concerning the Sibyl, the 'mother Shipton' of Grecian antiquity, evinces the picture of the golden fleece, the dragon, the bulls, and parti-

Fear seiz'd the warriors' soul! all, all descry,
 Fix'd o'er her face, and poring on her eye,
 In Circe's looks a new Æetes spring,
 Confess'd a sister of the Colchian king.
 Thus bursting from her dream of sullen dread,
 And swift retreating, by the hand she led
 The pair, thrice welcom'd with attractive arts;
 While Jason's awe-commanding will imparts
 To all the firmer mind; with fonder care
 Himself attendant of the Colchian fair;
 Calm, as the goddess rules, their steps obey,
 Urg'd to the dome of Circe's hallow'd sway;
 Her seats she proff'ring yields, reflective roll,
 Fix'd on her guests the dictates of her soul;

particularly in reference to *this* passage the *gradual growth* of the warriors from the dragon's teeth sown in the earth, to have flowed from the same source. The metamorphosis of human into brutal forms is a well known qualification of Circe, in whose territories *adjoining to the ocean* the magic rites were familiarly practised. An enlargement of the foregoing construction may be attempted in the Grecian doctrine of transmigration. The reduction of the forms before mentioned into order by a *course of years* may be reconciled to the *progressive* state of *such doctrine* in the days of Apollonius. It is confidently recorded to have flowed from Pythagoras; but various degrees of transmigration were occasionally received among the descendants of Minyās, and different sentiments were at different times adopted by its practisers; indeed the system itself was never rendered in the least degree reconcilable but with the wild principles of its author.

It rose, flash'd for its hour, and fell;

They,

They, lost to speech, the hearth's low centre stalk,
 Bourn of the wretched suppliant's holy walk.
 Clasp'd in each hand her face, the royal maid
 Treads solemn; he the massy sword display'd,
 In earth its point, that pierc'd the Colchian boy;
 Their humbler eyes no lifted look employ.
 Th' enchantress well the scene of murder knew,
 Whose horrors to atone the murd'ers flew.
 Rever'd the justice of eternal Jove
 Whose boundless ire the fiends of slaughter prove*,
 Though still the suppliant's shield, she spreads the
 rite

Sacrificial to purge the guilty might
 Of such for pardon, at the hearth whose stand;
 The pious off'ring cull'd, with pond'ring hand
 She prostrates at their feet, to soothe the crime,
 † Of hue unvaried by the breath of time.
 The new-born offspring of the swine her spoil,
 Whose swelling teats proclaim the mother's toil;
 Her arm distain'd with gore, the rev'rend knife,
 Wak'd to their vows, expels the victim-life;

* Jupiter is said 'to be offended with, and yet to assist murderers.' From his peculiar patronage of suppliants it may be concluded that his severity was employed against those who, guilty of the crime of murder, insolently refused to acknowledge its enormity. The text would run less confusedly with ἱερῆσαι (sternit) in the place of ἀσπυγῆσαι (auxiliatur).

† Ἀτρέστοιο thus paraphrased means strictly 'irreversible.'

She

She pours to purifying Jove the strain,
 To whom nor suppliant murd'ers plead in vain.
 Her Naiad train the household task who ply
 Snatch the mix'd offals from a mistress' eye,
 With cates, that boast no treasures of the vine,
 The † sober vot'ry loads the flaming shrine,

To

† It has been observed by the most animated *translator* of the most animated dramatist among the Greeks, in his 'notes to the Furies' of that author, that wine was not employed in the magic solemnities of sacrifices; those mystic rites to the Furies, the Fates of the subterranean kingdoms. The reason may seem to be, that other religious offerings more peculiar to the Greeks were uniformly considered in the light of festivals; as may be concluded from the general conduct of the Argonauts, who having erected their little altars, immediately as they descended on the shore, and invoc'd the deities, whose favors they had experienced in their voyage, sat down to their comfortable repast, and indulged the sweets of social conversation. Not such the humane temper of sullen incantations! the soul of the votary was necessarily congenial with the horrid *ceremonies* of impenetrable darkness. And horrid *they* must have been 'for *their* first principle, as Apollonius describes it, was 'blood for blood.' It was, as it were, a reveling of the priestess in murder, which her occupation and business engaged her to deprecate. A passage from the speech of Clytemnestra's ghost to the sleeping Furies may be not inconsistently introduced on this occasion. The translation will suffice without parading in the original.

'Oft have ye tasted

My temp'rate off'rings mix'd with fragrant honey,
 Grateful libations; oft the hallow'd feast
 Around my hearth, at midnight's solemn hour,
 When not a god shar'd in your rites.

To

To bid the vengeance of the Furies cease,
 And soothe the sullen frown of Jove to peace;
 If drench'd their ruthless hands in alien gore,
 Or guilt of kindred death their vow deplore !

Clos'd the mysterious scene, the guests she grac'd,
 Uprising slow, on thrones refulgent plac'd ;
 Rais'd on the couch oppos'd, her voice requires,
 What cares control them, and what course inspires ?
 Why prompt of wish their native soil to greet
 Low on the genial hearth their sordid seat ?
 For much the stern remembrance of her dream
 Toss'd her wild bosom, unrelenting theme ;
 And much she listen'd ev'ry softer sound
 That speaks the virgin's country ; while around,
Her eyes unchain'd from earth their lustre dance :
 All Phœbus' lineage bursts at ev'ry glance !

To have given wine to those, who officiated at these ceremonies would have tended to their outrageous, instead of, melancholy madness. 'No God shar'd?'—that is no *celestial* deity. From the completion of these secret solemnities, together with the genius of the idols themselves, a reference may be presumed in the workings of the priestess to those emotions of a troubled conscience, to that perturbation actuating the inmost recesses of the heart, which these dæmons were fabled at once to have inspired and controled. The very idea of not a single deity being permitted to have his share in these rites implies their unsocial institution, and properly characterizes the Furies as untowardly selfish. These

' Bore, like the Turk, no brother near a throne.'

Flash'd

Flash'd on her own their wavy lightnings roll'd,
And vibrate splendors of reflected gold.

The question'd virgin, in serener phrase,
The strains of Colchian eloquence displays,
Sprung from the wrath-distemper'd king relates
The bark, its course, the heroes, and their fates ;
Each hardy suff'ring in the work of death,
Her guilt, obedience to a sister's breath ;
A sister, victim of unbounded woe,
Arous'd the counsel's many-daring blow ;
Rous'd her to fly the vengeance of a fire ;
While Phrixus' offspring fan the conscious fire,
Nor her's a murder'd brother to reveal ;
From Circe's eye how fruitless to conceal !
Whose voice breath'd censure to such treach'ry due.
Her awful notes responsive thus pursue.

“ What shame, oh ! wretched, urg'd thee to de-
“ part ?

“ Still anger haunts thee in a father's heart !

“ Not ev'n the realms of Greece his horrors shun :

“ Whose claim just vengeance for a slaughter'd son.

“ Intolerable guilt !—yet Circe's thine !

“ I feel thee, suppliant, of my honor'd line !

“ Here safe thou cam'st ; as safe be thy return !

“ Yet go ! whose passions for this stranger burn !

“ Hence with the man, whate'er his race, un-
“ known !

“ Thy love triumphant o'er a father's moan !

“ Clasp

“ Clasp not my knees, ! not Circe’s hearth thy
“ friend !

“ Thy arts I aid not, or thy flight commend*.”
She ceas’d ! the virgin throbs with grief oppress’d ;
Her eyes conceal’d behind the snowy vest,
Swells the full tide of tears ; in guardian-state,
Clasp’d her fair hand, beyond the palace-gate

* A crime intentionally disguised, where the situation of the delinquent particularly requires, that it should be divulged, is an undoubted aggravation of the crime itself. It is indeed a confirmation of the depravity originally blackening the offender, as a *continued* instance of forwardness to appear in colors not his own. Such is the construction, on a moral idea, of the conduct attributed to the Colchian princess. We may compliment our poet with at least a knowledge of human nature, for in the present example is to be traced the character of mankind. We form our estimates of others in point of judgement and knowledge from those qualities, the extent of which we value in ourselves, but no farther ; Medea, though priestess of magic rites, could not enter into the secrets of the heart, she therefore concluded Circe to be equally defective ; but herself and Jason appeared before Circe, as having jointly been criminal ; criminal by the established laws of nature, as by the regulations of her own country. We are acquainted by naturalists, that certain of the animal creation conceal their heads amongst bushes, while the remainder of the body is exposed to view. Such is the case of the hypocrite ! chiefly when a suspicion lies against him from marks of preceding guilt. The world is in one respect a Circe, perhaps in *many* ; it has a watchful eye ; and character is more of a *piece* than it may be usually imagined ; one man being too rarely less, than a mere spy upon another.

He guides her trembling ; nor the *parting* scene
 Clos'd to thy sight, oh ! Jove's imperial queen † !
 Heav'n's radiant herald marks, from Circe's dome,
 As forth in conscious haste their footsteps roam ;
 Commission'd marks them at the bark descry'd :
 The goddess speeds her to the task of pride ‡ .
 “ Oh ! greatly lov'd, if e'er a mistress' sway
 “ Thy smiles have felt, the mandate now obey !
 “ Yes, Iris, soaring on the wings of flight,
 “ Give, give my Thetis to my anxious fight !
 “ Th' occasion calls her ! thence to Lemnos spring,
 “ Where the huge hammer shakes with sweepy swing ;
 “ VULCANIAN anvils ; HIS, till Argo pass'd,
 “ To check the bellows' flame-creating blast ;
 “ Then hail the pow'r, who rules with froward mind
 “ Brisk Æther's *elder-born*, the changeling *wind*
 “ Cold, or serene !—each sullen murmur sleep,
 “ Each breeze scarce-panting o'er the boundless
 “ deep !

† They, hand in hand, with solemn step, and slow,
 Through Eden took their solitary way.

Milton's *Paradise Lost*.

True it is that the heathen pair are represented to have been
expeditious in their departure from Circe.

‡ Iris is in this place represented to observe the motions of
 Jason and Medea, and Juno her mistress sends her in conse-
 quence upon her usual errands. Iris, or the rainbow, acted
 upon altogether by the heavens, was well adapted to heathen
 poetry, as messenger of the deities, from whom her being was
 derived.

“ Meek

“ Meek Zephyr only lend a genial smile
 “ To crown their wishes with Phæacia’s isle !”
 She ends ! gay Iris from Olympus’ head
 The winnowing swiftness of her pinions spread ;
 Wrap’d by the caverns of th’ Ægean main
 She eyes the blaze of Nereus’ coral reign !
 In Thetis’ ear her faithful voice renews
 Great Juno’s mandate, and obedience sues ;
 Thence to the pow’r of flame ; though ‘ ringing
 round,’

Each pond’rous hammer drops its brazen sound,
 The smoke involum’d bellows cease—thy court,
 Fam’d child of Hyppotas*, whose wayward sport
 The host of winds, she seeks, her errands’ close :
 And seats her wearied limbs in soft repose.
 While Thetis issuing from her Nereïd-band
 Sails through the clouds to list the dread command ;
 Juno beside her plac’d the fair address’d.
 “ Ope to my will, lov’d Thetis, ope thy breast !

* This is a name for the god of ocean, from whom Æolus is fabled by Grecian mythology to have descended ; the influence of the winds predominating over the sea, which could not have so prevailed, saith heathen prepossession, without the authority of Neptune, who on a different construction may not be concluded to have the command over his own element. He seems to have been called *Ἰπποβότης* from the games of horse-racing instituted to his honor in the earlier times of Greece. The scholiast acquaints us from an ancient geographer, that ‘ two islands of Sicily emit fire, one of which is called the isle of Æolus ; the other that of Vulcan ; in which latter he asserts there were rivers of fire.’ A real description of volcanos.

“ And well thou know’st my fav’ring thoughts em-
 “ ploy

“ The weight of honors for th’ Æsonian boy,

“ And you th’ associate host!—in vain the shock,

“ While Juno smil’d, proclaim’d the ‘ wand’ring
 “ rock!

“ Their flaming course where storms eternal keep,

“ And dash the thund’ring surges o’er the deep.

“ Lo! Scylla’s hight enormous, direful whirl!

“ Thy gulphs, Charybdis, their rude barrier hurl

“ Thwarting the destin’d track!—my ruling pow’rs

“ Have watch’d regardful of thine infant hours!

“ Yes! I have lov’d thee! lov’d above the host,

“ Wide ocean’s reign whose native honors boast;

“ And why? those charms an husband’s passions

“ fir’d;

“ (Such passion ever yet his soul inspir’d!

“ Whate’er of female to his lust the same †;

“ Goddess alike, and mortal quench the flame)

“ Thou spurn’st the daring suit! my rage, thy

“ dread,

“ Ev’n Jove, my pow’r rever’d, thy prudence fled!

“ —Hark! disappointment’s oath! those haughty

“ charms

“ Shall never grace (he cries) immortal arms †.

“ Still

† This picture of *amorous* defeat is a real emblem of those ‘petty incidents’ of a similar nature, which characterize poor mortal

“ Still the soft dalliance woos the lovely fair,
 “ Till Themis’ hallow’d founds the truth declare ;
 “ Fate’s

mortal spite. A moral sentiment may be deduced. It is observable, that a *dereliction* of virtue is an immediate *possession* of vice. Error is an infallible forerunner (at least too generally so) of criminality. Primæval *idolatry’s* exchange of the worship (which it well knew to have been *spiritually* enjoined) to the supreme Creator for that of *created* objects, sacrificed by a familiar gradation the solemnity of rational conviction to a bewildering enthusiasm of passion. But objects striking the organs of sense are by no means reconcileable with the purity of mental adoration. The primary idea of *uninstructed* worship I cannot but conceive to have been devoted to the great luminary of heaven. The corrupted nature of man disposed him to personify this, and other objects of his adoration. Thus the sun was a god in human form ; the earth, the sea, the wind were likewise thus described and worshiped. The true spirit of undeluded devotion led the mind to consider the object of its gratitude for blessings, or its deprecation of evil in a far more sublime and perfect light, than it found any sublunary existence to deserve. This devotion perverted by the inveterate obstinacy of idolatry changed its very principles of reasoning, by payment of divine honors to an ox, an ass, and an onion ; to the meanest reptil, to stocks and stones. False principles once adopted insensibly bury the whole conduct in the grossest absurdities. The greater gods of the Heathens, whose opposition to divine commands is more clearly deduced from the voice of truth, had certainly been men, and were as certainly deified after their decease, as a recompence for civil or military emoluments derived from their achievements of valor, or plans of policy to the country, which they adorned.

But nothing can more effectually confirm the entire derivation of heathen enthusiasm from considerations merely human, than the intercommunity of natural passions between gods, goddesses, and mortals ; this promiscuous indulgence

“ Fate’s high resolve, “ thy boast the *filial* birth;
 “ A more than rival of his father’s worth.”

may be concluded to have arisen from permission to the patriarchs (for the completion of the divine dispensations) of polygamy, with the addition of handmaids. But what was directed by Providence, as a settled and orderly establishment amongst his favored people, was conducted among the heathen deities, in the violence of brutality, rapine, and invasion; such were main rules of their actions; chief pillars of their religion. Sensual appetites were indeed strong objects of heathen gratification, and they certainly operated with energy superior to the so much argued efficacy of sultry climes; for the licentiousness of the deities was equally unrelaxed in the sunburnt plains of Egypt, and on the snowy mountains of Thrace. So that polygamy (if the scholar prefers that more dignified name for indiscriminate lust) and polytheism, like despotism and popery, may be affirmed to subsist uniformly together. The persuasion of Mahomet, the grossest mimicry of, as the most imposing effrontery to our Christian revelation, is built upon heathen frenzy uninfluenced by a single law of justice, or humanity. His life was a continued scene of profanation and debauchery, of artifice and revenge; his sole guide was passion; he assumes to himself the office and character of a prophet commissioned from heaven, and brandishes the sword of murder against every one, who has understanding and spirit sufficient to dispute his divine or temporal authority. Fire, fury, and destruction are the proofs of his mission, and the constant words of his text.

Mr. Potter, in his dedication of *Æschylus* prefixed to the version of that author, acquaints us that a Frenchman (surely a very strange one) denies antiquity to have deified the dead. He, who can deny this, may be honestly presumed either not to have read, or totally to have forgot the *existence* of heathen absurdities at any period of the world. The customs of Egypt, of Greece, and Rome, and the very being of idolatry are closely involved in the support of such deification.

“ Though

“ Though passion urg’d, his suit the god resign’d,
 “ Suspicious terror shakes his wav’ring mind ;
 “ Left his the future son, in glory’s hour
 “ Scourge of his reign, usurper of his pow’r,
 “ A man I chose thee first of mortal race
 “ To crown thy nuptials with the lib’ral grace
 “ Of honor’d children, at the welcome feast
 “ Invited gods the social joys increas’d ;
 “ Myself fair Hymen’s hallow’d torch display ;
 “ To gild the sacred triumphs of the day.
 “ Thine ear from me no wayward theme attends—
 “ When to th’ Elysian mead thy boy descends,
 “ Nurs’d by the Naiad’s smile in infant age,
 “ Fed from thy breast, and tutor’d by the † sage,
 “ Know, ’tis decreed, oh ! Colchian maid, thy love
 “ The thrilling transports of his arms shall prove ;
 “ Thy future daughter claims my Thetis’ aid,
 “ Ev’n by thy Peleus fought !—ah ! why display’d
 “ Those beams of frenzy flashing from thine eyes ?
 “ Fierce Até ‘ hot from hell ’ fatigues the skies * !

† Chiron, preceptor of Achilles.

* *ἄσθεσι* ‘ she has sinned,’ precedes this concluding thought of the text. *She*—Medea. Juno in this passage seems to have made use of a pious fraud* to compass her intentions ; but it appears rather barefaced : for Medea was old enough to be mother of Achilles now almost newly born ; and Medea never came to be his wife. I believe it, from the conduct of Thetis with respect to her son subsequently introduced, to signify the adoption of Egyptian magic by the Greeks. How could Apollonius mean to signify, that a son of Peleus should marry Medea ?

“ Left with their horrid fangs’ wide-open’d force
 “ They overwhelm my chosen *train* ; the vessel’s course
 “ *There*, Thetis, guide, nor mourn the scantier
 “ space,
 “ *Where*, safety’s track, no perilous scene they
 “ trace.”

She ends ; and Thetis thus ; “ Thou rolling fire,
 “ Thy fury check ; ye storms, your rapid ire,
 “ Mine the bold promise, Zephyr’s genial gale
 “ Spite of the surge shall speed the prosp’ring sail.
 “ Lo ! the glad hour ! my anxious task to stray
 “ For kind’red aid th’ immeasurable way ;
 “ To urge my sisters, by the billowy main,
 “ Where the stretch’d halbers own their solid chain,
 “ When beams the smile of dawn, with social care
 “ To plan the wish’d return.”—The realms of air
 The goddess cleaves, and bursting to the deep
 From the wild whirlpools, where her Nereïds keep
 Their coral court, she calls the sister-friends :
 Each at the sound the council’d state attends—
 She speaks, oh ! queen of heav’n, thy dread com-
 mand,

Wing’d to Ausonia’s flood th’ obsequious band.
 Swift as the light’ning’s eye, or solar beam,
 In eastern climes whose orient splendors stream,

particularly to superstitious minds, were situated between the
 coasts of Africa, and those of Italy. Each the region of in-
 cantations.

Impatient o'er the wave her flight she speeds,
 Where to Tyrrhenian realms, *Ææa*, leads
 Thy circling shore; in leisure's active joy †
 Around the bark the careless host employ
 The quoit's whirl'd pastime, or the whizzing dart:
 Intent she snatch'd the partner of her heart,
 Her Peleus by the hand, (to his alone,
 For not to other eyes her presence known)
 And thus accosted—"On Tyrrhenia's soil
 " No more calm dalliance spurn the victor's toil!
 " Ere wakes Aurora, Juno's guardian aid
 " To loose the halbers from the bark display'd
 " Invites; obedient to th' eternal queen
 " Old Nereus' daughters (such her will) convene,
 " The bark *they* rescue from the 'wand'ring rock';
 " There wing the path of Fate, nor dread the
 " shock!
 " Yet from thy host my radiant form conceal,
 " While with my nymphs I sue the gen'ral weal;
 " Fix'd be thy mind, nor heedless of my rage
 " Dare, as thou once hast dar'd, my frown engage."
 She said, and plung'd into the depths below.
 But Peleus' soul indulg'd severer woe;

† We may in this humble picture of 'l'oisiveté militaire' trace the real origin of several sports, constituting more determined national emulation exhibited in the Grecian games. No palace had been erected, if the cottage had been unknown!

Ne'er had his rapture gaz'd on Thetis' charms,
 Since first her vengeance loath'd his widow'd arms;
 Thou infant innocence, thou source of strife,
 Yclad in mortal flesh thy *filial* life*,

Her

* Whatever might have been the mythological foundation of this conduct from Thetis to her offspring, one moral sentiment occurs not unuseful to more modern ages; the dissensions arising from disparity in marriage engagements. However to keep to the point of history; the Greeks, if not a colony of Egyptians, or Ethiopians, a branch of the same heathen oak) yet at least may be concluded from this union to have had early intercourse together, sometimes amicable, as at other times hostile; Thetis is a sea goddess, all such intercourse having been originally obtained by voyages; Peleus is a warrior, the genuine character of a Greek. Thetis was a magician, and disappointed at the mortal existence of her son took the violent precautions in the text to make him, like herself, immortal. No wonder that her husband, unacquainted with magical operations, as with her intentions, was alarmed at a process, which appeared to menace the destruction of his child. From the immediate dismissal of this child to the Naiads, and his subsequent pupilage under the venerable Centaur (an emblem of his early nurture both in arts and arms, a compliment no doubt intended to the governments of Greece) we may esteem the parents to have differed in their ideas of his future education; and this may be confirmed by Peleus's conduct in thus placing him, where the Grecian Jupiter had been educated before, in the isle of Crète. The mysterious application to fire has a direct connection with the ancient Egyptian worship; the ambrosia alludes to the heaven of Egyptian imagination; it may be not improbably conjectured, that the act of this goddess, by dipping her son in the river Styx immediately after his birth, as it certainly must have arisen from the same principle with, was borrowed from the present

Her task maternal 'mid th' incumbent night
 Inflam'd thy tender limbs with sacred light ;
 Each day th' ambrosia's sweets enlarge his breath,
 'Gainst age a refuge, and a shield from death.
 The father marks, while writhing 'mid the fires
 His boy of love (for such the dread !) expires ;
 Springs from the couch, and lost in horror cries,
 A fool of fools, and ign'rant of the skies.
 Pierc'd by his voice she drops the clam'rous child,
 Wing'd as the tempest, as the fancies wild
 Of restless dreams, she quits the nuptial dome,
 Sinks to the deep, nor more revisits home.
 Pierc'd to the heart, where keen afflictions reign,
 He speaks her mandates to th' assembled train,
 Stretch'd o'er the couch the calm repast they court,
 From toil their respite, and their rest from sport ;
 Then drop, so custom'd, to repose—the day
 Gleam'd o'er the brow of heav'n a dawning ray,
 Awak'd the breezy Zephyrs from their sleep,
 The strand they quit ascending o'er the deep,
 Each oary station sought, with cheerful sound
 Drag the huge anchor from its seat profound,
 With arms rich-furnish'd, as the cause requires ;
 The swelling canvas to the clouds aspires,

present passage of Apollonius. The origin of that infernal river flowed from the country of superstition, chimæra, and enchantment.

Fast-bound the sails' proud summit* : blithely bore
 The temp'rate gale their Argo from the shore.
 Ere long survey'd the flow'r-enamel'd isle
 Where, soft, mellifluous, flow with luring smile
 Those *strains*, ye firens, Acheloüs' joy,
 Rank *poison* to the mariners' employ,
 Who tend the cordage;—daughters of the *muse* †,
 Whose matchless charms the † river-god pursues
 In those gay moments, when the choral nine
 Tun'd to thy virgin-fair the note divine,
 Auspicious Ceres!—part the winged race;
 And part (in union strange!) the female grace.
 High on the cliff, whose verdant slopes command
 Th' embosom'd bay, the traitrous minstrels stand;
 From many a wretch the wish'd return to wrest,
 Worne with envenom'd arts the fest'ring breast.
 Fond-trilling to the host their accents raise
 The dulcet melody of melting lays;

* Cornua antennarum in Virgil's *Æneid* is a literal version of the text. Horns fixed upon the head of the ox, the animal most familiar to the general observation of every ancient people, as constantly employed in sacrifices, were figuratively applied to represent the utmost height of inanimate objects: hence the scriptural phrase, 'bind the sacrifice with cords, yea, even unto the horns of the altar,'

† The Sirens, saith the text, were daughters of Terpsichore and Acheloüs, who became enamored of her, while herself and the other Muses were entertaining Proserpine with songs.

Scarce from the beach the halber's force withheld,
 When he, fair harmony's enthusiast, swell'd
 Each nerve, that vibrates on the sounding lyre ;
 The measures' quick-revolving bursts inspire
 The living chords ; a more than mortal strain
 Fills the sooth'd ear, and drowns the *virgin-train*.
 Dash'd from the bark the roaring surge divides ;
 The frolic Zephyrs waft her o'er the tides ;
 Their music dies upon the gale!—no more
 Telemus' brave son resists the thrilling store,
 His soul all love-sick with the siren-song
 Plung'd in the deep he seeks the murd'rous throng,
 Amid the wild flood toiling ; piteous state !
 Wretch ne'er returning from the surge of fate,
 Had not Erycia's queen, whose wish to save,
 Freed the tofs'd struggler from the faithless wave :
 Spontaneous mercy ! fix'd his future seat,
 Where † sky-prop'd hills the subject valley greet.

They

† The promontory of Lilybæum, whither Venus was going at this juncture. It was her occasional place of residence, in her way to which she passed by Eryx (Erychia) a city of Sicily in which as goddess of love she was worshipped. On the story of the Sirens it may be observed, that as in the episodes of Amycus, the Harpies, Æetes, and similar characters the Argonauts experienced the violation of those laws of hospitality held sacred among the Greeks, a violation attended with the most unrelenting ferocity of opposition, so in this picture of the Sirens may be traced a temper equally inhospitable, of a people, who practised the arts of treachery to gain the point, at
 which

They lent the tributary sigh, and pass'd
 The realm of horrors, horrors still to last,
 Pests of the surge, and frowning o'er the course—
 —The snow-cliff'd Scylla rears her tow'ring force,
 Charybdis' whirlpool heaves the boiling foam,
 A din incessant; mid the billowy dome
 Low'rs with insidious rage the ' wand'ring rock '
 The weary'd sailor dreads the fatal shock
 Loud-thund'ring! while above with monarch-claim
 Rolls from the cragg'd heights the spiry flame*,
 And wraps the blazing steep; the vanish'd glare
 To fumes of *smoke* resigns the dusky air,
 Which blot the sun; thy toils, oh! Vulcan, end,
 And sultry vapors from the deep ascend.

which the others aimed in the spirit of barbarity. The Amazons, amongst whom our voyagers landed, are recorded by the Greeks as a race of females, whose complexion was fierce and martial; though they acquitted themselves in a more peaceable manner with respect to the Argonauts. But this *latter* conduct arose from their dread of THOSE men, from whom they had precipitately departed, and whom they expected daily upon their coasts as invaders. Fear induced them to protect the *Greeks*; and the amity with which *they* were received and cherished is strongly figured by the amorous indulgence, with which they *mutually* solaced their moments in that country.

* This is a concise description of a volcano and its effects; the appearance of the fire and smoke alternately succeeding must have fixed strong impressions upon minds prepared by superstition of a largest size to receive such in the extreme. They would immediately construe the objects upon principles of religious enthusiasm.

Great

Great Nereus' daughters o'er the surge display'd
 Rush various; panting worth distress'd to aid
 The rudder Thetis grasps; and guides the train
 Safe 'mid the solid mountains of the main.
 As round the bark, in gambols' awkward play
 Fond dolphins crowd, attendants of the way,
 From head to stern the sportive toil employ,
 Now clasp the sides, the sailor's transient joy,
 Thus Argo marks the fair-collected heap:
 By Thetis' arm control'd the raging deep.
 Now to the floating mass the warriors haste;
 Their path the lovely-beaming sea maids trac'd,
 Ev'n to the polish'd marble of their knees
 Upheav'd the linen's fold, with native ease
 Round the drear cliffs, amid the tossing flood,
 Promiscuous order, ply the work of good:
 Borne on the surge sublime while Thetis bounds;
 The wild stream bursting o'er the rock * resounds.
 At once a loftier slight the virgins bear,
 Each living mountain hovers in the air;
 Now rudely dashing in the surge subsides,
 Incumbent o'er their heads the thund'ring tides.
 They, lovely fair, fair as the virgin-band,
 Whose charms collected on the sea-girt strand,
 Girt to the waist from either orb of snow
 Quick-panting, heave the ball in sportive show;

* *Επιγαγγλάζειεν* in the original is an expressive word, whose sound may be asserted 'an eccho to the sense.'

From

From hand to hand revolves its ample round,
 Still rais'd aloft, and stranger to the ground,
 Thus, as by turns a smile each Nereïd gave,
 She bore the bulk of Argo thro' the wave,
 And safe from rock, and safe from whirlpool bore ;
 Though billows fiercely foam, and proudly roar—
 Above the storm-beat cliff the † monarch tow'rs ;
 His shoulder pond'rous on the mallet low'rs
 Prop'd—o'er the sea-maids fix'd his am'rous gaze ;
 While wrap'd heav'n's empress 'midst Olympus' rays
 Soothes her lov'd Pallas with a fond embrace ;
 Her soul yet shudd'ring for the favor'd race.
 Long as the vernal hours their beam extend,
 So long fair Thetis' sacred toils befriend ;
 Careless the bark each rock's rough din disdains :
 Again auspicious o'er the canvas reigns
 Soft Zephyr's influence, by the hallow'd mead
 Wing'd where Trinacria's verdant treasures feed
 Thy lowing habitants, thou source of light,
 In sweepy semblance of the corm'rant's flight
 The virgins seek the gulphs ; thy smiles of love
 Their boast, each mandate clos'd, thou bride of Jove.

Sounds from the fleecy flock their ears invade,
 The lowing kine deep murmur o'er the glade,

† Vulcan in the text. The very coast specified by Apollonius familiarizes the idea of his allusion to subterraneous fires bursting from the sides and crater of its mountains ; such distinguish the country in the present periods!

VGL. II.

M

Thou,

Thou, child of Phœbus, tend'ft them, as they rove,
 Playful and free, the dew-bespangled grove,
 Stretch'd from thy lifted arm the silver crook ;
 The herd, oh ! fister, owns thy guardian look,
 The staff thy fceptre, from whose arching head
 Pois'd in thy arm the † brazen flafhes spread.
 The hoft furveys *them*, as *their* footfteps lead
 To plain wide-op'ning, or fequefter'd mead,
 Or the pure fount ferene ; nor *theirs* the hide
 Of hue obfcurer, but the fpotlefs pride
 Of milky white ; and dazzling to behold
 Their majesty of antlers tow'rs in gold,
 Ere frown the nightly fhades, they pafs the coast,
 Returning eve receives the joyful hoft
 † On Ocean's cent'ral reign ; Aurora's ray
 Crowns with a fmile, and guides their onward way.

† Οριχαλκος fpecifies a metal, here tranflated by brafs, with which the *tops* of pastoral ftaffs were bound. Servius's remark on the metal may be urged ; he thus describes it. ' Terra ex incendii calore defudavit metalla, inter quæ orichalcum pretiofius.' Serv. ad. 12. Æn. This metal, when employed to the herdsman's ftaff in thefe earlier times, can be prefumed to have been but rudely worked. It was long before it feems to have been ufed in more refined instruments. Horace is well known to fay that in ancient days ' tibia non ut nunc orichalco vineta, tubæque Æmula.—I take it at the later period to have been a mixed metal fkilfully wrought.

‡ The original is λαῖτμα, ufually applied to a larger expanfe of ocean. The very words in the phrafe of the text are taken from Homer. Odyſſ. B. iii.

Where

Where springs Iönia's tide, th' embosom'd isle
 With golden harvests gives its plains to smile,
 Whose boast Ceraunia's name, rever'd the place,
 Where records old the sacred *sickle* trace,
Whose vengeful point (nor blush, ingenuous Muse!
 Tales of more ancient days the strain pursues.)
 Sever'd a father's *limb*, deriv'd *its* birth
 (So others sing!) from her, the yielding earth
 Who op'd to genial fruits; of wealthy toil
 The friend, she plough'd, she reap'd the favor'd soil.
 Titanian teacher, Macris rous'd thy love,
 The ripen'd ear thy sage instructions prove;
 Thence Drepane confess'd * Ceraunia's reign,
 Your consecrating nurse, Phæacia's train,
 Your's too celestial origin!—thy force,
 Oh! Argo, weary'd from the wayward course,
 Besieg'd by perils furls the shatter'd sail;
 At once Alcinöus, and the subject hail,
Borne to their hallow'd rites, the speeding *guest*,
 And transports echo from each lib'ral breast

* The Ceraunian promontory more anciently fixed the name of the country in the text. It was afterwards altered to Drepane, from the very sickle of Saturn, to obtain which from Vulcan Ceres voyaged into Italy, and taught the Titanians the art of sowing corn. The fruitfulness of Italy gave occasion to the fable. The scholiast farther acquaints us, that 'Macris was so called from Macris the nurse of Bacchus.' She appears (ver. 1132. orig.) to have been daughter of Aristæus.

Of crouded citizens with ardor wild,
 As flies a parent to the darling child ;
 Nor less the warrior-hearts with triumph beat,
 Such as inwrap'd 'mid fair Hæmonia's feat
 Would prove th' accomplish'd wish—to arms, to
 arms

Rings the loud cry ; lo ! thund'ring to th' alarms
 The Colchian myriads rous'd to vengeance flock ;
 Wide o'er the Euxine 'mid Cyanea's rock
 Indignant their pursuit ; for thee they roam,
 Unhappy princess, to a father's dome
 Their rage would snatch thee !—instant they de-
 mand,

Or murd'rous battle dyes the ravag'd *land* ;
There fix'd the scourges of Alcinoüs' pow'r :
 Erelong their monarch threats destruction's hour !

Alcinoüs rushing checks the rapid foe ;
 His—each ingenuous art the scene of woe
 To bind in willing concord ! such the peace,
 Fair Colchian princess, from the sons of Greece
 Thy blandishments would lure, fell terrors seize,
 Thou clasp'ft with thrilling hands * Areta's knees.

And

* Arete in the original is represented wife of Alcinoüs. Upon the fable of the *unnatural* conduct of Saturn to his father Cælus, reference may be had to the *former* deity in his usual *character* of time, whence may seem to have arisen an idea of the fickle so constantly placed in his hands. Perhaps some change in calculation, with regard to time, some computed variation of the Grecian calendar, or otherwise, may induce

And, “ Oh ! attend ! a suppliant’s pray’r attend !
 “ Snatch’d to my fire, and rest of ev’ry friend,
 “ To Colchos doom’d ?—thyself of human race,
 “ With gen’rous pity thou, oh ! queen, can’st trace

us to surmise, that reckonings, formerly established, from a turn in the system of affairs in which Greece was materially interested were abrogated for others. The sickle may originally be esteemed to have been placed on the principles of husbandry and agriculture in the hands of our *old Italian*, ruler of the Roman ‘ Saturnia Regna,’ (for Jupiter is recorded to have played the same trick to *Saturn*, with which this harsh *exciseman* had before treated his father *Cælus*!) and from such possession Ceres consistently applied for it to her own design of promoting cultivation. In the act itself committed against poor Saturn real history may seem contain’d. Saturn and Ceres alike direct us to Titanian ambition ; to a picture of those various prevailing passions, which by their conquests over the quiet admonitions of reason have, from the fall to the present moment, compassed every mischief repeatedly encouraged, though repeatedly complained of by the world. By the censure of these passions, I mean their wanton abuse, though for due employment of them we are indebted to Providence, who emplantet them in our nature, the subject of the Titanians has been explained to the glory of our holy religion by a masterly writer, in the commendation of whose eminence I have frequently confer’d honor upon myself. By this violent exertion of children against their fathers we may perhaps be satisfied to conclude, that the period was put to their civil dominion, and that the fathers thus incapacitated from raising up kindred rivals against their existing sons were moreover banished from their kingdoms. Atthis was punished in this severe manner for his intercourse with the wife of Saturn. No inconsiderable part of Jewish legislature related to the subject of incapacitations, similar to these inflicted upon *Cælus* and Saturn.

“ Wayward humanity ! th’ impassion’d mind
 “ Too rashly springs, where clouds of error blind ;
 “ Such thy Medea’s path ! thou source of light,
 “ Witness, I woe not love’s unhallow’d rite ;
 “ * Night wand’rer of mysterious brow, attest,
 “ I join’d these strangers with reluctant breast ;
 “ Fell terror wing’d me from my native clime ;
 “ I fled from danger, and avow the crime.
 “ What other will remain’d ?—my virgin-truth
 “ Pure, and untainted as in earliest *youth*
 “ *Wrap’d* in a father’s dome ; thou know’st my
 “ pain ;
 “ Soothe to my cause the partner of thy reign :
 “ Long life thy blessing with the prosp’rous hour,
 “ May children boast thy realm’s unconquer’d
 “ pow’r !”

Thus humbled in the dust she weeps ; the friend,
 The warrior sweetly sued the strain attend ;
 “ Illustrious heroes, for yourselves alone,
 “ So low’rs th’ embattled toil, I heave the moan ;
 “ By me, *those* oxen to the yoke ye bound ;
 “ By me, *that* iron harvest of the ground
 “ Your valor reap’d ; by me your bosoms burn,
 “ Woo’d to Hæmonia’s smile the fond return.
 “ Snatch’d from my Colchos, and of parents refr,
 “ What gleam of hope to me, and mis’ry left.

* Hecate, the daughter of Perseus is expressed in the original.

“ By me each comfort of your native seats !
 “ Each rapt’rous eye the father, mother greets !
 “ Urg’d by some god, from honor’s radiant way
 “ With alien hosts my hated sorrows stray.
 “ Yet oh ! your plighted oath, your faith revere !
 “ Avenger of the wretch Erinny’s ear
 “ Is ever open ! heav’nly anger dread,
 “ If to a fire resign’d the daughter’s head,
 “ To insult doom’d--to death !—th’ embattled wall,
 “ Nor shelt’ring fane,—yourselves alone I call.
 “ Relentless, cruel who behold the scene !
 “ A princess suppliant to a stranger-queen !
 “ Stretch’d her wild hands, no counsel in her soul !
 “ —There was a time when valor’s gen’rous roll,
 “ Each warrior panting for the prize, defy’d
 “ The world of Colchians, and their monarch’s pride !
 “ But whence those deeds of prowess lost to view,
 “ When these divided from the rest pursue ?”

Fond to relieve, as yielding to the pray’r

All, all inspire oblivion of her care ;

The sharp spear brandish’d, unapall’d they stand ;

Unsheath’d the falchion glitters in their hand ;

Theirs ev’ry aid to boast !—’tis virtue’s claim !

Their cause is glory, their resolve is fame !

While flows the converse from each sadden’d breast,
Thyself, and occupations sunk to rest

Welcome the shades of night, all nature knows,

Oh ! *man*, the happier moments of repose ;

Not so the virgin ! slumber from her eyes,
 And quiet from her bosom rudely flies.
 Thus watchful 'mid the gloom the housewife's zeal
 Spins the quick thread loose-trembling o'er the
 wheel,

Clasp'd to whose side th' accordant offspring mourn
 A widow'd mother, and themselves forlorn ;
 Adown her cheek the tides of anguish flow
 Whelm'd in the depths of unremitted woe ;
 Emblem of her, whose beauties bath'd in tears,
 Whose heart affliction's sober liv'ry wears.

Wrap'd in his palace-walls the monarch sought
 The custom'd chamber in a maze of thought ;
 His bride of spotless virtue joins thy theme,
 Oh ! Colchian princess, ere the midnight-dream ;
 And thus to pity's lore her accents move
 The youthful husband of her virgin-love.

“ Friend of my vows, oh ! burst the Colchian
 “ chain,

“ That threatens the royal fair ! 'tis Minyas' train

“ Demands thy succor ! to our fav'rite isle

“ How near lov'd Argos' and Hæmonia's smile !

“ Not such Æetes to our records known,

“ And yet unseen the ruler of the throne ;

“ While she, sad princess, (thou the suppliant
 “ blest !)

“ Has thrill'd these heart-strings with her deep dis-
 “ tress ;

Oh !

“ Oh ! lead the wand’rer from a fire’s alarms !
 “ — Much she hath err’d ! her guilt th’ envenom’d
 “ *charms* ;
 “ Gifts to the chief they crush the monster ire ;
 “ And thence (for ill their kindred swarm inspire,
 “ Such, error’s fertil course !) in flight she drowns
 “ The crime, here shelter’d from a father’s frowns.
 “ HE (Fame reports !) has pledg’d his faith—his
 “ life,
 “ Return’d to crown the virgin in the wife !
 “ Nor thou, my sov’reign, by th’ unworthy choice
 “ With perj’ry load his oath’s ingenuous voice ;
 “ Ne’er to th’ avenging fire a daughter yield :
 “ What parent’s smiles would filial error shield !
 “ Such * from the friend, and father, mis’ry’s state !
 “ Nymph of the many-blooming form, thy fate !
 “ Thee * Danaë, thus a fire’s resentment bore,
 “ Amid the fullen ocean, far from shore !
 “ *Pierc’d* by the brazen spur, unmanly spite,
 “ * Thou from a daughter wrest’st the visual *light* !
 “ Still

* ‘ Nycteus father of Antiope ’ (saith the scholiast !) ‘ of whom Jupiter being enamor’d transformed himself into a satyr and enjoyed her. She fled from the menaces of her father to Sicyon, and when delivered of Zethus and Amphion placed them in Cithæron under the care of an herdsman. Nycteus died soon after of grief.’ Concerning Danaë, the scholiast refers us to the ancient story from Pherecydes, that ‘ Acrisius married Eurydice of Lacedæmon, from whom sprang Danaë ; the father consulted the Pythian oracle on account

“ Still doom’d affliction’s victim to complain,
 “ And plunge in horror’s dungeon † grasp the
 “ chain !”

Soothing she speaks, and wins his melting soul ;
 Arous’d the dictates of his prudence roll,

count of his disappointment that the child was not male. He was answered, that his daughter would produce a son by whom he should himself perish.’ Then follows the brazen chamber, the appearance of ‘ Jupiter in a shower of gold,’ with the ‘ father’s confinement of herself and son in a chest, and exposal of them to the ocean.’ The last savage parent upon the list is Echetus, whom the scholiast compliments from Homer with the title of exceeding devourer of crude flesh.’ Homer likewise, in his *Odyssey* B. xviii. ver. 115, places the wretch in Epirus, which specifies that portion (*ἠπειρου*) of the Grecian continent, situated between Macedonia, and Achaïa, and in the vicinity of the Ionian seas.

“*Ἀνάξομεν ἠπειροῖδῃ*

“*Εἰς Εχέτου βασιλῆα, βρότων δολύμονα πάντων,*

Thou worst of mortals ’mid Epirus’ reign
 Shalt join this miscreant to thy subject train.

The words are placed in the mouths of Penelope’s suitors expressing their contempt of Ulysses, immediately before the contest between that hero, then unknown, and the ‘ sturdy beggar’ Irus.

In the same book, ver. 85. This Echetus is described as a monster;

“*Ὅς ῥαπὸ ῥίνα τάμει, ἢ οὔατα γλεῖ χαλκῶ.*

† The original is very strong; *αλιτρίων, μοιο*; it is no other than barbarity itself, applied to a living object,

‘ Grind the face of the poor.’

“ Arete,

“ Arete, yes! these Colchians from my coast
 “ Our arms could banish, and release the host,
 “ Whose care, the maid, we love;—yet Justice
 “ awes,
 “ And pious rev’rence of th’ eternal laws!
 “ But why *Æëtes*’ menac’d frown despise?
 “ Their cause it fits not; if *Æëtes* rise,
 “ *Whose* pow’r transcends his own? destruction’s
 “ war
 “ To Greece may wing, for vengeance travels far.
 “ Now hear the fix’d resolve, that mans my breast!
 “ Nor truth be veil’d! oh! hear it, as the best!
 “ Hence be the will the virgin’s filial charms
 “ To keep injurious from a father’s arms!
 “ Her faith if Hymen’s social fetters bind,
 “ Those charms, an husband’s, be to him resign’d!
 “ And should a mother’s burden grace the bride,
 “ The helpless infant be to foes deny’d *!’”

He

* The foregoing examples of ‘ingenious malice’ may be aptly contrasted with the temperate conduct of *Alcinous*; the author not improbably thus designed them. The first are a mixture of injustice and violence; the last is the fountain of Justice itself. We have been recently aggrieved by instances of children rising against, and inflicting punishments upon their parents; still more recently of parents exercising as whimsical cruelties against their children. The present rule of action becoming other characters besides those of heathen principles admits not the violation of a father’s, or of an husband’s rights, and promises protection to infants; and the reason weighs equally with the sentiment, ‘reverence of
 the

He ends ; and softly sinks to sweet repose ;
Full through each thought her cautious counsel
flows ;

She

the eternal laws enjoined by divine authority.' From this consideration we may understand an opinion, before submitted, to be confirmed; that they, who were actuated by a spirit inhospitably severe, even independently of connection in point of kindred, as in these later instances of reciprocal vengeance from father to child, and from child to father, set up their standard against the gods of their country. In the ages of barbarous heroism, when rapine, debauchery, and every excess of uncontrolled passion characterized national eminence, such atheistical dispositions could not fail to have abounded. The severities of Nycteus, Acrisius, and Echetus, were meant in defiance of celestial will; that of Acrisius in particular, who was acquainted by his daughter, that Jupiter was father of the children, whom she had lately borne. It may be however after all apprehended, that these fathers acquitted themselves conformably, if we take an historical survey of these matters, with the laws of their respective countries; laws affixing certain punishments to certain crimes in every state emerging into order, and civilization. If we take the conduct of father to child, and vice versa, in a view merely political, may we not advert to the jealousy (that equivocal passion, which once inflamed burns with a lustre rarely extinguishable in the most generous bosoms) festering in the vitals of heathen antiquity? This passion, spur'd on by ambition, is the source of distractions prevailing most where affection should be most extended. A species of frenzy well known, while the fit is *in force*, to profess extreme abhorrence of those, whom every tie of reason and *connection* directs us more cordially to esteem. Stepmothers (a proverbial title for the most abandoned criminals of ancient periods) aggravated too familiarly the father against his child. Hence we read the bloody records of perjury, and dishonor, of private accusations, and public carnage, (for the most infamous
cause

She quits the nuptial couch, along the dome
 Sprung from their sleep th' attendant vassals roam
 True to a mistress' smile, her whisp'ring voice
 The herald summons; this, her sov'reign choice,
 Ingenuous artifice, that Jason's love
 Wrap'd with the fair the nuptial rapture prove!
 In vain were woo'd Alcinoüs' will! 'tis pass'd!
 "If yet, he cries, the virgin moment last,
 "Seek she a father, her's the nuptial heart,
 "No force compels their wedded loves to part."
 She spake; and issuing thro' the chambers' round
 He wafts to Jason's ear the welcome sound
 Of spotless counsel; in embattled pride
 The watchful warriors by the vessel's side
 Hail the fond tidings; where the city-tow'r
 O'er hangs the port, he speaks the nod of pow'r;

cause never fails to have its advocates!) and lastly of convulsions, frequently unclosed but with the destruction of states. As if from the precise *point*, in *which* passion has once *crossed* reason, the two *lines* gradually continued to enlarge their separation!

‘Soldier, I had arms;

- ‘Had neighing steeds to whirl my iron cars,
- ‘Had thrones, dominions; dost thou wonder, Roman,
- ‘I fought to save them?’

Thus sings our expressive bard, in the person of Caractacus, addressing his Roman conqueror! and the latter, had he known the ‘happier talent’ to conquer himself, might as consistently have asked his captive, how he could wonder in his turn, that a Roman should fight to obtain them.

Each

Each heroe kindles, as the strains inspire
 The theme congenial with his soul's desire,
 Mix'd the full goblet to the pow'rs divine,
 A tribute due, the victim to the shrine
 Borne with accustom'd rite, at once they spread,
 'Mid night's deep gloom, the virgin's genial bed,
 Spread in the cavern Macris' favor'd seat,
 Sage * Aristæus' joy, the honey'd sweet

Who

* The history of Aristæus is with all the elegance of mythological erudition described by the scholiast in his remark upon ver. 500. orig. under the article of Etesian gales, B. II. As to Ceres, who seems from the mention of her favorite Macris to be interested in the legend of Aristæus, Sir Isaac Newton informs us, that she was 'a woman of Sicily, who, in seeking for her daughter lately stolen, came into Attica, and there taught the Greeks to sow corn,' A°. ante. Christ. 1030. She first taught the art to Triptolemus, the young son of Celeus king of Eleusis. 'Hence,' continues that writer, 'she was deified after death,' And hence, it may be added, her mysteries derived their original celebrations in Eleusis; however, in subsequent periods, abuses might, as usual with all religious heathen ceremonies, have crept in, and added a more solemn gloom of horrid significancy to rites, the more studied concealment of which became requisite from the intrusion, and increase of such abuses. The theft of the daughter of Ceres was congenial with the plundering spirit of mythological adventure; the more literal part of the story is a compliment to Sicily, the fertility of which was proverbial, as well as sovereignly useful to the continent of Greece. Phæacia likewise abounded in fruits of the orchard; a figure (particularly if we form our sentiments upon the present episode of Alcinoüs) of the prosperity arising from harmony of government. This country, we may reflect, spontaneously

Who cull'd industrious, and, invention's toil,
 From the rich olive *form'd* the *treasur'd* spoil;
 Thy offspring, Godhead, sprang from Nyssa's plain
 * Her fondness fosters 'mid Eubœa's reign,

His

taneously produced its fruits in luxuriant abundance; a felicity alluding to the enjoyment of every blessing by a people, where the sovereign, like Alcinoüs, is a model of civil virtues.

It may be satisfactory to observe, that Sir Isaac Newton's computation of ancient periods of Greece is reconciled by the scholiast upon Homer, added to the authority of the most indefatigable Barnes; who (as Dr. Harwood, in his *Catalogue of Classical Editions*, acquaints us) 'spent his fortune in his edition of Homer.' These agree, that Echetus, Alcinoüs, and Arete all survived beyond the destruction of Troy from the days of the Argonauts. Troy was taken, according to our excellent mathematician, in the year before Christ 904: thirty-three years after the commencement of this expedition. Alcinoüs is described by Apollonius in the bloom of youth, when the Argonauts are greatly advanced in their return to Greece; and himself, with Arete his wife, no less than Echetus, may in the course of nature be consistently understood to have survived, till the return of Ulysses into Ithaca.

* Macris received and nurtured Bacchus, says Hoelzlinus, in the region of Eubœa, after he had been struck with lightning. This perhaps may appear rather a strained comment upon the passage of the text. As to the Eleusinian mysteries, they are authentically concluded by Sir Isaac Newton to have been ceremonies instituted in honor of the personage, who infused a spirit of agriculture into Greece. From the labors of the field the primary accommodations to the subsistence of mankind are evidently produced; no wonder that the superstitious Greek termed the visible effects of such labor supernatural; this superstition prevented them from imputing the effects

His parch'd lip cheering with mellifluous dew,
When Hermes from the flames the victim drew ;

Indig-

effects to their genuine cause, the divine unity ; to the purity of whose nature, and to the sublimity of whose operations they were strangers. The corporeal and ostensible author in their enthusiastic ideas, the improver in historical consideration of the plenty and comforts arising from cultivation was deified. Eleusis is recorded to have made the most effectual and rapid strides in this branch of civilization, at once beautifying the appearance of the earth, and promoting the welfare of its inhabitants. The Greeks could not fail to see, and to be conscious of the blessing, and a mysterious devotion was the tribute to Ceres for these services, conveyed under a veil of mystery, in as much as they could not account for the progress of nature from the seed sown to its maturity in the ear.

Such consideration purged from its impurer mixtures would be no bad lesson to our deistical buffoons in *logic*, *metamorphosing* the unprincipled divine into the sophistical lawyer, when they argue that more internal mystery 'the connection of soul with body.' How (cry they in triumph!) can we reconcile such connection between existences in their natures so contrasted, as flesh and spirit?—How can, we may reply, a connection be reconciled between a clod of earth and a grain of corn? Sensible experience instructs us, that this grain becomes vivified by a due adhesion to the clod; but from what *principles* may it have pleased divine Providence gradually to add to its stature, till it produces a multiplied portion of the very same grain, from which the stalk itself, and root, were primarily derived? Our acute deists would be little contented to remain without 'bread' till they could philosophically determine the separate stages of its process from its origin in the seed, to its perfection from the oven.

The existence of soul with body is evinced by the very capacity of reflection; if man reasoned from matter, the speculation upon his mental faculties would be solely adapted to the
anato-

Indignant Juno ey'd the gen'rous smile,
 And banish'd Macris quits her native isle,
 Thence, soft Phæacia, to thy verdure roves,
 And scatters blessings o'er the land she loves.
 Th' imperial couch the ready handmaids grace;
 The hide refulgent o'er its folds they place,
 Illustrious glory of the nuptial hours;
 Each snowy bosom heaves with blushing flowers;
 Their steps reflected, as they stalk to fight,
 Such from the fleecy gold the flame of light!
 Though keen the wishes of their eyes, they stand
 Eager to gaze, nor stretch the longing hand.
 These shone, fair daughters of Ægea's flood;
 These, Melitæia, haunt thy mountain-wood;

anatomist; and religion would be unconcerned in the enquiry. But the deist suffers not such a deprivation; he cannot surely be induced to resign at once his darling natural religion; neither would his pride permit him to surrender a privilege, to which he only alas! can lay claim from scriptural indulgence; that of being 'lord over the beasts that perish.' But with what propriety can man assume such a right, or rather, how can it (I would speak with the most humble deference, where the divine Author of our nature stands in question!) consistently be given to him if he is put upon a level with these beasts? He possesses (I speak to Christians, at least nominal ones) the most faithful, undeniable records of a resurrection actually seen, and testified by those, who beheld it; and if he, like a petulant fellow in authority, somewhere mentioned, desires to be satisfied by a personal view of such event, his scepticism, on such view, would be turned into evasion.

Those wooe the darkness of the level grove ;
 To crown their Jason's bliss the will of *Jove* ;
 So pray'd th' eternal *queen* !—the cave of Fame,
Ev'n now resounding its Medea's name,
 Speaks the fond pair with mutual rapture bless'd,
 Wrap'd o'er the couch of love the fragrant vest.
 Now rear the Grecian *host* their brandish'd arms ;
 And brave the myriad-foe to war's alarms,
 For lo ! the gath'ring storm !—*each* verdant head,
 Gay with the wreath's luxuriant foliage spread,
 While Orpheus sweetly trills the genial lyre,
 Thy joys, fair Hymen, choral praise inspire,
 Nor, where thy smiling bow'r, oh ! monarch,
 glows,
 Was Jason's wish to pluck the virgin rose ;
 His bliss suspending, till Iölcos' home
 Resign'd an offspring to his father's dome ;
 Thus will'd the maid !—the luring infant calls ;
 —Thee, many-suff'ring man, what ill befalls !
 Ne'er climb thy * due-feet Happiness' proud hill ;
 Ere clouding woes the fair horizon fill :
 Their dread, while thrilling sweets the moment wing,
 Unratify'd thy faith, Ceraunian king !
 Now orient dawn ambrosial light displays ;
 Night's sullen darkness drops before her rays ;

* Apollonius's *ἄνω ποδὶ* may seem not improperly rendered by Milton's 'due feet,' though applied by the latter upon a different occasion.

The winding shores a smiling prospect yield,
 Clear'd from the dews each pathway of the field ;
 A busy noise pervades the street ; the train
 Throng to the round of care the city's reign :
 From far the Colchians rouse th' embattled sound,
 Where sea-encircled Macris owns her bound *.
 True to his plighted faith the king resign'd †
 The promis'd sentence of a spotless mind ;

Firm-

* The city of Macris was situated, according to the scholiast of Apollonius, ' near the Chersonesus ;' this critic affirms the city to have been plac'd opposite to that of Corcyra, and that the Abantians, its inhabitants, after the destruction of Troy gave to it the name of Macris. Eubœa was situated between Attica and Thessaly. The Argonauts are now in the vicinity of Peloponnesus.

† This picture of Alcinoüs conveys the genuine dignity best suited to a princely disposition. Fixed to the unbiass'd laws of equity he disclaims the sordid character of partizan ; no *head* of a faction, and no dupe to an enemy. The survey of the Grecian heroes by the multitude, the curiosity of the women, the religious officiousness of the peasants in their humble offerings, the tributes shed by the virgins of more *ornamental* riches devoted to the *person* of the bride, together with the selection of Orpheus by general observation, and *other* maidens, very naturally desirous to be placed in a similar situation with Medea, these combined objects constitute a scenery, at once pleasing in its simplicity, conformable with nature, and harmonized to the occasion, which the characters are assembled to celebrate. There is an elegant and intelligent delineation of Helen's character in the Iliad, where the heroes of the Grecian army pass in view before the court of Priam, to whom she points out every one by name ; but whatever artful circumstances may appear occasionally insert-

Firm-grasp'd the golden sceptre, right's control,
 Whence o'er the realm the streams of justice roll,
 Myriads of subjects, arm'd for deathless deeds,
 Impatient rushing, where the sov'reign leads ;
 Beyond the walls the curious matrons throng,
 Gazing each heroe, as he stalks along ;
 Alike the peasant quits the rural scene
 (The rumor spread by Jove's eternal queen)
 This guides the tender lambkin, yet *unbroke*
 This of the rescu'd heifer robs the yoke ;
 From those the goblet foams with gen'rous wine,
 The loaded altars teem with smoke divine ;
 Their artful labor'd vests the virgins bear,
 Rich off'rings suited to the virgin's care,
 With gifts of gold, and stores of various pride :
 Wealth's splendid honors to adorn the bride.

Pleas'd as they view the Greek's illustrious race,
 Their form, their habit, and their looks they trace ;

ed, as palliatives to her *deliberate* enumeration, which must certainly imply a most study'd indifference with respect to her past conduct, it may be surmised, that neither human nature, or her peculiar situation, can adequately reconcile her manners to the order of society. But in such instances the poets of earlier date adopt perhaps the *contracted* estimation affixed by the governments of which they are members, to the female character, to which indeed poets of all ages have not paid the attention, which prudence and still more, civilization require to be discharged from the supercilious affectation of the other sex.

But

But chief Cægrus' son, whose *measur'd* feet
 Soft to the lyre the song accordant beat ;
 Each virgin mindful of the nuptial joys
 To Hymen's sweets her sweetest strain employs ;
 Now waded thro' the dance their circles move,
 Nor cease the music's voice *apart* !—thy love,
 Junonian teacher, bids Areta's heart
 The sager counsel of her lord impart.
 ' His word was pass'd, th' eternal seal of right ;
 ' The solemn nuptials, stamp'd with pure delight,
 ' Irrevocably fix'd !—triumphant still
 ' No terrors shake his soul resolv'd of will ;
 ' His soul Æetes' vengeance ne'er can awe,
 ' Whose rule is conscience, and whose oath is law.'
 Fond Colchians ! boldly to the fight who strode !
 ' To guard his sacred rights the sov'reign nod,
 ' Or quit the shelt'ring port its dread command.'
 —Their king's resentment checks the shudd'ring band ;
 With suppliant vows their giddy hate they cease,
 And sue the mutual ties of lasting peace.
 There gen'rous ease for rolling years attends
 The hosts incircled with Phæacian friends ;
 Till the fair fruits of Ephyra's embrace,
 Thy lineage, * Bacchus, sway'd the subject race :
Thence

* ' *Bacchius*, ' saith the scholiast, ' was son of Bacchus, or Dionusus, and resided at Corinth ; ' his descendents were the Bacchiadæ ; ' Chersocrates, one of the Bacchiadæ, built Corcyra, driving out the Colchians from that country, and

Thence to th' opposing shore the Colchian speeds
 Fix'd 'mid Ceraunian hights; Illyrian meads.
 Such, Time's progressive roll, the Colchian state,
 Ev'n to this hour each annual vow to fate
 Refounds; in Phœbus' Nomian fane display'd
 The shrines erected by the royal maid*.

these last settled upon the continent.' 'Ephyra,' continues our critic, 'or Corinth, was so called from Ephyra, daughter of Epimetheus. Eumelus was son of Ephyra, daughter of Oceanus, and Tethys. This Ephyra was wife of Epimetheus.' Such is the heathen genealogy! The candid reader is requested to excuse an inaccuracy in the editor's annotations † upon Pindar's 4th Ode Pyth. there placing Eumelus amongst the Argonauts, which is at least not agreeable to Apollonius; perhaps he likewise ought to submit his apology for a conjecture, seemingly ill-founded, concerning Labdacus, son of Cadmus, in the argument of another ode of the same publication. He professes himself not 'felix errore suo;' the confession of a fault is his boast.

Oricum and Nestæi are inserted in the text of Apollonius, which the version has rendered the Illyrian meads; the settlement of the Colchians in these two places describes the primary colonization of the country of Illyricum, as known to Greece.

* We may observe, from the offerings to the Destinies expressed in the foregoing passage, that the Greeks derived that portion of their superstition altogether from Egypt. Medea likewise, we learn, erected altars to the nymphs of Phæacia; for thus I understand the text with the scholiast, who affirms, that Medea's altars were erected to Apollo Nomius, in commemoration of the decision of Alcinoüs conformable (νομοσις) with the genuine laws of hospitality.

† Pythian, Nemean, and Isthmian Odes of Pindar, 1778. Doddsley. 4to.

From thee to Minyäs' race, Alcinoüs, spring
 Those hospitable gifts, which grace a king ;
 Yet more Arete yields ; the vassal-train,
 Medea, tend thee from Phæacia's reign †.

Six orient morns were fled ; the parting host
 Forsake with gently-breathing *gale* the coast,
Boon of indulgent Jove ; the breezy pride
 Far wings the vessel o'er the foaming tide ;
 Nor yet the Fates resign Achaïa's soil,
 Till Libyan borders show'r affliction's toil.
 Ambracia's wide-embosom'd bay, the vale
 Of Cretan beauty, with expanded sail,
 And each contracted isle in order pass'd,
 With proud Echina's tow'ring cliffs the last ‡,
 Pelops, thy earth they hail ; the mountain surge,
 Upheaving as the frantic tempests urge,
 Nine sullen nights, nine slowly-ling'ring days
 Waits them, where Syrtis o'er the perilous ways
 Rears her stern front ! lodg'd in her dreary womb
 Still meets the mariner absorb'd his tomb.
 Around, the rude marsh spreads ; the wastes around
 O'ergrown with moss, the dashing waves rebound ;

† The original specifies twelve.

‡ It may perhaps be almost needless to describe this cluster of earthly *warts* to have been situated in the Ionian sea, not far distant from the mouth of the river Achelous, which divides in its farther progress the regions of Ætolia and Acarnania, part of Epirus.

Wild region lost in sands nor reptil feeds,
 Nor hoarsely-screaming bird of ocean breeds ;
 Th' impatient tide (full oft the billows' course
 Quick-rushes from the soil ; with sullen force
 Full oft returning bursts the thunder's roar,
 And madden'd ocean riots to the shore.)
 Heaves far, scarce-moisten'd by the scanty flood
 Th' embosom'd keel, nor there the warriors flood,
 || The bark they fly, th' expanded wilds pursue
 Ev'n to th' horizon's edge ; Despair's fell view

|| Apollonius by this flux and reflux of the tide could only mean the superior impetuosity, with which its return to shore was accelerated above that, which the Argonauts had usually experienced in other parts of their voyage. Apollonius is placed too familiarly with poets of mediocrity. Hitherto in point of *general* reputation, to the dishonor of classical taste and erudition, it may be granted ; but does this mediocrity allude to defect of variety ? if equality is reproached under that vague appellation, his subject, it may be answered, evidently required it. This equality is surely obviated by rich scenery of episodes, by similes, natural and animated, and by the introduction of various manners from the savage Amycus tyrant of rocks and mountains, to the firm, but composed Alcinous, the father of a people bless'd with harmony, and lord of a country surrounded with the smiles of nature. With this last picture of happiness how poetically contrasted are the *present* scenes of desolation to the man, and disgrace to the warrior ? I confess myself disposed to a repetition, that the want of animation imputed to our author has principally arisen from the fire and fury prevalent in the very subject of his master Homer's Iliad ; which till *later* years has dazzled the reader, and prevented his relish of beauties abounding in the milder Odyssey.

The

The scene of barren wretchedness, where stray
 No soothing streamlets, nor a path-worn way
 Associate greets, nor shepherd's bleating fold :
 The hopeless realms eternal silence hold.

Each deals th' afflictive question ! " Whence this

" form

" Of savage earth, where heav'n's relentless storm
 " The Wretched seats ? in conscious virtue great
 " Oh ! that surrounded by the rocks' rude fate
 " Dauntless the course were ours, thou palsying
 " dread

" Peril's sure harbinger, high Jove may spread
 " The track, which glory spurns ; our doom to die,
 " Content ! if Heav'n the gen'rous deed supply.
 " But here, what art thou, valor ? *here* distress'd,
 " A puny interval of sickning rest
 " Fetter'd by adverse winds, how fruitless worth,
 " While frown these deserts of unbounded earth !"
 Thus clos'd the converse ; wrap'd in thoughtful
 woe

At once Ancæus' solemn accents flow.

" Ye train, for death prepare, of deaths the worst !
 " Ours ev'ry ill by cold despondence nurs'd !
 " For whither fly ?—Yet a few transcient hours,
 " This solitary scene destruction low'rs,
 " If breathe the rude blasts from the tide-worn
 strand !

" Ev'n now where'er I gaze, the heaths of sand,

" Our

" Our fleeting residence, usurp the main,
 " Whose waves scarce streak the melancholy reign.
 " Erewhile far-toss'd from earth's incircling round
 " Our Argo wreck'd, wreck'd in the gulph pro-
 " found,
 " Had perish'd ; but upheav'd the billowy tide
 " Wing'd o'er the sea sublime her daring pride ;
 " The tide now issuing to the central deep,
 " While scarce th' unnavigable waters keep
 " The scanty-moisten'd soil ; nor hopes prevail,
 " For such I deem, to speed the parting sail.
 " Another guide the helm ! of happier skill
 " His arm the pilot, whose ambition's will
 " Seeks the stern rudder's rule ;—yet Jove disdains
 " Ease to our toils, and comfort to our pains * !”

Tears

* The phlegmatic ‘sang-froid’ of the Dutch hath in some opinions been construed intrepidity. We hear of *those* navigators, who possess a doziness of reflection, which diverts every consideration of danger. The story goes, that some of them, though acquainted with the Goodwin-sands, have caroused themselves amidst that waste of horror, while the tide was out, and like stupid bravos continued thereon, till the reflux of the sea prevented their re-embarkment. Our Argonauts apparently ignorant of the *real* danger attending a similar situation esteemed the long absence of the ocean (more tedious in proportion to their ardor of retreat !) a sign (or to speak ‘à la Gréque’ an omen) of their incapacity ever again to set sail. The mere flux and reflux of the tide must have been familiar objects of the mariner's attention before the days, for which the Argonautic expedition has been more authentically fixed ; but the quicksands, on which our adventurers

turers

Tears trickled as he spake ! each warrior lent,
 Vers'd in the deep, the murmur of consent ;
 No more their bosoms free-born courage trace,
 An icy paleness shadows ev'ry face.
 As ghostly semblances of human clay
 Bend through the city's round their wretched way,
 When wide-destroying pest, or hosts in arms,
 Or storm in thunders menace wild alarms,

turers were now placed, seem to be so strongly delineated by Apollonius in point of horror to every separate warrior, as scenes before unknown to the Grecian voyager. Self-preservation appeared 'quite shut out,' and an ignominious death their inevitable portion. It is but justice to our poet to assert the propriety, and elegance of the speech placed in the mouth of the much disturbed Argonaut. A reader, bless'd with sensibility, no less than actuated with the spirit of glory pervading heroism, cannot fail to mark the several attitudes of the speaker, and those of his anxious auditors, whilst he feels an interest in their behalf.

' Si pereo, manibus hominum periisse juvabit,'

sings the Mantuan, who in the address of Æneas during the violent storm raised by the artifices of Juno seems indebted to the present passage of Apollonius. The mournful solemnity with which a simile peculiarly corresponding fills the returning sympathy of attention in every aggravating circumstance of distress, merits a regard due likewise to the general farewell of the warriors, not communicated by words, but by a compressed union of hands, and to their separate retreat to rest, if it could be termed such in their state of thirst, of hunger, and despair. The close of the whole dreary picture with the melancholy attendants of Medea, in which two concise comparisons are elegantly interwoven, is the finest effort derived from a knowledge of human nature.

Whose

Whose wasteful riot o'er the rip'ning spoil
 In ruin whelms the gen'rous oxen's toil,
 When the griev'd image in religious mood
 Sweats at each writhing pore, and drops with blood,
 When deep ton'd murmurs through the fane affright,
 And noon-tide radiance sinks at once to night,
 Spangling heav'n's canopy with stars; the strand
 Thus on its melancholy length of sand
 Receives the pensive statues of despair;
 While the dun eve o'erhangs the sullen air.
 Clasp'd in each others hands, stern union's show,
 Full from their cheeks the gushing torrents flow,
 Thence ev'ry wretch apart retires to roll,
 Stretch'd on the beech, the horrors of his soul,
 To each his wayward couch, as sorrow led!
 Sad heav'd the mantle's honors o'er their head,
 In thirst, in hunger, ling'ring dawn they wait,
 Nor Hope their prospect, but the stroke of fate.
 Far from the host the virgin circle sigh,
 Æetes' daughter, fix'd with thee to die;
 As from the *sheep* the feather'd orphans fall
 Riv'n with huge rent, shrill!-plains their piteous call;
 As tune the swans their melody of note,
 While down the sweetly-flowing * stream they float,
Soft

* The river expressed in the original is Pactolus; river of Lydia in lesser Asia. The picture of Lydia as delineated by the earlier Greeks in allusion to its first settlement is drawn by

Soft murmurs swell the dewy meads around,
Each trickling brook responsive to the sound ;

Dishevel'd

by the pencil of fable ; fable and antiquity are synonymous in Grecian, and, it may be asserted, equally synonymous in the profane traditions, (for such authority must finally conclude our researches into events buried in obscurity) of every nation ; fable is here, if not the essence, yet a principle almost necessarily inherent in tradition. The traces of tradition are usually very languid, and the spirit of invention (the natural working of the human mind) supplies its place ; when that spirit fairly exerts itself, who shall prescribe its bounds ? The ancient Greeks are very fond of allusions in their poetry, and indeed in their histories (as *poetical* in the dereliction of truth, as the strongest efforts of imagination) to the splendor of † gold. This metal so richly blazoned in the fanciful records of Lydia, may perhaps, stripped of its surrounding dross, be melted down into the sober coinage of genuine history. Gold implies abundance, and may, from the plenty with which Lydia was blessed, be esteemed an appendix to the treasures of nature. Such may be the figure of the outline ! Abundance too frequently hurries the possessor into luxury ; and here the parallel between Phæacia and Lydia are certainly at an end ! I mean as Apollonius has described the former. Perhaps the former country was the first which exchanged gold with those, who occasionally traffic'd upon their coasts, as far as the Greeks were interested. On this idea the door of luxury was already open'd. The Lydian whetstone may imply a more advanced progress in civil arts. Lydian measures, less anciently characterizing their taste for poetry, music, and the softer engagements of

† The curious admirer of classical deductions will receive pleasure from an attentive examination of Mr. Bryant's new *Analys. of ancient Mythol.* on this subject, where he, with the ingenuous erudition for which he is distinguished, deduces

κροῦν from κροῖς.

Dishevel'd in the dust their tresses' bloom,
 The virgin woes thus pierce the midnight gloom.
 There all-devouring death each loftier name
 Had snatch'd inglorious from the voice of fame,
 The warrior crush'd, ere clos'd his gen'rous toil,
 But ye, avenging heroines, Libya's soil,
 Soft pity's errand, for the host resign'd ;
 And freed from mis'ry's load the palsy'd mind.

the mind, evinces their more luxurious effeminacy ; for talents of this species, however ornamental to their possessors, and conducive to the heartfelt enjoyment of social felicity in individuals, rarely become the familiar inmates of public entertainments, till the reputation of the people at large is seduced from the spirit of laborious exercise ; and it is perhaps the exclusive privilege of our own nation to furnish in the same character the ingratiating politeness of the gentleman, and the intrepid firmness of the hero. The tale of Candaules, however readily we allow for wild exaggerations, must surely direct us to the real disposition of the age in which he lived, and the country over which he reigned. In this tale of indelicacy the wife and her gallant conspire against their king her husband, and as a finishing stroke of infamy, assassinate whom they had abused. Dear revenge upon Candaules himself instrumental to the *debauchery* of a wife, whom he had taught to despise him ; a speedy consequence of which was, to injure him with the very man, before whom his indiscretion had been played off. The Persians are represented not in so profligate, but seemingly in a dissipated light, by Maximus Tyrius, who acquaints his reader, that they transacted business of state *over their cups*. Our recent *patriots* resemble the Persians in this respect ; though *their* Bacchanalian festivity has been indulged to *unsettle*, rather than to *settle* government ; and these *patriots* differ in another point from the Persian ; for *they* will not adore the *sun*. Max. Tyr. Dissert. 28.

Your

Your task of old, when glitt'ring Pallas sped,
 Arm'd for the battle, from a father's head,
 With smile accosting in Tritonia's wave
 * The 'dauntless child' benevolent to lave!

'Twas at the hour beneath the noon-tide ray
 When panting Libya mourns the flame of day,
 Around the chief the fav'ring matrons stand,
 Slow rais'd the shelt'ring veil with gentle hand.
 His eye averted from the sacred train
 Avows a rev'rend awe; their soothing strain
 Flows to his pangs alone; "ah! why, oppress'd,
 " This fix'd despondence of a manly breast?
 " Your claim we knew the fleece's radiant pride,
 " Your toils of ocean, and of earth defy'd,
 " Each peril baffled, and each deed display'd,
 " While through the stormy surge your ardor stray'd.
 " 'Gainst human woe behold th' unfailing shields,
 " Guides of the flock, and guardians of the fields,
 " Great Libya's offspring, earth's protective pow'rs,
 " Th' avengers'—yet, away th' afflictive hours!
 " Jason, arise! awake thy sons of war!
 " When ocean's queen hath loos'd the rapid car,
 " Neptunian glory, rites celestial pay
 " To this fond mother, o'er the wat'ry way

• The dauntless child
 Stretch'd forth his little arms and smil'd.

Mr. Gray's First Pindar. Ode.

Your

“ Your host through perils in her † womb who bore;
 “ So shall your wishes greet Achaïa’s shore!”
 They spake! each form though veil’d from Jason’s
 view,

His ears the music of their voice pursue * ;
 Awhile with anxious glance he gaz’d around.
 And fervent thus, reseatèd on the ground.
 “ Propitious hail! hail, venerable host!
 “ All hail, blest’d visitants of horror’s coast!
 “ Yet oh! (unconscious of the dread decree,
 “ Which bids on Grecian plains our souls be free,
 “ To meet my council’d friends my wishes burn)
 “ Oh! grant some omen of our fix’d return!
 “ Where § many weigh ’tis wisdom.”—from the bed
 “ Wing’d to th’ associate youths his clamors spread,
 “ The squalid bed of dust; his lordly reign
 “ As seeks the monarch of the sylvan train,
 “ Hills, forests, tremble to his thunder’s ire:
 “ Despondent fears the lowing herd inspire,

† The Argonauts, though they paid adoration to Minerva, who built the Argo, have not through the former parts of the poem been intimated to discharge a similar attention to the divine structure itself. The speech of the Libyans may seem indirectly to tax them with ingratitude for such omission.

* The meaning of the original seems to be that these Libyan personages, though invisible, were certainly very near to Jason, from the sound of their voices in his ears.

§ The text may be consistently rendered ‘ in the multitude of counsellors there is wisdom.’

“ Chil’d,

" Chill'd the scar'd herdsman!—all in heart rejoice,
 " Confess'd, nor horror their's, his darling voice!
 " Slowly, with look that loves † the ground they
 " stalk,
 " Around the ship he guides the fullen walk,
 " Seats 'mid the virgin sighs, and thus proclaims:
 " Friends, warriors, hear! three heav'n-descended
 " dames
 " Address'd my sorrowing heart; their necks of snow
 " Gave to the beauteous waist the vestment's flow,
 " A wild goat's ample hide! in virgin-guise
 " Serene they hover'd o'er my care-worn eyes;
 " Soft rais'd the mantle o'er my head, they call,
 " Arise, oh! chief! the council claims you all!
 " Hence! to your parent-bark the rites perform,
 " Whose womb hath wrap'd you from each hostile
 " storm,
 " When ocean's queen hath loos'd the foaming steed,
 " Loos'd from her husband's car," " such accents
 " lead
 " To doubt mysterious! — self term'd Heroine
 " band,
 " Avengers, and the seed of Libya's land,
 " To them on ocean, earth, our suff'rings known.
 " At once the strain they cease! I—left alone,

† " With leaden eye, that loves the ground."

Mr. Gray's Hymn to Adversity.

“ No more their image trace! the shades of night,
 “ Or cloud intruding snatch’d them from my
 “ fight.”

He spake! the hearers struck with wonder gaze:
 To Minyas’ race a sudden scene displays
 The form portentous, form of Ocean’s birth;
 A courser’s size enormous springs to earth;
 Firm tow’rs his chest! his main, that floats in gold,
 Sports o’er his arched neck, the billows roll’d
 Dash’d from each limb quick-throbbing; in his
 course

Rush’d the swift rival of the tempest’s force.

Glad Peleus hail’d the sign, and thus began:

“ At once my thoughts the car of Neptune scan

“ Loos’d by the bride he loves, the mother mark

“ Unerring emblem of the sacred bark;

“ Ourselves the children in her womb she bears

“ For us her long, her ling’ring load of cares.

“ This parent *yet* our arms untam’d by toil

“ Firm will exalt; within the sandy soil

“ Our guide the rapid courser; through the gloom

“ Of earth to pierce not his the solemn doom,

“ Yet points his step (nor, Hope, thy flatt’ry

“ vain!)

“ Some bay conducting to the subject main*.”

He

* καθύπερθε can be construed only in my idea as an allusion to the passage from the lake Tritonia, by which the Argonauts, ver. 1539. following the direction of Triton in the form of

He ends ! the council pleas'd ; th' instructive Muse
 By me, far humblest of her train, pursues
 This wond'rous record ; from the voice of Fame
 To truth assign'd, that ye, who caught the flame,
 Beaming ' full royally ' from thrones of state,
 Great in your courage, in your virtues great,
 Through Libya's desert hights your Argo bore,
 With all her freight of variegated store,
 Clasp'd to your shoulders' unremitting might,
 The twelfth stern day, the twelfth unwelcome night *.

But

of a young man, entered the Euxine sea, ver. 1573. The Euxine flowed from the Ægean sea at one termination through the Hellespont, to the Palus Mæotis ; which I take to be the lake Tritonia.

Hæc Europam curvis anfractibus angit,
 Hæc Asiam ; *Scythicum* curvatus in arcum.

Val. Flac. l. iv. Argon.

* The adventure of the Libyan heroines was adapted to the ideas of martial prowess. They are described in the virgin state, and particularly as we observe their religious instruction at the close of their harangue to Jason, may be esteemed no other than priestesses of Africa. The poet, it is remarkable, hazards the account of this exhibition from hearsay alone, for tradition, to which he alludes, is rarely better founded ; but it is a hearsay handed down to his times as genuine fact. The goat-skins in which the priestesses appeared alluded probably to the 'insigne' of Libya. But why represent scenes altogether incredible ? The relation of the Argonauts, who bore the Argo upon their shoulders twelve days and twelve nights through part of the continent of Africa, is fixed upon as the subject of reproach by a writer, who, proud of every frippery record in the vagaries of eastern, plumes himself upon the ri-

But ah! by mis'ry claim'd, what accent flows
 To paint their heart-felt toils, their steady woes !
Such,

dicule of western fancy. 'They,' the Argonauts, saith our critic, 'dragged their Argo all the way over mountains, or carried it on their shoulders, where they could not conveniently sail.' I wish, as a commentator upon *Apollonius*, to confine the stricture to *his own* peculiar history, without entering upon the larger, the almost unbounded field, which furnishes criticisms for a variety of authors. Be it permitted to observe a certain invidious turn in the words of the accusation. 'All the way,' implies too indeterminate a latitude, limited it is true, in the phrase immediately subjoined, to those parts, where they 'could not *conveniently* sail. Mr. Richardson's manner burlesques his reasoning*. He regards not the commendable caution of the *poet*, which precludes a critic from the conclusion, that *he* implicitly credited the fact, and therefore, without farther examination into his genuine principles, he, our orientalist, must be esteemed a *prejudiced* writer. He ought at least to have acknowledged with Addison's Cato;

'The bane, and antidote are both before me.'

Cato.

However to Apollonius alone Mr. Richardson will not confine himself; he introduces the authorities of Diodorus, Strabo, and other later writers, to confirm—what? the absurdity of a description, which their wanton additions have alone rendered absurd. They pursue the imaginary, without attention to the historical idea. Greek enthusiasm has usually been argued in favor of poetical superiority over modern genius, heathen machinery is more aptly displayed in its several branches of mythological romance. I know not how far this superiority, if fairly and rationally discussed, might

* Mr Richardson's Dissertation on Eastern Languages, p. \$6. oct. ed. a. 1778.

extend ;

Such, heav'n-descended race, your suff'ring deeds!
 To such, necessity's sad rigor leads,
 O'er many a dreary path resign'd they pass'd
 Urg'd to Tritonia's wat'ry plains at last;
 Recumbent sinks the load! the fount they sought,
 Like the mad hound to taste the welcome draught.
 To wounds of anguish fest'ring in the soul
 They join the thirst's implacable control;
 Yet to no toil the wretched wand'ers yield;
 Triumphant soon they tread the sacred field,
 Where the rich fruits matur'd of pendent gold,
 Eternal guardian, Ladon's lids behold;
 Still fiend of earth, in Atlas' clime display'd,
 Thy food the larges of th' Hesperian maid,

extend; suffice it for the vindication of our author, that he preserves the rule enjoined by the critics, the 'dignus vindice nodus.' Deities of Africa, whom he solemnly exhibits to our view, as they form an elegant close to the episode of the 'Syrtes,' on which his heroes were reduced to despair, so are they historically subservient to the first landing of the Greeks upon the coast of Africa. Hitherto the argument has been circumscribed to the mere justification of my author; what if it be surmised, that the tradition of these voyagers driven ashore by a tempest upon regions, where scenes *supernatural* are signified to have affected them, together with the appearance of the deities above commented, implied a corrupt imitation of the higher scriptural accounts of the ark, the primæval vessel framed by appointment truly divine. That ark to which the present argo has been confirmed to have owed its origin, the ark which *rested upon* mount Ararat, when the waters from heaven had abated!

Who charm'd with choral melody thy force ;
 Now by Alcides crush'd the dragon's corse
 Sleeps by the tree's huge trunk ; with panting strife
 Still the tail vibrates, as in love with life ;
 Ev'n to th' extended spire the pois'nous head
 Its victor owns, who gives him to the dead ;
 Deep-sunk within, th' unerring javlin stood,
 Each entrail pierc'd, yet reeking in its blood,
 Lernæan hydra ; rev'ling flies around
 Suck the rank steam, and dry the throbing wound.
 Clasp'd to the tresses' glow their snowy hand,
 Shrill sigh the murmurs of th' Hesperian band,
 Scar'd at th' approaching host, nor long deplore ;
 In earth they vanish, and are seen no more :
 Each heav'nly form the sweet musician knew,
 Whose vows the quick-departing nymphs pursue.
 " Of charms perfection, as perfection's mind,
 " Oh ! bend, propitious, to our pray'rs resign'd !
 " If rank'd immortal with the hosts above,
 " Or earth your favor'd residence of love,
 " Or hallow'd nymphs the votive wilds ye trace,
 " Or ocean boast in you a filial race,
 " Oh ! lead an helpless, hopeless, wand'ring train,
 " Since to our wishes thus a look ye deign,
 " Lead to some rock, whence pours the gushing tide,
 " Or where the fountain's silver waters glide,
 " To cool th' insatiate fever ! freed from toil
 " Should Argo visit more Achæia's soil,

" In-

“ Innum’rous gifts, ye first of heav’nly pow’rs,
 “ Shall crown libations, rich with festal show’rs.”
 Thus clos’d the warbled woe! nor far remov’d
 Their pity sooth’d the warriors, whom they lov’d ;
 Where sunk the virgins, shoots the verdant blade ;
 And burst the heaving branches wide display’d,
 Full o’er the tree the blossom’d honors rise,
 And spread their gay luxuriance to the skies.
 Thine, Hespera, the poplar’s soaring brow,
 The sturdy elm’s a sister’s favor’d bough,
 The willow’s sacred stem, fair Ægle, thine :
 Such in their hallow’d haunts their beauties shine,
 Grac’d as before with smiles, a wond’rous scene.—
 Responsive Ægle trills the note serene,
 And calms their wishes, “ Great indeed thy boast,
 “ Presumptuous herald of thy wand’ring host,
 “ Great to that host thy service ! Thou, whose
 “ toil
 “ First made the serpent’s life thy victor-spoil,
 “ Then wrests the golden fruits, celestial right,
 “ Our wretched task to mourn thy baleful might.
 “ Yes ! *he*, ere yester-eve, *the man of fame*,
 “ With soul of fury, and with eyes of flame
 “ (To vengeance flashing as the meteor’s fire)
 “ O’er-shadow’d by his brow, whose slaught’ring
 “ ire
 “ The trophy bears, a lion’s massy vest,
 “ Its native horrors still by art undress’d,

“ HE grasp’d the olive’s branch ; he pois’d the dart,
 “ Whose point had pierc’d the monster to the
 “ heart *.

“ As

* The serpent Ladon, to enhance the valor of Hercules magnified into that creature of imagination a dragon, guarded, as the fable informs us, the apples of gold in the Hesperian gardens. ‘ These were not,’ says the scholiast from Agrætas, ‘ apples, but sheep of a most beautiful color, from which they obtained the epithet of golden.’ ‘ The dragon descended,’ says Pisander quoted by our scholiast, ‘ from the earth,’ ‘ from Typhon,’ says Hesiod, ‘ from Typhon and Echidne,’ says Pherecydes ; which all import him to have been of the Titanian breed. Indeed the whole fable of the original, relative to the golden apples, and the Hesperides, no less than the dragon, are derived from the same source. The Argonauts are now arrived at the western parts of Libya, the seat, according to Apollonius, and his scholiast, of Herculean labors. In the story of the apples guarded by the dragon, we may perceive congenial traces with those, which mark the subject of the Argonautic expedition ; they are certainly blossoms upon the same tree of superstitious enthusiasm, whereof the serpent or dragon is the Libyan emblem ; the Hesperides, by their transformation into as many trees, may be fabulously subservient to that part of the Libyan idolatry, which instructed its votaries to worship the very plants of the earth. The apples may allude to the general riches of the country improved, or procured by commercial intercourse with others ; and the savage watchman to the great and accurate attention, with which they cultivated commerce. We are farther to reflect, that our heroes are placed in a monster breeding, wonder-working kingdom. The history of Hesperian metamorphosis forms an excellent appendage to the little digression of the Hamadryad, B. II. ver. 477. in the speech of Phineus, king of Arcadia ; which may favor an opinion that Hamadry-

ad

" As trav'ling wide a dreary length of way,
 " And now o'erspent with thirst his tir'd steps stray
 " Stern traversing the plain, a stream he sought,
 " A stream by others but enjoy'd in thought.
 " Heav'd o'er Tritonia's lake a rock's vast pride
 " Swells its broad front; some God the gen'rous
 " guide,
 " He pierc'd with fullen foot the sacred ground;
 " Full burst the lavish cataracts around.
 " To earth the warrior spreads each rapt'rous hand
 " With prostrate bosom; (Nature's great demand,
 " His passion's bourne, the lib'ral rock supplies)
 " Then, as the slumb'ring ox, supinely lies."

ad worship was introduced into Arcadia before it was established in other parts of Greece, from the Libyan territories.

Hercules, a few verses forward, is addressed in the translation under his usual description of Jupiter's offspring. He must therefore be understood the Grecian Hercules, an opinion confirmed by the records, fixing Eurystheus (who commissioned him upon his labors) for king of Mycenæ; these labors were devoted to the overthrow of the Titanian race, the old offenders against the usurpation of Jupiter. Sir Isaac Newton asserts that 'Amphictyon brought the twelve gods of Egypt into Greece in the year before Christ 963' Why may not Hercules an Egyptian by birth, be concluded from this emigration into Libya to have introduced the more rural system of African, derived from Egyptian, idolatry, into the religious institutions of Greece? Hercules (on the rules of genuine criticism) having derived the success of his adventure, from the supply of water magically obtained for himself, and for his distressed companions, guides our reflection to Moses, who by real inspiration procured the same relief in a miraculous manner for the fainting Israelites.

She ends, calm-pointing where the fountain flows ;
 They rush impatient, and forget their woes.
 As in the crumb'ling soil, their narrow home,
 The little host of ants industrious roam,
 Or buzzing visitant of summer greets
 Rich drops of honey, rev'ling in the sweets ;
 Rude swarm ne'er exil'd from the feast they love ;
 Thus throbbing to the fount the Minyæ move !
 Some warrior-lip, whose blifs the genial wave,
 " Great Jove," exclaims, " ev'n absent he can
 " save !
 " Thy son unconquer'd saves th' advent'ring
 " friend,
 " Whose thirst, his mis'ry ! shall our steps attend,
 " Thrice happy, if he tread this fertil reign ?"
 He spake ! to converse meet the council'd train.
 The search resolv'd, they rushing track the coast ;
 Thick whirlwinds rouse the sand ; the pathway's
 boast
 Sinks bury'd by the blasts of midnight air ;
 Thou, Boreas, yield'ft at once thy twin-born care
 Flush'd with the pride of wing ; his *virtue's meed*,
 Euphemes leads the *foot's* unrival'd *speed* ;
 Keen Lynceus darts his penetrating gaze,
 And *Canthus'* aid a patriot zeal displays.
 His hope to wander by the gods inspir'd,
 Or by his gen'rous haste of valor fir'd,

To question HIM of arms ; his wishes burn
 To hail his friend's, his *Polypheme's* return *.
 Rear'd by *thy* labor'd art the Mysian tow'rs,
Whose ev'ry thought thy country's love devours,
Whose toil o'er distant realms the bark pursues,
Whose eye the † sea-encircled region views,

Where

* The heroes selected for this embassy possess, as to the first three, supernatural excellence of wing, of foot, and of fight. Canthus, the last, is not so distinguished ; but Apollonius was too apt a judge of human nature to degrade the character of his remaining ambassador by affixing no merit thereto. A nobler influence directed him, that of friendship, for such may, or rather must be implied by his wish to question Hercules concerning Polyphemus ; add to which that it forms an introduction truly poetical of the destiny attributed to Canthus almost immediately succeeding, as declared in the first book, ver. 81.

† The country of the Chalybes, a people situated near the Nile. Caphaurus is represented in the succeeding lines grandson of Apollo and Acacallis, which last may seem a denomination not purely of Greek extraction ; the father of this grandson who slew Canthus was call'd Amphithemis, from his spirit of justice ; and Garamas, from his birth in Africa, Garamas being a river of that continent. The Chalybes are thus described by Valerius Flaccus

‘ Sævissima———

‘ Gens Chalybum, duris patiens cui cultus in arvis,

‘ Et tonat adficiatâ semper domus ignea massâ.’

Argon. Val. Flac. lib. iv.

‘ Puto,’ (says Burman) ‘ intelligi officinas Cyclopi.’ I think it reasonable, if this is not a more modern picture of the Chalybes, to conclude, that they are the origin of the poetical Cyclops in Greece. They have certainly the same employment !

The

Where thine to *perish* ! 'mid the poplars' bloom
 High o'er the strand up-heaves the votive tomb,
 Far off deep-piercing thro' unbounded space
 Thy glance, oh ! Lynceus, mark'd th' Herculean
 face,

As one who sees the regent of the night,
 Or deems he sees, a clouded gleam of light.
 He calls th' attendant three ; they seek no more—
 Himself with solitary stalk before
 Strides, they retire ; Euphemus fam'd for speed,
 And ye, wing'd brothers, twins of Boreas' seed,
 Moaning your baffled care ; thy forfeit breath
 In Libya's wilds, oh ! Canthus, sinks to death.
 Thy spoil the flocks fair-grazing o'er the waste,
 The peasant's steps to ready vengeance haste,

The sons of Amphithemis above mentioned were Nafamon, and our Caphaurus in the text. The scholiast tells us, ' that Alexander,' the grammarian, ' in his book relating to the affairs of Crete, ascribes a son named Naxus,' from whom the island of Naxus took its name, ' to Acacallis by Apollo, and another,' whom he calls ' Cydon, from whom the city of the same appellation in Crete was derived, by Mercury.' If so, she was a nymph of no *stubborn* chastity !

Ἐπιρήσεις, orig. ver. 1497. is urged by Hœlzlinus, whose predilection for earlier languages frequently induces his display of whimsical erudition, to be derived from extreme antiquity. Of so venerable a date indeed, that the ' mark of its origin' is out of its mouth ! The Greeks seem to have no such word, and *ἐπι* may therefore be considered as a preposition before, not part of *ρήσις*, *ρήσις*. I once thought to read *Ἐπιρήσεις*—*vituperiis*, *ρήσις* is derived from *ρήσις*—' fluo.'

His

His claim the fleecy charge, thy boast in vain
To bear the victims to thy famish'd train.
Furious he rush'd, th' unerring stone in ire
He hurl'd, of force congenial with a * *fire*
Sprung from the pow'r of day, whose rapt'rous arms
Enamor'd revel in the VIRGIN-charms ;
In Libya Minos wraps the FILIAL grace,
Her womb the burden of a god's embrace,
Erewhile on Phœbus smiles th' illustrious boy,
Whose two-fold names the gen'ral voice employ.
Lov'd of the darling youth Tritonia's maid
Her twin-born offspring to the light display'd ;
One, brave Caphaurus, whose resistless pride
In blood the mangled corse of Canthus dy'd ;
Nor thine from Minyas' host the doom to fly,
Who strait the horrors of thy deed descry ;
Rais'd on the bier, earth holds the kindred dead ;
The flocks their recompence of worth they led.
Thee, son of Ampsycus, death's iron dart
Pierc'd ! vainly thine the sacred augur's art
To ward the destin'd blow !—no path we roam,
Whose horrors guide not to th' infernal dome !
Enormous on the sands, his shelter'd seat,
A monster-serpent shuns the noon-tide heat,
Nor his the will fair innocence to wound !
Or dash the flying trembler to the ground !

* Apollo.

Yet where his stream of fullen poison flows,
 Each breathing form prolific nature shows
 Instant th' irremeable Orcus treads,
 Nor thou, oh ! Pæon, (truth my accent sheds)
 God of the medicinal balm, could'st wrest
 The sting, though faintly on its frame impress'd.
 O'er Libya's realm when godlike Perseus flew,
 (Thy fav'rite name, Eurymedon, he drew
 From love maternal !) to the monarch borne
 The brow of GORGON from the carcase torn,
 Where dash'd the drops of clotted gore to earth,
 There hissing implings boast their noxious birth.
 Firm in the dust the augur's footstep bends,
 Beneath him, as he stalks, the spine extends ;
 In anguish heav'd the many-writhing length,
 Where muscles mark the *central reign* of strength,
 The flesh HE hollow'd ; Colchos' royal fair
 Sighs to the virgin echoes of despair :
 Thine, Mopsus, unapall'd to staunch the gore !
 The fever of the wound ferments no more.
 Inglorious doom ! dissolv'd in slumber lies
 Each listless nerve ! night swims before his eyes ;
 His fest'ring limbs in pangs to earth reclin'd,
 Life's last last breath absorbs his manly mind *.

Struck

* The death of Mopsus is as strong a satire upon the frivolous boasts of augural eminence in heathen ages, as if intended such by Apollonius. Prophet of every calamity but that
 which

Struck with the scene of woe, around, the band,
 A mournful circle, with their chieftain stand ;
 Snatch'd the lov'd carcase from the solar beam ;
 Black thro' the vitals creeps th' envenom'd stream,
 The soft down loos'd by languid dews of death
 Falls floating ! urg'd at once th' associate breath
 Pants o'er the brazen spade, sepulchral toil,
 Heroes and virgins, lost in grief, despoil
 Their tresses honor'd grace ; the gushing tear
 Flows to the man of mis'ry, once so dear :
 Thrice trod the solemn round, their arms they wave ;
 Fill the due rites, and yield him to the † grave.
 The bark they climb, unfurl the spreading sail,
 Wide swell the surges to the northern gale ;
 The track where points Tritonia's closing reign,
 Anxious they wish ; each luring hope is vain,

which is destin'd for himself ! By the way, it is not unpleasant to observe, how cordially some of our earlier, recent, and yet surviving christian reasoners have adopted the system of predestinarianism, a main bulwark of heathen devotion, and heathen policy, which always went hand in hand. If ever the odious term 'heretic' were consistently applied, it must be more particularly so to those romantic philosophers, who affect to desert the principles of their religion, substituting romance for scripture !

† The text expresses *χύρην γαίαν* to signify the loosely-crumbling quality of the soil dug out to make, and afterwards thrown into the burial place of Mopsus. The epithet is forcible. Scapula calls quick-silver *χυτος ἀεργος*, which will justify the compliment of energy attributed in this remark to the text.

Toss'd

Toss'd by the giddy whirl the ling'ring day!
 As writh'd oblique the serpent weaves his way,
 Who long lay basking in the solar light,
 And rears from side to side his *bisping* might,
 Pierc'd by the beam his eyes their lightning shed
 Till veil'd in solitude's recess his head,
 Thus wand'ring Argo many a weary hour
 The lake's broad entrance seeks with *baffled* pow'r.
 † Thy massy tripod, Orpheus gives the nod,
 A soothing gift to every native god,

† This other tripod, the gift of Apollo, is not unpoetically or inconsistently with gratitude restored to the god himself. The first tripod received by Jason from Apollo was on a similar principle resigned to the inhabitants of Hyllas for the future security of their country, as pledg'd by Apollo, the Hylenses having received with open arms, and protected with benevolence the wandering Argonauts. Such conduct in both instances issuing from a liberal heart, conscious of favors confer'd, may at least be subservient to a moral purpose. In his reflections upon the settlement of islands first, and in process of navigation, of whole continents, a capital LAWYER, who fathoms (the case of very few in that amphibious profession) the origin of customs and usages from which the laws themselves were derived, and who boldly dissatisfies himself with the subordinate jargon of technical terms, those necromantic mysteries to conceal ignorance, or rather those clusters of grapes, profusely bestowed to the taste of clients, who *too late* find out their *sourness*; a capital LAWYER of this more liberal stamp will trace the first principles of *right*, founded in *prior occupancy*, from the mode of possession here described. But this possession was not adequate to ideas of enthusiasm, which required the sanction of some deity to confirm it, or rather to bestow a portion of the soil, *in the name of the whole* place to be possessed.

Thou

Thou radiant orb, the grateful vessel sends,
 Chief to thy pow'r!—The train to earth descends.
 Straight, o'er his limbs youth's roseate honor glows,
 The form of strength-enormous * Triton rose;
 A rich clod sever'd from the genial land
 He proffers thus with hospitable hand.

“ Accept, my friends! your claim a nobler store!
 “ Would that a lib’ral God could grant you more!
 “ Speak, if your ardor tempt the billowy toil!
 “ (Man *not oft* for Ocean quits his native soil!)
 “ *Fix’d* by the sov’rign of the stormy reign
 “ In *me* behold a viceroy of the main!
 “ Rear’d on the sea-girt strand my sceptre’s grace!
 “ And oh! (if long, long absence *yet* may trace

* Triton superintendent of Neptune over maritime concerns appears with this donation, and presents it to Euphemus; this act implies the first knowledge of, or presence of the Greeks upon, the continent of Africa, which from the *gift* of it to the Argonauts they must be concluded to have visited in this earlier age, as a *navigating* people. Whosoever would gratify curiosity by a comparison of the present representation with that in the 4th Pythian Ode of Pindar, will observe at least, from the connection between their *two* histories, the fidelity with which the traditionary records of the Greeks were preserved, and handed down; for it is but fair to conclude such *fidelity* in general, which is obvious in this example confirming it, for so long a period as from the days of Pindar to those of Apollonius. No wonder indeed, that the ancients should accurately adhere to records, the continuation of which was alike subservient to their vanity, their policy, and their religion.

“ The rolls of Fame!) behold great Ocean’s child,
 “ From Afric sprung, the monster-breeding wild !”
 No more he adds ! Euphemus clasps the prize
 Of rightful sway, and joyful *thus* replies :
 “ If yet, illustrious youth, the sacred isle,
 “ Whose fields o’er Crete’s surrounding waters smile,
 “ Thine eye hath view’d, there lies our port of rest !
 “ The *Greek* beholds thee a reluctant *guest* ;
 “ Fierce tempests whirl’d us to these realms of care,
 “ Our Argo’s structur’d load sublime to bear ;
 “ Tir’d, to the lake the sacred bark we yield :
 “ Oh ! when shall Pelops’ earth our mis’ry shield ?”
 He spake ! the godhead waves his arm ; the sound
 Proclaims, extended lake, thy wat’ry bound
 To Ocean’s central bosom !—“ Warriors keep
 “ Your steady passage, where th’ unfathom’d deep
 “ Quiets his darkling furge ; the cliffs display
 “ Their brighter fronts, that catch the solar ray :
 “ Here’ mid the channel’s narrower path your course !
 “ Yet mark yon’ misty track !—its billowy force
 “ Above the Cretan reign unerring leads,
 “ Where Heav’n each treasure pours on Pelops’ meads ;
 “ Steer’d to the right, where opes th’ expanded tide,
 “ Pursue the welcome coast with victor-pride
 “ Far to its onward scenes !—the broken strand
 “ Winds diverse—there the sea-enamor’d land
 “ Projects it haughty *point* ! there speed the sail !
 “ And safety crowns the triumph of the gale :

“ WAR-

“ Warriors, proceed ! in vain shall ills aspire ;
 “ Youth strings your nerves, and valor fans your
 fire.”

Thus pleads benevolent the voice ! the oar
 Pants from the lake to lift the billows' roar ;
 Wing'd by each wish they haste ;—th' attendant God,
 Rear'd the rich tripod's splendor, gives the nod,
 And wafts them thro' the stream ;—no poring eye
 Can more the godhead, or the gift descry.

Yet transport gladdens ev'ry breast, that glows,
 A god sure omen of *no* future woes !

The *chief*, so wills the train, a sacred rite
 Selects, the choicest of the flock to fight,
 And adds the pious vow ! the victim falls
 Prone on the deck ! *his* pray'r the godhead calls.

“ Hail, placid guardian ! hail, by Ocean's pow'r

“ Deputed succor thou of sorrow's hour !

“ The waves calm prodigy ; if Triton's name

“ Thou best approve, or Phorcys', Nereus' fame,

“ (So deem the virgins of the deep !) to view

“ Oh ! give our native land !” He said, and threw,
 Close of his pray'r, the victim to the flood.

—The son of Neptune, in his awful mood

Up-heaves a form, majestic, and his own ;

No borrow'd shape of man !—the courser, known

Thus 'mid th' embattled Circus, speeds his way,

Wild-floats his mane ; he practis'd to obey

Rears his arch'd neck sublime; from side to side
 Grinds the champ'd bit, his slav'ry, and his pride;
 So—firmly grasping Argo's polish'd keel
 HE winds her o'er the surge with monarch-zeal!
 The back, the head, the loins, the structure prove
 His faithful lineage from the gods above;
 The tail's strong nerves a monster-fish display,
 And lash the surface of the wat'ry way,
 Obliquely darting *their* divided gleam,
 Soft as thy crescent swells, thou lunar beam!
 Her guide, till roll'd o'er Ocean's central round,
 Then dashing plunges in the dark profound:
 Each wond'ring warrior murmurs, as he eyes
 The form celestial of portentous size.
 Ev'n now th' Argöan port, th' attesting signs
 Of sacred Argo, and th' exalted shrines
 To Ocean's god, to Ocean's * child appear;
 Shrines, on that awful day the warriors rear!
 Light's orient dawn allures the Zephyr-gale;
 Earth's deserts they explore with spreading sail;

* The name of Triton is expressed in the original. This picture of his appearance, and of his conduct throughout the above slight digression is colored from mythology. Such heterogeneous mixtures as these attributed to the personage of our Neptunian vicegerent may originally have been deduced from hieroglyphical extravagancies engraved by the hand of idolatry.

* Aurora smiles advancing, anxious fight
 Beyond the tow'ring promontory's hight
 Marks the projecting earth, and onward main ;
 To Aufter modest Zephyr quits the rein :
 A wild'ring joy th' associate voice inspires.
 —The sun was fet ; meek Vesper's lambent fires
 Cheer the dark brow of *Eve*, serener *guest*,
 Who sooths the peasant's care to pillow'd rest ;
 To slumber drops each softly-breathing wind,
 Loos'd are the sails, the haughty mast reclin'd ;
 Till Phœbus' arm unyokes the radiant car,
 Ne'er cease the polish'd oars their sounding war.
 Ere night's thick veil each charm of nature shrouds,
 Beyond, where heaves in horror to the clouds
 Yon' soil his shaggy brow, thy rev'rend seat
 Had woo'd the wand'ers, hospitable Crete,
 Monarch of circling isles ! thy brazen hand,
 Stern † Talus, crouds with riven rocks the strand ;
Bids

* The deserts of Africa mentioned in the preceding verse are placed by Apollonius on the right of the Argonauts.

† Talus, (whom Sir Isaac Newton describes to have been slain by the Argonauts in the year before Christ 937, and thereby allots a term of two years, or less than three, to the extent of the Argonautic expedition, and who calls him 'A brazen man of the brazen age') however formidable at first appearance, submits himself, like many other splendid conceptions, to historical explanation. Plato, 'dulce decus Graïum,' reconciles his mysterious character. Rhadamanthus at this period existed ; distinguished for his probity, having imbibed his earliest principles

Bids ev'ry halber fly the sullen ground :
 Dictæa's station, but in vain, they found.
 Remnant of demi-gods, a brazen line,
 Sprung from the mountain-ash thy seed divine
 Jove to Europa gave, thou *Island's* head ;
 Here annual thrice thy guardian-footsteps tread.
 Unconscious of a wound, thy vaunted claim
 Limbs clad in brass ; th' impenetrable frame ;
 A vein the membrane's flimsy texture hides,
 Rich *vein*, capacious of the vital tides ;
 Low to the ankle from the neck descends ;
 The *seat*, where life with death associate tends.
 Tho' press'd with adverse fates, they mourn no more ;
 Inspiring terror wings them from the shore ;

ciples from Minos, he received instructions not in the whole art of government, but so far as qualified him to assist the counsels of his sovereign ; thence he gained the appellation of a good man ! Minos engaged him in the care of the municipal laws ; to Talus were assigned the remaining offices of Cretan discipline. Talus at three distinct periods in every year visited every village, for the preservation of their laws, which he inscribed upon tables of brass ; whence he obtained the title of 'brazen.' See Plato de Minœ.—Our modern brazen characters never fail to insult, rather than protect the laws. The manner in which the poet describes this Talus in the lines immediately following may lead an attentive examiner to a clue, through which he may unravel many other congenial threads of Grecian characters, and transactions. 'By Talus the sun is meant,' saith Hesychius. The Arkite worship was established, where he ruled.

Far from the destin'd strand the warrior borne,
 With thirst consuming, as with anguish worne,
 Had urg'd their wayward oars ! but Colchos' Fair
 Thus calmly sooths the tumults of despair.

“ Heroes, attend !—to me resign the man !

“ Whate'er his race, Medea's conqu'ring plan

“ Shall crush thro' plates of brass his giant-rage :

“ Not his th' immortal privilege of age.

“ Here fix the bark ; my heart no rocks alarm :

“ Prostrate the seer shall own my happier arm.”

She ends ! at distance from the menac'd storm
 Floats the proud Argo ; what her arts perform,
 Yet to the host unknown ! her cheek of rose
 Wrap'd in the * vestments' folded purple glows ;
 She mounts the deck ; she grasps her Jason's hand,
 And stalks the seats, that mark the rower-band.

* Περαιος the original word, here rendered vestment, was applied by the Greeks to sacred habiliments : Medea was a priestess. It is sometimes placed to signify the sail of the ship ‘ Panathenæa,’ the poetical offspring of Argo, consecrated every five years with solemn celebration by the Athenians to their presiding deity, recorded to have built the Argo. The Panathenæan games are handed down as earliest institutions, from which we may be led to a conclusion that the first principle actuating such institutions arose from the devout estimation with which maritime expeditions were honored. On this sail of the Panathenæa the war of the giants was represented ; the corrupted successor of that ambitious attempt typified in scriptural history by the building of Babel, when man ‘ Hurl'd defiance to the throne of Heaven.’

Soft-luring with the notes of magic spell
 The soul-devouring Fates, the dogs of hell *,
 Wide o'er the fields of air who rav'nous spring,
 Fell scourge of wretched man, with rapid wing ;
 As bends her suppliant knee, their votive way
 Thrice soar the vows, and thrice th' enchanting lay :
 His froward pow'rs subside ; her hostile gaze
 A glare wild-dazling to his orb displays.
 He gnash'd his teeth ; he swell'd with vengeful might ;
 Dread Ruin's objects swim before his sight,
 In all their horrors dress'd : " Great Jove, he cries,
 " What clouded phantoms to my soul arise !
 " Nor stern diseases, nor intruding foe
 " Deal to my sick'ning heart the fatal blow ;
 " Some distant arm o'erwhelms." No brazen shield
 'Gainst Colchos' venom'd drugs disputes the field ;
 Ev'n while the stone he rolls in savage sport,
 Whose weight should block their entrance to the port,

* The 'dogs of hell' (v. 1666. Orig.) applied to the Fates were of Egyptian growth ; this animal worshiped in Egypt might consistently with idolatrous frenzy have been placed in some ' infernal office' from the virulence of its disposition in sultry regions ; it certainly was the source of Cerberus, whose triple head figured in the Grecian Aïdes from the original appropriation of this Egyptian dog to the persons of the Fates ; composed of the magical number three. In the death of Talus we have another adoption of Egyptian fable. The man of brass is poetical ancestor of Achilles, as to the vein, which alone constituted his vulnerability.

His stricken foot receives the pointed rock ;
 As molten lead, deep gushing from the flock
 Flows the luxuriant blood ; his bulk's vast round,
 Rest of its prop, falls prostrate to the ground.
 As on the tow'ring cliff the stubborn pine,
 Whose honors slowly to the ax resign
 The solid trunk, thy half-subduing toil,
 Stern wood-man, leaves the monarch of the soil ;
 Its head shakes to the storm's nocturnal blast,
 Then rushes from the root * *afunder brast* ;
 Such in his foot awhile the monster's trust ;
 Till weak, spent, lost, he thunders to the dust.—
 Wrap'd 'mid the shades of night in Creta's Isle
 They wait the fair ; when dawns Aurora's smile,
 Rear'd to † Minerva's love the sacred fane,
 They quaff the fount, and tempt the roaring main ;
 Ply with recruited strength the bended oar,
 And pant to quit the ‡ promontory shore.
 Athwart the Cretan surge they speed ; the gloom
 Of pitchy darkness, night of baleful doom,
 Aves every bosom ; not a waking beam !
 No star to twinkle, and no moon to gleam !

* Spenser's Fairy Queen.

† The text dedicates this temple to Minoan Minerva ; the death of the enemy having been compassed in Crete, over which Minos at this time reigned.

‡ The promontory is called by Apollonius Salmonis in the Island of Crete.

Drear

Drear waste of horror, or from heav'n its birth,
 Or sprung emerging from the gulphs of earth !
 Nor their's conjecture in the ghastly grave
 If borne afflicted, or on Ocean's wave !
 To Chance * commission'd their return ! the chief
 Up-heaves his hands in ecstacy of grief,
 To Phœbus' name the voice of Anguish rears,
 Freedom, the wish ; while burst the streaming tears ;
 And much his promise loads with gifts divine
 Th' Amyclan, Pythian, and Ortygian shrine !
 Son of Latona, from Olympus' hight
 Melantian rocks confess thy fav'ring flight ;
 The first receives thee 'mid the billows flow ;
 Thou shak'st with grasping hand the golden bow,
 Darting rich lustre—lo ! where clust'ring spread
 The Sporad Isles ; with unambitious head

* It may appear strange, that any philosophical *system* should have been established among the Heathens, *which* the very principles of their religion reprobated ; but such we find in Epicurism, the fashionable, fantastic persuasion which disgraced the days of Augustus. Chance, said these no-reasoners, formed the world ; Chance in our author is never submitted to, unless by his heroes, when despairing of their situation, and incapable of addressing their deities. The political artifice of Augustus encouraged the rank weed, that voluptuous indulgence on the one hand, and an idea, that the gods never concerned themselves with the *affairs* of mankind on the other, might render the Romans less solicitous about *their own* ; might divert their attention from enquiries into the real slavery, by which the empire was oppressed, though the fetters were weaved in silk.

This

This gently rising ! to thy seats oppos'd,
 * Oh ! sister ! there the dropping anchor clos'd
 Their toils ; they visit earth !—the dawning ray
 Springs forth ! an altar to the pow'r of Day,
 Deep in the covert of the darkling grove,
 Rear'd in the fane, that witness'd grateful love,
 They grace thee, Island, with the † splendid name ;
 Protective *Phæbus* gives the realm to Fame ;
His presence, balm of woes ! a pious band,
 They cheer with festal rites the desert strand.
 As, pour'd devoutly o'er the torches glow
 Flam'd at the shrine the sacred waters flow,
 The virgin-vassals from Phæacia's plain
 Burst in fond laughter at the warrior train ;
 They oft Alcinoüs' altars wont to view,
 Whose pomp of sacrifice the victim slew,
 Lord of the lowing race ; the mirthful joke,
 Not undelighted, and the taunting stroke

* This island called in the text Hippuris lay in the vicinity of the island Thera. The Melantian rocks were two in number ; that of Baia (for the scholiast, from whom this remark is borrowed, seems to prefer this as a *proper* name, rather than as an *epithet* !) and the other of Hippuris above mentioned. I think however, that the epithet is most consistently adopted ; a name being so immediately afterwards assigned to the island by the Argonauts, and Baia seeming to have no distinguishing character in point of derivation, which was the constant usage of ancient Greece.

† The name of Anaphe (shining) was given to the island first mentioned in the Original.

With

With animated sport, the pointed dart
 Of gibes, soft war of innocency's heart,
 The conscious host return; this hallow'd Isle,
 Ye lovely maids, your more than speaking smile
 Owns, ye sweet hum'rists, with accordant man,
 The radiant fount of good * your votive plan!—
 Their halbers loos'd, they ride the placid deep;
 While lock'd, Euphemus, in the arms of sleep,
 Mem'ry yet paints at Hermes' hallow'd shrine
 Thy vows' fix'd ardor, and thy rites divine,
 The glebe (so wills the heav'n-commission'd dream!)
 Flows with the richer milk's luxuriant stream.
 Plac'd on his thrilling breast the clod of earth,
 Small tho' its form, awakes the virgin-birth;

* The original literally runs 'as often as they prepare sacrifices to Apollo *Ægletes*, patron of (the island) *Anaphe*.' It is scarcely necessary to acquaint the reader, that the two terms above described express the same thing. As to the sarcastic dialogue, or more properly, intimation of such by Apollonius, since we find it not only conformable with genuine history, but applicable to the very nature of man, that every sublunary concern should arise from the rudest, and most unmixed principles, (a simple idea in the mental world leading to every the more enlarged exertion of the reasoning faculty;) we cannot be surpris'd, that the expanded oceans of superstition owed their origin to the same scanty streamlet. Horace in his second book of Epistles has deduced the regular out-lines (or rather irregular!) of the 'prisca comœdia' among the Greeks from the robust vivacity of the rough peasant, 'contented with little' only because he had conceived no want of superfluities; and 'courageous,' because he had never seen any instrument of offence, but those, with which he knew himself to be supplied by nature.

He

He clasps the new-born fair ; the scene of joys
 Each thought intrances, and each sense employs ;
 When clos'd the transports, his the flowing tears ;
 He deem'd her, Daughter of his earlier years ;
 Calmly her softer solace soothes his soul.

“ Nurse of thy children, mine the blest'd control

“ Of infant innocence ! behold in me

“ No offspring, warrior ; but the daughter see

“ Of godlike Triton's, and of Libya's arms !

“ Fix'd by my fire, where many a Nereid's charms

“ Unspotted smile, my dome the coral main,

“ Fast by the beach, where heaves Apollo's fane :

“ Wrap'd in the splendor of his rays my grace

“ Erewhile shall foster my Euphemus' race.”

Deep in his breast the dream his mem'ry seals ;

He calls the *chieftain*, nor the truth conceals ;

Fix'd *who* revolves what Phœbus' shrine decreed ;

And thus rejoins ; “ illustrious is thy meed,

“ Thou man of worth ! the gods, the gods shall yield,

“ Thy glebe surrender'd to the billowy field,

“ An island to thy rule ; for many a year

“ Thy children's children shall the sceptre rear ;

“ Boon of the gen'rous Triton's fav'ring hand

“ For thee'twas call'd from Lybia's far-stretch'd land ;

“ No common gift ! a god's expanded mind,

“ He met the heroe, and the prize resign'd !”

At once, nor vainly roll'd his Jason's lore,

The oracle inspires, the Lybian store

* He drops into the deep, the beauteous Isle
 Claims to a foster'd *race* the mother's smile,
 Erewhile the wand'ers *they* of Lemnos' coast,
 'Till rudely banish'd by Etruria's host
 They wing'd their flight to Sparta's welcome soil;
 Thence, where Calista crowns the peasant's toil,
 Autefion's *youth* their step to Thera leads;
 His name to Thera chang'd Calista's meads *;
Long-pass'd Euphemus' date!—the surges' roar
 Now heaves the warriors to Ægina's shore;
 Arm'd with the vase they bid the contest burn,
 ' Who first replenish'd to the bark return !'
 So urge their wants, as swells the fullen blast;
 To latter days the calm contentions last;
 Ye youths, † ye Myrmidons, in glory's course
 Hence rear the vase, and urge the swifter force.

Hail,

* The surrender of the clod of earth, (taken from the continent of Africa, and presented by Triton to Euphemus) to the ocean, is a figure, by which the insular character of the new-created spot is expressed. In my remarks upon the island of Thera exhibited on the 4th Pythian ode of Pindar, I confess myself to have been under no small difficulty of ascertaining the precise meaning of the text. Apollonius is a sufficient comment on that text; and if duly regarded, the two mythological geographers will be observed mutually to assist, and to be assisted by the more general conduct of each other. Thera, says the scholiast, was so named from Theras, son of Autefion, who assisted, by his direction of the Euphemian *descendants* to this island, the oracle of Apollo in their favor.

† The inhabitants of Thessalia were distinguished by the title of Myrmidons from Myrimidon, grandfather of the Argonaut

Hail, heav'n-born warriors! hail, thou gallant throng!
 † Each rolling year attune my plausive song
 To added raptures! for the Muse bestows
 Fame to your conquests, to your toils repose!
 No more the frowns of adverse fates prevail,
 When from Ægina speeds the parting sail!
 No more the whirlwind bursts! in peaceful pride
 Fast by Cecropian realms secure ye glide
 By Aulis' tow'rs, by fair Eubœa's feat;
 And Locris wrap'd amidst her cities greet:
 Now fair Thessalia woos you to her arms;
 And rapture crowns you in your country's charms.

gonaut Æthalides 'produced by Eupolema near the stream Amphrysus in Thessaly.' See Apollon. b. 1. v. 55. The amicable struggle to obtain a supply of water for the use of the Argonautic host may not only be considered as a proof of their general satisfaction in the nearer approach to their native country, but as the origin of games, afterwards instituted to the celebration of this Grecian voyage: a confirmation of the idea, that the source of public sports constituting the boasted glory, and happiness of Grecian communities, lay in simplicity itself.

† This is apparently an allusion to the solemn *festival*, which did honor to Minerva, in commemoration of the Argonautic labors, in *which* the Argo was carried round the city of Athens upon the shoulders of the priests.

END OF THE FOURTH, AND LAST BOOK OF
 APOLLONIUS RHODIUS.

A P P E N D I X

TO

APOLLONIUS RHODIUS.

V O L. II.

Farther Observations upon Magical Rites, and Egyptian Superstitions in general : omitted, Book IV.

IF it is permitted once again to touch upon the magical operations of Egyptian priesthood, particularly as to the prohibition of wine in those mysterious ceremonies, we may enter upon the true cause of its disuse. A prelate, whose writings, and character are alike ornaments to the church, and to Christianity, has in a recent work explained a point, which relates in some degree to the question here proposed. He acquaints us, that ' whereas the Greeks, and Latins by mixed wine always understood wine diluted, and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger, and more inebriating by the addition of higher, and more powerful ingredients.' Helen in the *Odyssey* is the authority of our excellent writer for the knowledge of these Egyptian compositions in Greece. When Medea undertook the conquest of Talus, her first ceremonial act was to cover her face ; for thus, by the laws of eastern kingdoms, she claimed protection from the insults of the other sex. When she arrived on the shore, she seems to have entered into conversation with Talus, and by a *judicious* distribution of the ' mirth-inspiring bowl, tempered with drugs,' to have stupified his senses, and procured to the Argonauts a safe passage to land : a pretended treaty was the foundation of the magical process ; and this treaty was infringed by the last struggle of Talus, before his faculties had been absorbed. We may reflect, that
magical

magical incantation consisted in prayer, to engage the attention of one or more of 'their gods many,' in musick, or the song, and to assuage the turbulence of passion; the Pharmaca rendered the disposition of the person, upon whom they were practised, incapable of exercising his reasonable talents. The Greek priests, says a burlesque offspring of Scarron, in a caricature of the Iliad,

'Themselves the *precious* off'rings took,
'And wisely fed their gods with *smoke*.'

Brydges's Homer's II. travelst.

These viands, it seems, had become perquisites of the priests, on which they may be *concluded* to have regaled themselves without remorse. *Other* perquisites of office are experienced to *satisfy* priests for their trouble in marriages and funerals; indeed, in more extended ways, this fraternity profits both by life and death. The same may be presumed of the destination of the wine; for the Grecian gods were not deemed *capable* or *proper* to enjoy it, unless *lowered* in its quality, which the priest could not, *for himself*, indure. If we should confine our representation to the priests of Bacchus, they must necessarily have sipped largely of the grape, before their whirl of spirits could be found adequate to the agitation, requisite for their tumultuous rites.

From the foregoing venerable authority, we may *enlarge* the present subject by a closer application to Grecian *romance* infecting multitudinous deities with the passions, the weaknesses, and the vices of mankind.

If the following passage be considered with the attention which its subject, and our commentator of the sacred text of Isaiah, merit, *difficulties* seemingly arising, or rather affectedly aggravated in occasional interpretations of the scriptural language, may be totally removed; and these holy records confirmed to be directions to the *practice* of a *christian*, not metaphysical play things for the subterfuges of mock logicians.

'Anger, arising from a sense of injury, and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy

and painful sensation; and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing, and quieting, at least for the present. Ezekiel introduces God expressing himself in the same manner:

“ And mine anger shall be fully accomplished; ”

“ And I will make my fury rest upon them; ”

“ And I will give myself ease.”

Chap. v. Ver. 13,

This is a strong instance of the metaphor called ‘ Anthropopathia; ’ by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God; and *that* with the utmost liberty, and latitude of application. The foundation of this is obvious; it arises from necessity; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty: this is true of metaphor in general, and in particular of this kind of metaphor; which is used with great elegance, and sublimity in the sacred poetry: and what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this; when the images are taken from the superior faculties of the human nature, from the purer, and more generous affections, and applied to God, we are apt to acquiesce in the notion, we overlook the metaphor, and take it as a proper attribute: but when the idea is gross, and offensive, where the impatience of anger, and the pleasure of revenge, is attributed to God, we are immediately shocked at the application, the impropriety strikes us at once; and the mind, casting about for something in the Divine Nature, analogous to the image, lays hold on some great, obscure, and vague idea, which she endeavours in vain to comprehend, and is lost in immensity, and astonishment.

Dr. Lowth, Bish. of Lond. on Isaiah, 4to. p. 14.

‘ Homer,’ says the same conclusive writer in his *Prælectiones de sacrâ. Poesi Hebræorum*, ‘ and the other’ (Grecian poets)

‘ induced.

‘ induced by the most futile sentiments, have published concerning their deities those opinions, which however absurd, and impious if accepted in their literal interpretation, can with difficulty, if at all, be allegorically understood. The sacred * prophets, on the other hand, shadow the Divine Nature with images appropriated to humanity, and for this reason; because the insufficiency of human intellect necessarily requires a limitation; but in such latitude alone, that those representations, which are transferred from the concerns of mankind to the Deity himself, may be never capable to receive a construction merely literal. The understanding is’ herein ‘ always directed from the shadow,’ to the substance of ‘ truth; nor adheres to the naked image, but at once seeks, and pursues *that*, which bears analogy to the image’ which it traces ‘ in the Divine Nature. *That* something, more majestic, and sublime, than he can possibly conceive, or comprehend, but which actuates his mind with a certain awfulness, and admiration.’ De Sacra Poesi Hebræorum Prælect. 16. a. 151. 4to. ed. 1753.

The words of our critic, which carry a peculiar sanction from his abilities, and situation, may serve a purpose, which perhaps he might not have intended, but which is called forth by the prevailing influence of *disguis’d* infidelity ascribing materiality not only to the soul of man, but to the essence of the Creator.

‘ We cannot,’ says an excellent, and candid authority, ‘ grossly conceive, that God hath organs of speech; but we know assuredly, that He, who gave the tongue of man’ to speak, can whenever for extraordinary purposes he sees good, and whenever he pleases, form an audible voice: at his bidding, in the language of our Saviour, ‘ the very stones will cry out.’ When, therefore, God is said in scripture language to speak, the plain meaning is, that he caused a voice to be heard; and to argue this, and *such* scriptural expressions, as proofs of the materiality of the Divine Nature, or as

* I have hazarded this interpretation; the original is vates; but the prophetic are principally the poetic parts of the Old Testament.

excuses for an endeavor to prove it, evinces either a poverty of argument, or a consciousness of temerity.*

Reflections on the Doctrine of Materialism, &c. By Philaethes Rusticans, sm. 8vo, 1778.

It may be wished, that the author had favored the public with his real name: a composition of such merit, on so important a subject, should not be anonymous.

To this instance, with many others, may be added, in farther proof of the divine, and human nature, figuratively connected, (where allegory is not immediately proposed, for our *present* example is confined to the tables of the Jewish law) 'the Lord thy God is a jealous God, and visiteth the sins of the fathers upon the children' one interpretation of which latter words has by * a very candid and intelligent reasoner been collected to convey the usual consequences attending the *excesses* (in many worldly respects) of fathers, in the *persons* of their children, frequently through as many generations as the commandment itself expresses.

Apollonius Rhodius, Vol. II. Append. Orig. b. 3. v. 105.

Concerning the custom amongst the Colchians of earlier date, relative to the suspension of the deceased male bodies upon trees, with an established refusal of sepulture.—

An author in *peculiar* estimation has favored us with the succeeding account, assimilating to the more ancient usage exhibited by Apollonius in the treatment of their deceased males by the Colchians. The quotation may answer a more enlarged construction, as alluding to the adoption of *customs* by modern governments *which* are recorded to have prevailed in very ancient periods. Barbarism corresponds in the most distant regions; why therefore may not a connection be imagined, which from defect of original records we may not be enabled to ascertain?

"Till the end of the eleventh century, a celebrated temple subsisted at Upsal, the most considerable town of the Swedes, and Goths. It was enriched with the gold which the Scan-

* Dr. Jortin's Sermon on the Commandments.

"dinavians.

“dinavians had acquired in their piratical adventures, and sanctified by the uncouth representations of the three principal deities, the God of War, the Goddess of Generation, and the God of Thunder. In the general festival, that was solemnized every ninth year, nine animals of every species (without excepting the human) were sacrificed, and their bleeding bodies suspended in the sacred grove adjacent to the temple. The only traces, that now subsist of this barbaric superstition, are contained in the Edda, a system of mythology, compiled in Iceland about the thirteenth century, and studied by the learned of Denmark and Sweden as the most valuable remains of their ancient traditions.”

Mr. Gibbon's Decline of Roman Empire, V. I. Ch. 10.
p. 245, 246.

If the authorities, produced by this writer to justify the foregoing quotation, be acceded to, we must regard, consistently with his text, this savageness of *victim*-punishment in a *religious* light. That the original, from whence the European usage flowed, may seem farther to confirm such idea, it remains but to advert to the principles of ancient Colchos, in her distinction between funeral ceremonies performed to the male and to the female sex, as if earth and air were equally allotted to the corpses of their deceased.*

The region of magic was ever the land of barbarism. An established law of Colchos had affixed this *various* conduct to the dead. Examples are not wanting in several kingdoms of our continent, where the distribution of laws, even to the present hour, favors of those less civilized æras, when superstition usurped the sceptre of religion, and passion triumphed over reason. The same may be asserted of *ancient Greece*, whose devotional rites were borrowed, however great her distance, from Egypt*.

* This Colchian and Egyptian usage may seem to have arisen from the adoration of their deceased men, who had taken an active part in their conduct during life; this adoration may be construed the genuine offspring of that tenet so familiar to humanity, the immortality of the soul.

A future state of the dead, as described by Virg. *Æn.* b. vi. and by Cicero.

That our poet purposed an allusion to tenets formerly established, which characterised the condition of the dead in the regions below, may be concluded from the following observations, the close of which more immediately relates to the subject now discussed; and happy the editor esteems himself, that his own sentiments coincide in this, as in every other reflection of a critic, who has elucidated the history of a great Roman, and successfully copied in his style the melody of as great an English writer. The passage may appear long, but to those alone, who have no relish for true genius, and erudition.

* Cicero alludes to an * article in the vulgar creed, concerning the general receptacle of departed spirits. According to the popular belief, the soul, at the instant of death, was conducted to the infernal regions, situated in the lowest depth of this terrestrial globe; where, after having undergone a previous examination by the appointed judges, she was dealt with according to the part she had acted during her residence in the body. This domain of the infernal deities was represented as being divided into three distinct mansions; the One appropriated to those malignant spirits, whose moral depravation being utterly incurable, were consigned to everlasting punishment; the Other prepared for the reception of less criminal transgressors, whose moral defilements being of such a

* The following passage is referred to; 'Hoc verè licet dicere, P. Scipioni, ex multis diebus, quos in vitâ celeberrimos, lætissimosque viderit, illum diem clarissimum fuisse, quum, Senatu dimisso, domum reductus ad vesperum est a patribus conscriptis, a populo Romano, a sociis, et Latinis, pridè quàm excessit e vitâ; ut ex tam alto dignitatis gradu, ad superos videatur potius, quàm ad inferos pervenisse. Neque enim assentior iis, qui hæc *nuper* disserere cæperunt, cum corporibus animos simul interire, atque omnia morte deleri.' Cic. De Amicitia.

nature

nature as to admit of purification, were sentenced to undergo certain temporary inflictions in a purgatorial state *. These, after being thoroughly cleansed from the spots and stains they had contracted in the present life, passed into the third division, and resided in the 'læta arva,' as the poet styles them, the happy regions of Elysium. Some few, however, among mankind were deemed so perfectly immaculate, and so eminently beneficial to their respective generations, in the double capacity of statesmen and philosophers, as to stand in no need of a previous purification, but to be qualified immediately after their departure out of the body, to enter the celestial mansions of perfect and permanent beatitude. In this latter class Lælius intimates that his illustrious friend might justly be numbered.

But although, in order to impress this important doctrine of future rewards and punishments with the greater force, and energy, on the minds of the people, legislators and philosophers held forth to their grosser imaginations the fictitious scenery of Tartarus, and Elysium, yet the latter were always careful in their discourses calculated for more improved understandings, to disclaim all pretensions of being able to discover the *precise mode*, by which these equitable retributions would hereafter be made. It was abundantly sufficient, they justly thought, for every moral purpose, to be assured, that 'glorious was the prize reserved for victorious virtues, and firmly grounded her animating hopes of one day receiving it †? This was the express declaration of Socrates in the conversation he held with his friends on the morning of his execution. Agreeably to these sentiments Plutarch compares the moral state of man in the present world to that of an athletic combatant, whose reward or punishment will hereafter be proportioned to his merit, or demerit, in the contest. 'But by what means,' continues this very sensible, and

* Pagan and Christian Rome have been familiarly, and justly compared, on a view of their respective vagaries of devotion; the above opinion may be regarded as the parent of Purgatory in the *Catholic Aïdes*.

† Platon, Phædo.

judicious author *, 'the soul in another life shall be affected with happiness, or misery, is totally concealed from human penetration.' It seems highly probable, that, in conformity with this way of thinking in respect to the popular creed, the Roman poet, after having conducted his hero through the several mansions of departed spirits, leads him back again into these upper regions through the portal,

Quâ falsa ad cælum mittunt insomnia manes,

and by no means as intending to intimate, that the belief of a *general* state of retribution in another life was equally vain, and visionary †.

Mr. Melmoth's Remark 16th upon Cicero's Essay on Friendship.

The doctrine enforcing the perishable condition of the soul, as it was first hazarded in the days of Cicero, may be concluded to have more peculiarly influenced the labors of his philosophical treatises, the demolition of this tenet being evidently a favorite object of those pursuits. Indeed, if we trace the history of the philosopher from, I had almost said the *half-inspired* moralist, of Greece, to the Stoics, Peripatetics, and

* Cicero died in the year of Rome 711; before Christ 43 years. Lucretius, who labored the Epicurean doctrines beyond the original ideas of their founder, became *annihilated* on his own degrading principles in the year of Rome 700; before Christ 54 years; at the age of 44: an age amply sufficient for, indeed a grand climacteric to, Epicurean dissipation in *those* days, as of deism in our own. These dates may reconcile the imputed *recency* of the tenet relating to the *mortality* of the soul; a tenet more fatally expanded in the times of Virgil; and grievous, however true, is the assertion, that divine revelation itself has not effectually operated against its extension in the minds of those, who as scholars *sometimes* adorn, but as infatuated men in this *affected* instance, disgrace the pages of more modern *christian* *æras*.

† 'The doctrine of Epicurus appears to have been first introduced to the general acquaintance of the Romans about this period.' Melmoth, &c. Remark 17.

those

those legions of Academic inquisitors of truth, who trumpeted their respective lucubrations, ere the principles of the great Roman began to dawn, we shall observe no marks of the selfish, and brutal doctrine, which disgraced the votaries of Epicurus; and if profane reasoners indulged more liberal ideas of humanity from earlier ages, it may be satisfactory to pursue those ideas to the very cradle of the infant, or to the deserts of wilder nature. It has been well observed by a far brighter philosopher of our own country, that the universal belief of a deity so early displays itself in the mind of the child, and of the savage, that such an idea may be termed *innate*; it may with equal justice be asserted, that both the one, and the other, have as early a notion of a future state *, though the condition of that state cannot otherwise than very 'darkly' be explored by unassisted reason, or frivolous conjecture.

The age of Cicero may be pronounced the age of philosophers at Rome; however frequently his ideas are incompetently conceived, his reflections undetermined, and his expressions vague and confused, it were to be wished, that his fellow-workmen in this exalted task had equalled, in many instances, the consistency of his reasonings; his reasonings particularly on the important subject of our discussion, as amply conclusive as the glare of heathen enthusiasm would

* It is more immediately obvious, that Virgil, who prefaces his general account of the Aïdes with an address to

Dî, quibus imperium est *animarum* umbræque silentes;

Et Chaös, et Phlegethon, loca nocte silentia latè!

appears *studious* to inculcate the doctrine of the soul's existence after death, in the succeeding oration of Anchises to his son; from which it may not unreasonably be concluded, that the system of Pythagoras, the *presumed* inventor of that doctrine, experienced at this period many *principal* advocates at Rome. Servius, the *Virgilian* commentator, delivers himself emphatically upon the principle adopted so early in Greece: 'Deum non perire manifestum est, ergò nec animus perit, qui inde originem ducit; nam pars semper sequitur genus.'

Serv. in *Æn.* lib. vi.

admit

admit his diving into its depth, or rather the want of thy lambent flame, oh, inspiration! to guide him, as in open day.

If such the situation of the philosopher, why imagine a difference in that of the bard, who might *feel* the insufficiency of Grecian ideas, with respect to a future state, tho' as an *epic* writer he copied those ideas from Homer? the Greek established philosophy had received a violent shock from the days of Cicero, and its more conspicuous opponents might naturally have wished to attempt an amendment of its absurdities by their own innovations, probably not less absurd than those doctrines they disclaimed. Virgil ventured not, nor would it have been consistent, the unwelcome toil of reformation by substituting a system of his own, which was liable to have offended every sect by its novelty, and presumption, and inadmissible by the inquiring ardor of the times; but all must necessarily have been pleased when such a favorite genius seconded the general odium in which the Romans at this period held 'The state of the dead as figured in the Aïdes of Grecian conceits *.'

* The system of philosophy placed in the mouth of Anchises, and delivered to his son in Aïdes, flowed from the tenets of Pythagoras improved in some respects by those of his philosophical-descendent Plato; these sages, favorites of Grecian were in Virgil's times favorites of Roman enthusiasm. Pythagoras died anno A. C. 497. The doctrines of this ancient sage were, in the days nearest to, if not co-existent with his own, promoted even on the *stage* by Æschylus, whose death is affixed to have been 41 years later. This eminent tragedian has with peculiar solemnity distinguished the *active* principle of the soul from the dull mass of a perishable body, which it inhabits during the life of the latter. The audience was *Athenian*. The passage alluded to has been thus elegantly turn'd:

- ' In sleep the vig'rous soul, set free
- ' From gross, corporeal sense, with keen'r view
- ' Looks thro' the fate of mortals, dimly seen
- ' Thro the day's troubled beam.

Potter's Æschylus, p. 397. 4to.

"Ευδουσα γὰρ φρήν' ὄμμασι λαμπρυνεται

"Εν ἡμέρα δὲ μοῦρ' ἀπρόσθετος Βροτων.

Αἰσχυλ. Ευμειδ.

Before

Before I take my leave of this subject, I would wish to detain the Reader with the sentiments of a truly Christian writer, possessing the most comprehensive and rational spirit of philosophy, and breathing the most exalted fervor of devotion; happy in himself, as promoting the happiness of others; alike serene in the bowers of health, and on the desert of a death-bed; no desert indeed to him, who could not leave *enjoyments* behind, the deprivation of which he might lament, and who panted for *those* of perfect purity, to which he felt himself approaching.

The following quotations are immediately connected with the foregoing plan of my remarks upon Apollonius, and as such, but more confidently on account of their own intrinsic merit, they shall be inserted without apology.

‘ The not attending to the immensity of the Deity, but
 ‘ measuring his own power and knowledge by our scanty con-
 ‘ ception of things, conversant only about very finite Beings,
 ‘ hath been one chief reason of Atheism in the world; and
 ‘ the *only* reason of Polytheism, or multiplying Gods according
 ‘ to our wants and necessities, and often according to our fan-
 ‘ cies. Lucretius (the *Clypei Dominus septemplicis*, which he
 ‘ holds out in the defence of our modern natural-religion-
 ‘ men) calls as it were in indignation, upon the Gods
 ‘ themselves, to witness the monstrous impossibility, that one
 ‘ Being should be present in all places, at all times, and con-
 ‘ sequently manage all things in heaven and in earth. Lu-
 ‘ cian, though he had not enough considered the nature of an
 ‘ *eternal* Being, endeavours, according to the indiscreet li-
 ‘ berty he takes with all things sacred, and profane, to turn
 ‘ this notion into ridicule, and representing his Deities, as
 ‘ harassed, and grumbling at the unreasonableness of mortals
 ‘ in molesting them always with their greatest trifles. For
 ‘ this reason the ancient Heathens invented a God to serve
 ‘ every occasion, and attend every place.

‘ Modern accounts tell us, that the idolatrous nations in the
 ‘ New World lay under the same prejudice. Garcilasso de la
 ‘ Vega, speaking of the Gods of the ancient Incas of Peru,
 ‘ says “ To begin with their Gods, we must know, that they
 ‘ are

“are agreeable to the quality of their own corrupt and abominable manners: and every nation, province, tribe, and house, had its own particular God. For their opinion was, that one God would have business sufficient to take care of one province, or family, and that their power was so confined, that it could have no virtue, or extent within the jurisdiction of another.”

‘Antonio de Solis relates the same prejudice of the inhabitants of Mexico.’ “Magiscatzin, and the rest who attended him gave but very small hopes of the Spaniards being reduced, saying, that the God, whom the Spaniards adored was very great, and must be greater than theirs; but that each of them was powerful in his own dominions. For that in one place there was occasion for one God against lightning and tempests; in another, for water, and harvests; and again another for war; and so on, for all human necessities: for that it was impossible for any one to take care of the whole.”

‘This is noticed, that we may know, how material it is, and how much it concerns us, to consider maturely, and be satisfied about the *immensity* of the Deity. It seems, that *this* hath been the stumbling-block of human reason in all ages.’

Baxter’s Evidence of Reason in Proof of the Immortality of the Soul. p. 24, 25, 26. 8vo. 1779.

In another part of the same work our Author adds upon the origin of Heathen enthusiasm, ‘by all the vestiges we can trace of the remotest antiquity in the history of mankind, it is plain they thought the spirits of their friends and benefactors at their demise were so far from being deprived of sense, and consciousness themselves, that they extended their concern to the affairs of their survivors; and blinded by degrees with superstitious reverence, they proceeded to adore them, as tutelar deities, presiding over particular families, tribes, and districts; for a sense of religion being by nature one of the strongest affections in the human breast, man is unspeakably more prone to the extreme of superstition, than to its opposite, Atheism. This was probably the beginning

'ginning of Polytheism, and all false religion.' Baxter's Evidence, &c. p. 438.

That such are the real outlines of the Greek devotion cannot be denied by those, who are acquainted not only with the principles and conduct by which its professors were distinguished, but with the nature of the human heart, which is reasoning from its own unenlightened reflections forms its rule of action, in consequence, upon an erroneous, and contracted system; for where the simple idea is fallacious, the *complex ones* resulting therefrom must continue the original fallacy, even increasing it, according to *their* progression. If the old idolaters (and one idolater is the same as another!) formed *their first* idea of a superior power (which is the sentiment of our philosopher) from their relations, friends, or benefactors deceased, it cannot but be esteemed, as it is indeed experienced, to have produced unworthy, partial, and incompetent conclusions of the attributes annexed to that Power. But even this very shallow doctrine is a presumptive proof, that interweaved, as it were, with the idea of a Divinity, was the notion of *some* future existence; though the mode, and quality of such existence remained to be tricked out by the splendid colourings of their philosophical humorists. The idea could not in the humble state of their reasoning faculties have led them to a supposed revival of their dead; *that* would have required superior abilities to deduce; for a variety of arguments would have been essential to its support. The simple deification of humanity implied a persuasion of continued consciousness *in* the object deified. But as they could not find room for the deification of every person, a very early consequence accrued from such defect, namely, that they formed a state beneath the *earth* (an idea more directly caught from the usage of resigning the bodies of the deceased into *its* bosom) for the reception of their dead; *immediate* reception, if the bodies had been *duly*, according to their religious ceremonies, intomb'd. In this state the spectres were fabled to flit about, unloaded with an incumbering carcase, and engaged in those precise *occupations*, which constituted their happiness during life. The doctrine of the soul's subsistence after death was established

established among the heathens * before any philosophical investigations were deliberately indulged to reduce the vagaries of popular opinion into a more regularly irregular system.

Hence

* As there cannot remain, after the accurate, and impartial examination of a late critical divine into the proper passages of the Old Testament, a doubt, that the doctrine of a soul †, subsisting after the extinction of corporeal life, is sufficiently to be collected in those sacred records, so may we understand that doctrine to have shone forth (it may be presumed in consequence of scriptural communications!) amid the chaos of profane enthusiasm. "The palm-tree" (says the laborious analyser of mythology, as quoted from Horapollo) "was supposed to be immortal; at least, *if it did die*, to revive, and enjoy a *second life*;" hence the Egyptians gave the name of Bai to the 'soul.' 'The branch of a palm-tree was called Bai in Egypt.' *Analyf. Mythol. vol. i. p. 328.*

But whatsoever emblems of immortality characterised the human soul among the Heathens may be more immediately derived from the ancient Scriptural records. It has been asserted, though contrary to the truth, that no intimation of a future existence is made throughout the writings of the Old Testament; a construction highly astonishing, if we consider the adoption of that idea by those who corrupted the *true religion*. Surely they who maintained that religion, would have been at least equally zealous in *belief*, the very *basis* of the prophecies and writings composed from divine inspiration. 'All the *mysteries* of the Gentile world, says Mr. Bryant, seem to have been memorials of the deluge, and of the events, which immediately succeeded; *they* were celebrated by night with torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. After the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. The ark by the mythologists was spoken of as the mother of mankind. The stay in the ark was esteemed a state of death, and

† Dr. Jortin's 'Future State of the Dead, &c.' vol viii. of his Sermons.

Hence may be reconciled the very extraordinary manliness of conception, the masterly spirit of more refined consistency, and, I was almost going to hazard, the *half-enlightened* triumphs of the Socratic faculties † For as the religion of the *Heathens* is evidently found to have proceeded in a gradual course of splendid corruption, till the altar peeping from its ruder flints became decorated with massy stone, and every dreary beach was honoured with a temple of its protecting Deity; so may we collect the grotesque *outlines* of reason, prevalent in their *unaltered* original, while heroism the first character of an unsettled people prevented a due cultivation of the mind, to have, when such heroism subsided by the establishment of more regular society, fixed the attention, and animated the studies of philosophy. Studies, which must be presumed at first to have equal'd the wild conceits, and barbarous prejudices of Polytheism, perhaps augmented in many fanciful brains; till reason flashed a more selected beam to inspire the meditations of a Socrates. Plato *, who so elegantly intermixes the

of regeneration. The passage to life was through the doors of the ark, which was formed in its side. Their return to light was described as a revival from the grave. Typhon the Egyptian deity shut up the body of Osiris in an ark, which he constructed 'of curious workmanship,' represented as a bier, or coffin;' and gave a name to the places of Egyptian sepulture. Mr. Bryant's Analysis, &c. vol. ii. p. 326, 331, 332.

* It may be esteemed partial, if a poet reflects upon Plato for his inadmission of poets into his 'Republic in Air,' but surely that excellent writer has thereby banished, in a manner, himself; his turn having been rather fanciful, than deliberate, and alluring, than convincing. I suppose, that the extreme deviations from nature, and common observation, for which the Greek poets subsisting in his days were remarkable, with the more composed temper of those days, induced his alienation from their intrinsic beauties; his own example proves, that poetical genius had by no means evaporated, however the clang of arms had been softened into the peacefulness of civilization. But Plato will for ever remain a proof of the imagination,

the poetic, and philosophic character, has by his favorite pursuit of imaginary system left us to admire the moralist in a secondary light alone. Indeed his way of writing was novel from its conveyance in the form of dialogue, and his mode of reasoning may in many respects be alleged the same; his philosophy however cultivated the interests of man, which speculation has rarely, if in any degree, promoted; he is frequently specious, always ingenious, and, when it falls in the course of his composition, accurate in historical explanations. These men were both strenuous assertors of the future existence of a soul!

When such the established tenet, from the warrior amidst his battles, to the reasoner in his closet, it should appear extraordinary, that a third philosopher shortly after the death of Plato built his system upon a principle so directly opposite; but perhaps the general prevalence of the former doctrine might be his stronger invitation to join the philosophical combat, which in one instance or another seems to have been waged on every side. We have however little cause to imagine, that this new became the 'philosophy in vogue,' from any conviction with which its dogmas impressed the people at large; it might have been originally a *politically* designed system, attempting to remove the stern deliberations of more intermeddling sects, which marked with a jealous eye the strides of tyranny; and to substitute a calm acquiescence with intentions, that could never be counteracted but by the active exertions of bustling clamor, by the desertion of placid enjoyments in the search of what themselves, and every other train of philosophers pronounced 'the truth,' in short by the adoption of a life remote from that, which they familiarly assigned to their Deities, 'inattention to the cares and employments of a turbulent world.'

Let us however do justice to this sect! In their composed plan of happiness they acted consistently with their primary

gination, with which the most attractive systems of the Greek philosophy were constituted; and how greatly defective (for such is the reasonable result!) every doctrine proposed must have been to answer its *success* in the search after their 'philosopher's stone' of truth.

tenet,

tenet, inculcating 'the total annihilation of the man after death;' for the greatest frenzy could no more than have sufficed to bewitch them from their constitutional tranquility, and influence them to endanger their *present* existence

Such is the picture of genuine Epicurism, unconnected with the grievous infamy of its followers! Followers, who obliterated every little mark of merit in their master, by steering a course remote from his true intention. These were filthy grovelers in the voluptuary stye! Yet — (so wanton is the affectation of error, where truth is set before the view!) the miserable tenets of this supine philosophy (which Plato could not have failed to drive from his republick, as dead branches of the political and religious trees!) have been adopted as the creed of, and have filled up the whole measure of flippant logic in our * herd of deists. Impotent † Priams, who in a worthless cause flourish the rusty sword of Lucretius, languidly falling upon the shield of reason; and adding a triumph to *revelation*; which can never enhance its value †!

* 'Epicuri de Grege Porcos.' Hor. Ep. b. 1.

† 'Telum imbellè sinè ictu.' Virg. Æn. l. 2.

I recollect to have read a French *thing* addressed to Marshal Keith, attributed to the king of Prussia, in which the arguments from Lucretius are dressed up *if possible* in worse clothing, than their Epicurean copyist had afforded; if possible; for Lucretius must be affirmed to have deserted the poet, where he commences the philosopher. Could not his *restless* majesty have been *contented* to rob myriads of his fellow-creatures of their *present* existence, without an anxious desire to purloin from the remainder the comfortable view of a *future*?

‡ Evidently as it appears, that the heathens possessed vigorous *ideas* of a state, however *whimsical*, of an existence after death, it may seem strange, that an assertion, that such doctrine, the main pillar of the New, is in no instance observable in the Old Testament, should have long been maintained, and should still be hazarded. What a level of inspired records below heathen imagination!

R

Remark

Remark on Arcadia, omitted B. iii.

In those chronological points, which may seem to convey an imputation of error upon Sir Isaac Newton, he must candidly be concluded, as usually experienced, to have been left without a clue to guide him through the labyrinth of historical events. He has attempted to ascertain the particular generations of Egypt, from the number of kings conjectured, rather than fixed, to have reigned during certain intervals; but in this calculation, allowing for the omission of some, and the exaggerated insertion of others, he finds himself at last necessitated to allot from eighteen to twenty years for the date of each sovereign, filling up the whole number according to his own immediate idea. That this was an indeterminate mode to ensure any tolerable accuracy, he seems to have been himself sensible. Nevertheless, though we may not accede in this respect to the *principles* of our great genius, or indeed to *those* of any other our happiest chronologers; it is but a reasonable tribute generally to acquiesce in his historical representations.

The truth may seem, that many periods of Egypt were bewildered by the mysterious artifices of their mystery-loving priests. Some persons are in all ages so exceedingly addicted to lying, that they can never, but awkwardly, tell the truth. It was worse with the Egyptian priests; they scarcely knew *at any rate* how to speak it: suffice it to judge from their infamous impositions upon the credulity of Herodotus, who has vouched as facts, from their authority, circumstances which to every attentive examiner must be esteemed legends.

It appears undeniably, that the plan of Apollonius was to represent the Grecian as connected with the Egyptian affairs; howsoever those of many other states unconcerned with Egypt may be likewise involved in the Argonautic history. He is now discussing the navigation of his heroes on their return from Egypt into Greece, through a course which they had not steered in their voyage thither. This course, says the poet, was pointed out 'by priests, the descendents of Theba, daughter of Triton, *when* the race of Danaüs was unheard of, and the

the Arcadians alone, amongst the inhabitants of the country through which Apidanus floweth, boasted an existence, &c.' So far Apollonius—Let us attend to Sir Isaac Newton!

'The Canaanites,' 'preceding the year before Christ 1125,' 'fled from Joshua into Egypt, where they continued under kings until the days of Eli and Samuel. They were called Shepherds by the Egyptians, and lived upon the fruits of the earth. In the year before Christ 1125, or soon after, Mithrathmuthosis, king of Upper Egypt, made a lasting war upon these shepherds, and caused many of them to fly into Palestine, Idumea, Syria, or Lybia.' Others under Pelagus, &c. escaped into Greece. 'Before this, Greece, and all Europe, was peopled by wandering Cimmerians and Scythians from the back of the Euxine sea.'

That portion of the shepherds above mentioned, formerly Canaanites, when expelled from Egypt, and adventuring into Greece, fixed amongst other places upon Arcadia as their future residence; for so much it is not inconsistent to conclude from the chronological *date* of Sir Isaac Newton, compared with the text of Apollonius. Arcadia was inland; therefore best adapted to dispositions averse from the *ocean*, through too familiar experience of *its* horrors, and on *which* they must have received *additional* anxieties *to those* preceding and attending their expulsion. The country was eligible in point of situation to dispositions occupied before in pastoral labors; and enjoying undisturbed tranquility; it was moreover calculated for a continuance of their former happiness, they having here no troublesome neighbors to annoy, and little probability of foreign plunderers threatening to invade them. They possessed a fertility of soil, 'pasture and arable,' which supplied every rational wish, unpossessed by ambition. Here it may seem, from the very expression of our poet, relative to the ancient *date* of the Arcadians, they lived for ages uninterrupted; for the spirit of mankind, ever anxious to climb the *mountain*, climbed but to *overlook* the *valley*, in which more humble station they might have been taught far better lessons than it has been in their power to give.

When I first inspected the second book of Apollonius, in which he exhibits an interview between Argus, son of Phrixus, and the Argonauts, I entertained an idea, that the name of Argus was, as a repetition of the same appellation already bestowed upon another, little less than a redundancy, and on that account had a suspicious aspect: I was therefore disposed to change the Colchian Argus into Arcas. The earliest inhabitants of Greece (and of these *Phrixus* may be concluded in the number, *from* the period ascribed to his existence) were composed of emigrants from Egypt into Arcadia. What part of Greece can Phrixus be presumed, in those ancient days, to have inhabited, except Arcadia? The political situation of Egypt, at the time of the Argonautic expedition, seems farther to ascertain the question. Kings familiarly experience a desertion in *those* 'even of their own household,' and perhaps most severely, as disappointment more strongly aggravates, where connection might lay claim to favorable treatment: kings experience a *more* miserable desertion, when the heart of the subject has been alienated, or a division of regard is created between the *will* of a sovereign and the *clashing interests* of the people. Government is to be considered a more extensive *family*: how often are individuals taunted by the desertion of kindred *friends*, when they feel a decline of prosperity?

The kingdom of Egypt must have been considerably inferior, in point of date, to the favored nation of Providence: we are sufficiently acquainted with the time when the Israelites *first* set out for the land of Egypt. Egypt was so thinly peopled, before the birth of Moses, that Pharaoh said of the Israelites, "Behold the people of the children of Israel are more and mightier than we *." Egypt must therefore have possessed but an infant state, when Moses was born, (which happened very shortly after this declaration of Pharaoh) comparatively with the condition of the Israelites.

* Exodus, ch. i. ver. 9. 22.

This, added to other circumstances of a more characteristic nature, may serve to explain a passage * in the holy writings, which asserts, that 'to eat bread with the Hebrews was an abomination to the Egyptians.'

The Hebrews are expressed by Joseph to Pharaoh to have been bred shepherds, and on this principle the Egyptians are asserted to have declined a communication with them at table—a disgust arising from the *Hebrew* origin of the *former*. *These* were not addicted to idolatry; they adored, as visibly protected by, the 'One True God.' Irreconcilable principles were the 'hardners of Pharaoh's heart.' This hardness was indeed in some degree political; a change of devotion among the Egyptians might probably have introduced a change of government.

† 'Shepherds were an abomination to the Egyptians;' this may ‡ have originated in the different objects of worship established among the Israelites and the Egyptians. The former sacrificing sheep and oxen to One God; the latter, (if any thing) the fruits of the earth to many gods §. A single spark of difference in religious sentiments will soon spread a conflagration.

From this abhorrence of inter-communication between the Egyptians and Hebrews, Sir Isaac Newton collects 'that Pharaoh and his court were at this time not shepherds, but genuine Egyptians.' I apprehend that the idea of shepherdings in Egypt is prematurely applied to the ancient days here spoken of by the divine historian; indeed if we admit

* Genesis, ch. xliii. ver. 32.

† Genesis, ch. xlvii.

‡ See Sir Isaac Newton's Chronology, p. 203.

§ No authority evincing, that at the period above described by Holy Writ, sacrifices of any sort were practised among the Egyptians, it may be concluded, that, whatsoever their mode of adoration, it consisted not in sacrifice, till their experience and consequent abomination of such worship in the Hebrews incited them to vilify by burlesquing it.

their sovereignty (which is the most we can do) in *one quarter* of Egypt, it can scarcely be concluded, that any intercourse subsisted between them, and the Pharaoh, who ruled over the *other*. The distance must have been too considerable, and the very humble condition of the Egyptian territories too unpromising for such extended acquaintance. The upper, and the lower Egypt could only, at the period in question, have borne the appearance of two separate unconnected nations.

The Egyptians might * not eat bread with the Hebrews; a peculiarity explicable from the veneration of *hospitality* in oriental regions, *which* breathed a spirit of philanthropy upon all those, aliens, no less than brethren, with whom the inhabitants of these regions 'sat at meat.' Had the Egyptians entered into a social unreservedness with the *Israelites*, they must have been intitled, by the rules established amongst the former, to protection from every insult, and to every mark of amity and regard. The Egyptians were therefore prohibited from a near approach to familiarity with those, whose *religion* was in fact the *abomination* of their superstitions, 'If, says the inspired writer of Exodus † to the *successor* of Pharaoh, 'the people of Israel should sacrifice in the land of Egypt, they should sacrifice the abomination of Egypt.'

The same person acquaints us ‡, that the children of Israel conducted from Egypt arrived at Elim, in which were twelve fountains of water, and threescore and ten palm trees; the latter is characteristic of the country of Judea, which § Diodorus places agreeably to sacred intelligence not at a considerable distance from Egypt. Diodorus had immediately

* 'Call him, that he may eat bread,' is an expression of Reuel's cordiality to Moses, who had succoured his daughters. Exod. ch. ii. ver. 2.

† Exod. ch. viii. ver. 26.

‡ Exod. ch. xv. last verse. This event is placed to the year before Christ, 1491.

§ Diodorus Siculus, lib. xl.

before signified, that 'in earliest times of Egypt great numbers of foreign people flocked thither, and these brought with them foreign ceremonies of idolatrous worship, which occasioned in the course of years their expulsion from that empire.' The Sicilian proceeds to name the particular adventurers above-mentioned, 'who were Danaüs, Cadmus, and their attendants.' These may be construed to have been the 'Canaanites who fled from Joshua' according to Sir Isaac Newton, and reigned in lower Egypt till the days of Eli, and Samuel. They fed on flesh, and sacrificed men after the manner of the Phœnicians, and were called shepherds by the Egyptians, who lived only upon the fruits of the earth.' The expulsion of the Canaanites from their dominions by Joshua is ascertained to the year before Christ 1445: And Cadmus*, Danaüs, and the other giants, as termed in scripture, are Grecian appellations for those who had been kings of Canaan.

It may reasonably be supposed that the title of shepherds was affixed 'to the Canaanite exiles above-mentioned, from a conclusion, that they were the same as the Hebrews, whom the Egyptians had first *seen* in their land in the year 1706 before Christ, about 260 years before the arrival of the *Canaanites*; these last may be reasonably supposed to have retained their original name amongst the Egyptians, till finally driven from the land.

As to the sacrifice of men by these new immigrants into Egypt, it cannot be concluded their *general* practise; for the Phœnicians, from whom they are represented to have derived this instance of brutal barbarism, 'deified those of their own country, when dead.' The Canaanites are authenticated by scripture to have been a boisterous people, restless in their ambition, and unrelenting in war. These Nimrods of the earth may be presumed to have carried to, and possessed in, Egypt as small a portion of civilized principles, as when in their own country. The self-licensed *pests* of rapine, violence,

* Danaüs came into Greece, says Sir Isaac, in the year before Christ, 964.

and destruction, were by a slight, if any, aggravation of manners animated to destroy every opponent in battle, and to sacrifice their miserable captives to *deities*, to whom blood was of a sweet smelling favor, as it was the darling passion of *their own* congenial bosoms *. When nature has been counteracted by a dereliction of the finer feelings, she is usually, and by speedy strides, perverted to the extreme opposite.

She seems to have been perverted, from the same principles; however varied in the mere *formality* of such perversion, in the Canaanite, as in the Egyptian. The Canaanite ate flesh; the Egyptian confined his diet to vegetable substances: Whatsoever opinion may be indulged relatively to the conduct of the former, the latter could not, consistently with his adoption of religious principles, have admitted a familiar satisfaction of his hunger †.

That the Egyptians practised the most unbounded excesses of idolatry can be little questioned, and as little wondered at; they were, composed of those, who divided themselves

* The first mention of any intercourse between the Hebrews, and Egyptians by Moses, is contained in the twelfth chapter of Genesis, wherein Abram is expressed to have gone 'down into Egypt to sojourn there.' This event took place in the year before Christ, 1921: Pharaoh was then king of Egypt, and from an application of that name by holy writ to many succeeding rulers of Egypt, we may conclude it to have pointed a continuance of the sceptre in the hand of one individual line; at least, that it was, agreeably to Eastern custom, a title affixed to those who at the earliest periods grasped the Egyptian sceptre.

† From the period of the year before Christ 1921, when Abram, according to the remark immediately preceding, visited the land of Egypt, the Egyptians are not mentioned to have been visited by the Israelites (Abram had quitted them within a short time after his first arrival) till Joseph was sold to Potiphar, an officer of Pharaoh, captain of his guard, in the year before Christ, 1729.

upon the earth in consequence of the primitive ambition, displayed by their father Nimrod, in the vain attempt to erect the Tower of Babel. This tower was evidently built in defiance of almighty will; an emblem of that spirit, which shortly afterwards proved itself subservient to the enthusiasm of passion in the construction of cities for defence; for defence against those enemies raised up by their opposing frenzy among their neighbors, who could not easily surrender possessions, to which prior occupancy had established their natural, and moral right. The Canaanites expelled from their kingdoms, originally usurped by arms, in the reign, and under the direction of Joshua were allied in descent to those very Egyptians; though in the revolution of time such connection was very probably unattended to by either.

The Egyptians were fortunate in situation. When Lot departed from Abram, he selected the plain of Jordan, which was well watered every where, as the *garden* of the Lord, like the land of Egypt*. The garden of Eden thus compared with the kingdom of Egypt by the Mosaic pen, we may not hesitate concerning their mutual fertility; every expression boasting a luxuriance, *typical* of highest cultivation, as the characters de-

* This may seem an allusion to the fertility of Egypt by the overflow of the Nile; from the excessive heat prevalent in that country had not such inundation ensued, plenteous harvests would have been *prevented* to the proper comparison in the text between Egypt and Jordan: the overflow of the Nile may without affectation be regarded, as a providential indulgence; yet— at a time of famine, which ‘was over all the face of the earth,’ Joseph supplied his brethren, sent into Egypt by their father Jacob ‘to buy corn,’ from the public granaries of that kingdom, where the famine waxed sore;’ and these granaries were the sole resource for bread to the people of Egypt. The very establishment of these granaries implied precautions against future famine; the Egyptians had therefore no settled expectation of the overflow of the Nile, by which alone their superabundant harvests are well known to have been obtained.

lineating the creation, glow with the tints of oriental * allegory. Moses was born in Egypt, he composed his books for the
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* It is not my wish to pursue a controversy on the propriety of literal, or figurative construction, as far as regards the creation, delineated by Moses: A less violent critic may be satisfied of their union. The Jewish lawgiver compiled the book of Genesis for the service of a people, to whose attention, I should be happy to omit imitation, Egyptian customs, and prejudices had been familiar many years before his birth: 'Why,' it may be questioned, 'are certain portions of the Mosaic picture to be styled allegorical, and others literal?' Surely an incoherent mixture!

Jungentur jam Gryphes Equis?

Attend we to their *subjects*; in these the literal points of view are distinguished from the allegorical. The latter is little more than a sublimer mode of description, the occasion demanding elevation of style; the former a more natural vehicle for the conveyance of facts, which admit not *thus* to be adorned. The creation is in itself a glorious and exalted theme; imagination fires, as it contemplates; that imagination, which subsides, when the mind is occupied upon the Decalogue. This last is solemn and sedate, and may not be blazoned by expression; it is intelligible to all, and the promulger has his end.

Deists arraign this mixture of allegory, and of letter; these, it is well known, by commenting mean but to arraign the scriptures. Have they studied our elegant, and figurative Spenser? Allegory is the voice of his sentiments, of which moral truth is the directress. Moral truth is the affected investigation of deists; affected, for they close their eyes to every object except one, which can be esteemed truth. They are only not atheists! Our lovers of natural religion mean not surely in their ideas of *sacred prophecies* to quarrel with their poetic form! They are lost to genius, if they presume it. But 'the double arrangement of prophetic thoughts involves
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the instruction, as he lived for the interests, of the Israelites then in the land: God is said to have 'planted a garden *eastward* in Eden,' and to have 'made to grow out of the ground every tree, pleasant to the sight, and good for food; a river went out of Eden to water the garden, and God put the man into the garden to dress it, and to keep it.' In these instances the two countries of Eden, and Egypt assimilate; in the history of the fall, 'the serpent' is represented to have been 'more subtle, than any beast of the field'; a *typical* image of the tempter; by which the inspired writer would impress an aggravated horror upon the Israelites, of the *idolatry*, which passed * daily, and hourly before their eyes; an idolatry *practised* by the Egyptians, in the worship of the *serpent*: This *beast* was likewise an emblem of magical operations; with the Egyptian pretensions the true Deity condescended to contrast his own miracles, by a change of the rod of Aaron into a serpent;

the explication of the prophecies in difficulties.' At worst every defect is resolveable into style. 'But what parts,' it is added, 'are literally, what others figuratively to be construed? Infidelity by this question evinces its utter ignorance of the stile, in which the prophecies are conveyed, so far from confirming the distracted ambiguity, with which it would stigmatize those oracles of God. Ambiguity is the soul of *prophecy*; well may the genius of deism be puzzled to reconcile *it* from history, to which *it* appeals! A prophecy *at once clearly* intelligible justifies a conclusion, that such prophecy was made after the event pretended to be foretold. Let these records be deeply consulted, and the Deist will be repayed his search, but not in the coin which he expects!

* Joseph, after Jacob had blessed Pharaoh, 'placed his father, and his brethren, and gave them a possession in the land of Egypt, as Pharaoh had commanded.' But Joseph died, before Moses was born, and that spirit of philanthropy exercised by Pharaoh towards the Israelites as certainly died with him. Joseph was embalmed, and put into a coffin in Egypt the year before Christ, 1635: Moses was born about 1573.

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the magicians, it is written, cast down theirs, 'did in like manner with their enchantments; their rods' in turn 'became serpents, but Aaron's rod swallowed up their rods*.' Again 'Aaron' by the command of God stretched forth his hand with his rod over the waters of Egypt, and the frogs came, and covered the land of Egypt.' Thus 'the magicians' also 'did with *their* enchantments,' and (*they*) 'brought up frogs upon the land of Egypt.'

In the *former* of the above Contests betwixt Aaron, and the magicians, the Levite evidently triumphed; triumphed over the rankest *infidelity*, and *obstinacy*, even to their own conviction: here God is expressed to have 'hardened the heart of Pharaoh.' In the latter, the Deity likewise permitted the rods of the magicians to boast the same power in 'raising up frogs,' as that of Aaron; the divine purpose of increasing the plague of frogs was hereby answered, and Pharaoh (after, it may be presumed, that he had ineffectually applied to his magicians) was compelled to intreat the interposition of Moses, and of Aaron with that God, whose will he 'set at nought,' and whose miracles he rejected, 'to take away the frogs from him.' The same solicitation was repeated when subsequent plagues were sent by the divine authority upon Egypt; and Moses relieved the land of Egypt from every one of them. Pharaoh's mad fit returned with his security, and 'he would not let the people go.' Pharaoh had experienced calamities by famine, before those plagues were inflicted upon his land; but he sought not their removal by any application of prayer, or other worship. The Egyptians lived in continual apprehensions of sufferings, particularly from serpents, those obnoxious natives of the region. From such apprehensions, added to the abundance of those animals, who 'went upon their belly' in pursuance of the divine condemnation, may be deduced the references familiarly indulged by Moses to serpents; objects of various miraculous exertions, to convince *Pharaoh*, and his *people* of a God, who protected Israel in *their land*.

* Exodus ch. vii. ver. 8—12.

If reason received insult from the zeal of *Idolatry* in the deprecation of ills, how much more felt she the enormity of its conduct in the deification of human, and animal *existences* after death? This 'pious fraud' against the true God may seem not to have boasted a very early date; a religion founded originally upon enthusiastic veneration is not distinguished by the gratitude of its professors for *favours* conferred, till they experience severest inconveniencies from *their* want; while the *Egyptians* continued in a settled state of government, uninvaded by adventurers from without, and uninjured by general calamities from within, we may be well-convinced, from the character and principles of Pharaoh, that a consciousness of obligation for the enjoyment of blessings was alien from *their* dispositions. So far as *their* adoration was devoted to the sun, we may be induced to imagine their zeal to have flowed from a dread of its excessive fervor, by which their country in general, and their personal constitutions must have essentially suffered. Fire, a supposed emanation from that sun, was regarded by the *Egyptians*, as an object of deprecation; they possessed heat sufficient from the latter, to render the former no object of comfort, or advantage.

These 'served the creature, not the Creator *;' the primary genius of idolatry, and a short, yet comprehensive history of its very earliest completion! We may be contented with a strict adherence to the scriptural representation; the Israelites, when introduced by Joseph to Pharaoh, acquainted him, by the direction of their kinsman, that they were come to sojourn in the land on account of the famine prevailing at that period in Canaan, whence they came †. Pharaoh, though he knew the petitioners to be shepherds from their own declaration, gave them welcome, and encouragement. It

* St. Paul's Epistle to the Romans, ch. i. ver. 25.

† It was said almost immediately before, that 'every shepherd was an abomination to the Egyptians.' That objection being admitted, the kindness of Pharaoh was a political consideration.

It may be gathered from the sale of Joseph by his brethren to Potiphar, that a degree of intercourse, in the way of traffic, had previously subsisted between the Egyptians and their adjoining neighbors; but no *establishment* of the Israelites amongst the Egyptians appears to have prevailed till Joseph's introduction of his brethren into the kingdom of the latter.

When Pharaoh, wearied by a repetition of sufferings, and in consequence very probably terrified by the idea of a revolt amongst his people, told Moses, 'Go, ye, sacrifice to your God in the land,' Moses replied, 'it is not meet so to do; shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?' Pharaoh continues his solicitation to Moses, that the swarm of flies may depart from him; "Let not Pharaoh," saith Moses, "deal deceitfully any more!" 'and he intreated the Lord for Pharaoh.' If the *mode* of sacrifice was the abomination intimated, the Egyptians may be concluded to have performed sacrifices of the fruits of the ground to their idols, as the Israelites on their part offered up animal victims at the altar of the living God. It may however here allude to sacrifices in general.

The favorable sentiments entertained by Pharaoh of Joseph seems deducible from policy alone. Joseph was, not like the herd of stewards, faithful; and therefore *justly* a favorite with his master; but *Pharaoh's* favor was primarily obtained by Joseph's interpretation of *his* dreams, which had baffled the art of his magicians. An opinion has been hazarded in the former part of our present essay, that the difference of religious principles between the Israelites and Egyptians induced an aversion of the last to shepherds. From Pharaoh's assertion before remarked, that the Israelites were superior in numbers to the Egyptians, it may be instanced, that the sovereign had conceived a jealousy of admitting strangers into his country for residence. 'The children of Israel are more and mightier than we.' This indeed was 'a new king,' and (consistently with the *untoward* passions of human nature!) new measures were immediately adopted.

'Stoning.'

‘Stoning,’ mentioned by the Jewish legislator, not only may seem to evince the very ancient practice of such punishment, but may, from the Mosaic apprehensions of its infliction, be esteemed a type of *such* suffering, endured in after ages by those who communicated the precepts, and lived, and died, by the example of ‘our Redeemer *.’

The earliest instance of sacrificial adoration, after the history of the fall, was that of the offerings to the Almighty by Cain and Abel. Whatsoever may be concluded the stress to be laid upon either specific offering, from the effect of their offerings upon the Deity, as delivered in holy writ, the acceptance of the One, and refusal of the other, proceeded, from the disposition with which they were offered: the real sacrifice was that of the *heart*; and this the Egyptians would not bestow upon that only *God*, who understood every one of *its* secrets, though they refused to understand *Him*.

When Noah ‘went forth out of the ark, he builded an altar unto the Lord, and offered burnt offerings unto the Lord;’ this sacrifice was accepted by the Lord, who ‘said in his heart, I will not again curse the ground any more for man’s sake;

* The Almighty expresses his indignation against Pharaoh, Exod. ch. viii. ver. 23, ‘I will put a division between my people and thy people.’ For the word ‘division’ our Bibles in their margin specify ‘redemption.’ This without violence of interpretation may be alledged to imply connection between the conduct of the Old and that of the New Testament. Joseph may be rationally estimated the forerunner of Moses, as John the Baptist was more evidently of our Saviour.

Upon the murder of Abel immediately succeeding the consequence of man’s first transgression it may be observed, that a more distant type of a future state seems necessarily to be collected.—God is not unjust, and a recompense merited by the faith of Abel must have been extended to another life: ‘By faith he offered a more acceptable sacrifice, than Cain.’ I would leave to others an enlargement upon the phrases placed

fake; neither will I again smite any more every living thing, as I have done.' In these divine determinations the original curse of the ground in consequence of Adam's transgression, and the subsequent punishments of mankind by the deluge are both alluded to*. The bow was placed in the heavens on account of the latter, as a seal of the word of God.

placed in the person of God, 'Abel thy brother's blood called out to me from the ground.'

The history of Abel may seem to prefigure in some degree that of Isaac; whose name is recorded to have been deduced from the laughter of Sarsî his mother, when he came into the world. Such is the style of oriental allegory, which stripped of its richer attire, expresses the *pious* satisfaction of Isaac's parent in the birth of a promised son. The murder of Abel precludes the post-diluvian *sacrificial* adoration to the 'one God,' and Isaac was directly *intended* as a trial of his father's faith: the history of this son of Abraham contains the genuine prophecy of a Redeemer.

* Gen. ch. viii. ver. 21. The occasion of the deluge wherein the divine wrath was exercised upon mankind, was this: 'every imagination, purpose, and desire of man's heart was only evil continually.' The holy writings are a very slender epitome of historical events before the flood; the sole particular declared relative to the *conduct* of man from the fall, which can lead to his criminality, is 'that the sons of God saw the daughters of men, that they were fair, and they took them wives of all, which they chose,' and that 'there were giants in the earth of those days;' The giants were sons of these marriages, mighty men, and men of renown. By the foregoing record it may be understood, that the hearts of men were subservient to their passions, and to the concerns of this world; in the enjoyments of which by the indulgence of sensual appetites, and by their delight in acts of violence and profanation, every idea of a God became obliterated; of that God who gave woman to man for a help-mate, and to increase society, not to satisfy indiscriminate lust; perhaps it may be construed, that these women were taken by force.

The

* The third instance of sacrifice is the ram, offered as a burnt-offering by Abraham in the place of Isaac through the express direction of God; Moses, after the departure of the Israelites from the bondage of Pharaoh, ' buildeth † an altar which he called, as interpreted in the margin of our Bibles, ' the Lord, my banner;' this was a memorial of the divine assistance in the rescue of this people from their enemies. This altar was made of earth, and was raised on a little hill; for the direct command to Moses, nearly succeeding, was ' to make an ‡ altar of earth unto him, and sacrifice thereon burnt-offerings and peace-offerings.' This command was given about the same time with the delivery of the ten commandments §, of the laws respecting the community of the Israelites ¶, and of the injunctions promulgated relative to the building of the tabernacle, previously to which last, Moses builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

It is obvious, that, altho' an express prohibition of idolatry, which the Israelites had seen practised among the Egyptians, and which they ¶ were acquainted by the Angel of the Lord, that they should experience hereafter in other nations, is made by the Almighty to his chosen people, no positive declaration is given of any specific mode of Egyptian worship. It may only be conjectured, that the formation of the molten calf by the Israelites in the absence of Moses, immediately after the triumphant order to Aaron ' up, make us Gods,

* When God is said to tempt Abraham, a ' trial of his faith' is alone proposed; when our Lord instructed us to pray God ' that he would not lead us *into temptation*; it means *suffer us not to be led* into those situations too severe for the trials of our faith.

† See Exodus, ch. xvii. v. 15.

‡ Exod. ch. xx. ver. 24.

§ Exod. ch. xxiv. ver. 4.

¶ Exod. ch. xxv. ver. 1.

¶ Exod. ch. xxiii. ver. 24.

which shall go before us,' alludes to *their* adoration of animals after the manner of Egypt *.

* Ancient idolatry corrupted in its practices the sacred writings; and there seems little reason to doubt, that the sacrifices, oracles, dreams, and incantations, recorded as the ordinations of divine interposition, were copied from the scriptural source, with those clumsy deviations so familiar to the heathen system. One very obvious plagiarism is now before me, which relating to the land of Egypt may not improperly be admitted in this remark. This war (the invasion of Egypt by Antæus) 'was composed by the intervention of Mercury, who in memory thereof *was said* to reconcile two contending serpents, by casting his *ambassador's rod* between them.' Sir Is. Newton's Chronol. p. 234. We may observe from the 21st chapter of the book of Numbers, that the Israelites were troubled in their hearts on account of their journey from Mount Ibor to the land of Edom; their souls were discouraged because of the way. 'Wherefore have ye brought us up out of Egypt, to die in the wilderness? No bread! neither water! and our soul loatheth this *light bread*;' *that Manna*, sent down for their food from God, with which they had heretofore been satisfied. Here a strong resemblance must be confessed between the stubbornness of Pharaoh, and the obstinacy of the Israelites! The latter had forgot their bondage; that was passed; no direct evils were present; and none appeared probable, except those which from their wantonness of opposition might have been presaged. The consequence was, that '*fiery serpents* were sent among the people,' whom *they* bit. They applied to Moses in a Pharaoh-like manner; Moses by God's command 'made a *fiery serpent of brass*;' and whosoever had been bitten, 'when he beheld this serpent, he lived.' Surely an appeal to their conscience, when they forgot their Egyptian slavery! a proposed revival in their memories of the miracles wrought under the same emblem in their favor, while they were in the land of Idols.

But

But this may be as reasonably questioned; 'make us Gods,' seems plainly to intimate, that their idolatrous principle flowed generally from their former Egyptian intercourse; and the selection of the calf may have arisen from the perverse defiance of the true God, whom they fastidiously esteemed no more their protector, 'for they wot not what was become of Moses,' whom they knew to have directed their motions to a land of safety under his instructions and authority.

The calf was one of the animals * enjoined to their sacrifices by the Almighty; and the people, in the spirit of religious opposition, aggravated by the idea, that they were no longer within the reach of Egyptian task-masters, insolently placed the animal, ordained as a sacrifice to God, on the throne of that God himself †.

The Israelites continued in Egypt from their first arrival in the year before our Saviour 1920, to the year 1491; in which they quitted it under the conduct of Moses; during this extensive communication, the Egyptians necessarily observed, and reflected upon the several forms and ceremonies of Israëlitish devotion; no less than upon the several miracles wrought repeatedly by Moses, and Aaron in favor of that selected people; for these miracles had produced severest afflictions to the kingdom of Egypt. Nature uncontrol'd by prejudices, and conducting herself conformably with her genuine feelings, rarely *erases* impressions of self-interested sensibility.

* The making of this graven image, and such they had been already directed to pull down in every idolatrous country, (through which hereafter they should pass) was a sin still (if possible) of a deeper dye, as they must have wantonly slighted the command so lately issued by the Lord. 'If thou wilt build me an altar of stone, make it not of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.' Exod. ch. xx. ver. 25.

† In the year before Christ, 1491, only forty-six years before the Canaanites fled from Joshua into Egypt. Joshua, ch. ix. and ch. xi.

However intercourse with variety of companions in serious avocations, and less important pastimes, may indulge a temporary suspense of reflection upon passed misfortunes, yet will thought regain its moments of anxiety. The *human bosom**, like the bow of the Grecian Apollo, though not always bent, is in readiness for *mental exertion*. Such was a transient return of faith among the Egyptians, while under present sufferings from that God, whom they had before desied!

The *rise* of idolatry; whose *spots* were alike *visible* in the *godling* images used among the Chaldees, in the obstinate profligacy of Egypt, and in the contemptible and contemptuous revolt of Israel, may be ascertained from the foregoing references to holy writ. Enthusiastic superstition was handed down with additional burdens of corruption to the periods, in which profane history sets out upon her career of information; by her we are acquainted with the large strides of *idol-worship*, from its original outlines in the scriptural records, to the total obliteration of the *inspired drafts* by fulsome coloring, and grotesque imitations; *drafts* of a religion, enveloped by the genius of Polytheism in hideous mysteries, or fantastic garishness.

Hence the mind of the idolater, like the *tyrant* it obeys, is a wilderness of enchantment! and the mind, when wilfully blinded against truth, is tossed by every fickle breath of fascination! Why will she not suffer herself to be directed by the clue of *scripture*? Thence the earlier principle of idolatry is deducible through the prepossessions of passion warring against reason; prepossessions, which excited the pursuits of *magic*; a *defiance* of miracles, divinely wrought, by the *portentous* fallacies of *human power* †.

The

* Neque semper arcum,
Tendit Apollo. Hor. Ode.

† That the Chaldæans, among whom Abraham was born, were very early idolaters we learn from sacred authority; and these Chaldæans are mentioned previously to any acquaintance of the Israelites with the Egyptians. Nahor was of the same
line

The Israelites and all men are commanded not only to abstain from the worship of, but 'from meats offered to, idols or false

line with Abraham, and Jacob married the daughter, or rather daughters of Laban, son of Nahor. When Jacob departed from *Laban*, Rachel, his daughter stole her father's images, by which the original idolatry of that race is evinced; these images are called Gods; and signify the practice of image worship subsisting before the days of Abraham. Laban still continued to practise the corrupt religion of his forefathers, notwithstanding his connection by the marriage of Rachel and Leah with the descendent of him, who was distinguished by the title 'Father of the Faithful.' Jacob served Laban, that he might obtain Rachel in marriage, but having been deceived by Laban in his marriage with Leah, he 'again served Laban for Rachel;' a servitude, which may be a figurative allusion to the future bondage of Israël in the land of Egypt.—The marginal word in our Bibles for these Gods of Laban, is *Teraphim*; I regret my ignorance of the Hebrew, but apprehend, that the *terapha* (portenta) of the Greeks will guide us to the purposes, to which these images were applied by the Chaldean idolaters, forefathers of Laban. These purposes were of a magical nature; the little images were probably supplicated by the person, who bore them, previously to his address to those, set apart under the title of wise men, (cunning priests!) whose office was to delude miserable votaries with supernatural appearances. The images were small of size, otherwise poor Rachel would have been weighed down by the *spoils* of her piety, purloined from a father, 'en bonne catholique,' at the expence of her husband's reputation in a religious, no less than *moral* light: for he must have appeared to Laban both as an idolater, and as a thief. Jacob was departed, and Rachel seems to have been contented with his *eternal* absence, could she but retain the objects of her 'petty larceny †.'

† When Virgil asserts in the detestation of magic practises by Dido the hatred in which those rites were held at Rome, he

false gods;—and a belief ‘that the world was framed by one supreme God, and that * it is governed by him; to love and worship him, to honor our parents, to love our neighbors as ourselves, and to be merciful even unto brute beasts, is the *oldest* of all † religions:’ happy *possession* ‘both of Jews and Christians,’ and which ‘ought to be the standing religion of all nations, it being for the honor of God, and for the good of mankind!’

‘Of Jews and Christians’ from a connection, which it requires not (my bold natural religion men) the discernment of a Newton to understand. The writings of the Jewish lawgiver represent the will of a God to have *ostensibly* and *visibly* directed the instructions of that prophet whom he had selected to preach his commandments, and to convince a chosen people of his

* Genesis, ch. xxxi.

† Sir Isaac Newton’s Chronology, p. 190.

signifies a compliment to Epicurean principles; from the establishment of this religion of ‘nonchalance’ in the body of the *citizens*, those ‘*Dî minorum*’ would be as little disposed to obtrude themselves upon the affairs of empire, as the Epicurean creed esteemed the ‘*Dî majorum Gentium*,’ to have reflected upon the concerns of the world.

‘As letters,’ says our great mythologist, ‘were not in the first ages known, the history of the ark was described under many symbols. The most common emblem was a Lunette. It was also named Laban. I make no doubt but that Mount Libanus received its name from this type of the ark; for the city Arca stood here towards the bottom.’ We may hence form a judgement, from the Laban of Moses, of the nature of his idolatry. ‘It consisted in an undue reverence to the arkite emblem Labana. Those images, supposed to have been invented by Terah, and from him named Teraphim, were the same which Laban worshipped, and were Lunar Amulets, or types of the ark †.’

† Mr. Bryant’s mythology, vol. ii. p. 445.

divine authority. Our blessed Savior was likewise 'a Prophet come from God,' to perfect the law of Moses. His lessons are uttered by his own immediate voice: He is, when he delivers them, the very *presence* of his Father Almighty, who * *appears* in no other way *personally* during the whole of our Savior's mission, to confirm the principles of the New, as he had frequently done in his communications to Moses throughout the Old Testament. The Divinity of our *Savior* no less than that of the † Holy Spirit is comprehensively figured by the Jewish prophets, as irrefragably *proved* by *his own* declarations. This whosoever presumptuously (and too many there are in this age of grave licentiousness who) deny, are not perhaps aware

* If ever God may be surmis'd to have personally, *in our ideas*, interposed throughout the preaching of Christ, such interposition may be construed, when 'a voice spake from heaven' "This is my beloved Son."

† The severe trials indured and surmounted by those patriarchs and prophets, remarked and honored in the Epistle to the Hebrews, cannot so *religiously*, or, if we are guided by the *conduct* of the Israelites almost *immediately* upon their rescue from Egypt, so *morally* be accounted for, as from an opinion, that these first were actuated by the operations of the Holy Spirit, confirming their hearts in a submission to the will of their Creator. If such the sentiment concerning that 'emanation from the Deity,' so assuredly preached, and occasionally displayed in our Savior's history and example, can the divinity of the Preacher be questioned, who left, immediately when he departed, this Comforter to his apostles? But it seems, as if our antichristians could not credit his Divinity, because his form was that of humanity! And they on this pretext *word away* his own positive declarations, that he was 'the Son of God.' But why argue his divine character in the New Testament, when the prophecies of the Old evince such character more distantly typified, or more directly pointed out, in descriptions which, without such allusion, would fall short of their comprehensive application?

that they degrade our Savior into a Mahomet, leaving him in possession of but a single merit, that of *destroying*, instead of *promoting*, violence and extortion. It is no small misfortune attending these reasoners (if on the remotest idea of reasoning they may be called such !) that they deduce their vagaries of construction, derogatory of our Savior's Godship (as with some familiarity they term it) from the authority of 'that disciple whom Jesus loved,' that disciple, in whose gospel the *divine* character of his Master breathes through every page. That the apostles of Christ never questioned this character of our Lord, their general defiance of calumny, of perils, and of death, to which some of them cheerfully submitted, very competently attests. The Israelites under Moses *would not* obey the commands of their God, whose protection they had on so many occasions miraculously experienced, *but* upon the express declarations to them from their inspired leader, that he had received those directions, which he enjoined them, from the Deity himself. The apostles, resigned to every worldly affliction in the present, from full reliance upon a glorious reward in a future life, acted as men convinced of what their Master had repeatedly asserted, that he was 'truly the Son of God:' a truth which even the centurion, bred up under opposite principles, was *compelled* to avow.

Thomas doubted the reality of his Savior's appearance after the resurrection; the spirit was too weak for the flesh; this doubt arose not from the scepticism of an infidel; the mist soon vanished from before his eyes, and he cried out to Christ "My God, and my Lord."

Upon the text of David, 'The fool hath said in his heart' "There is no God," it is well known that South, with his *poignant brevity*, immediately remarks, 'None but a fool would have said it.' It will not surely be too severe an observation, that a denier of his Savior's Divinity has forfeited a larger portion of his Christian title. The very persuasion, that (as he hath himself acquainted us) "He and his Father are One," adds a dignity to the precepts which he delivers, and enlivens the faith of a believer. Moses, peculiarly favored with the communications of God, never hazards an expression

pression intimating any but the greatest distance between his Master and himself; our Savior therefore, who was humility, can never be supposed to have *arrogated* a claim to equality with 'the Father who sent him.'

The assumption of the flesh by Christ is the real stumbling-block to these infidels in disguise; they cannot reconcile the idea * of 'God becoming man;' by which conduct they indirectly arraign every mystery † exhibited by the Author of our

* They who deny the union of Divinity with humanity will find it difficult to reconcile our Savior's triumphant expression (St. John, ch. 13, ver. 31) immediately after he had received the sop from the apostate — 'Now is the Son of Man glorified, and God is glorified in him' with those feelings of the flesh, which extorted his declaration to the disciples—'My soul is exceeding sorrowful, even unto death,' and 'My Father, if it be possible, let this cup pass from me!'

To many other proofs of this union our Savior's express words may be added, 'My kingdom is not of this world;' and 'Father, thou lovedst me before the foundation of the world.' St. John, ch. xviii. ver. 39; and ch. xvii. ver. 24. It is a shame to call for confirmations of so evident a truth, constituting a main principle of Christian faith!

† Amongst the various mysteries, truly such, handed to us by the holy writers, not one lays more serious claim to attention than that of the blessed Trinity; a mystery, upon which the religion of a Christian is absolutely built: to discredit such fundamental principle is to shake the foundations of truth. I never join in the Athanasian creed; though I feel myself convinced of the mystery which it undertakes to explain. But here explanation is a daring task; let it be reflected, that a mystery is designed by the Almighty to remain such; and that the explanation of Athanasius is little adapted to the slender exertions of human fallibility! Add to which, that stumbling-block of an eternal penalty affixed to an human composition; an human comment upon a text stamped with the seal of God. Anathemas thus thundered imply a zeal for coercion rather than for conviction: they stifle the inquiries of the timid, and inflame the opposition of the bold.

religion; thus cutting the Gordian knot which their vanity had induced an ineffectual endeavor to untie. Of *this union*, however, we are persuaded from the Gospel; and their defect of understanding to comprehend *it* may not be urged as a proof, that *it* never subsisted.

No wonder that their first confusion is productive of a second; they cannot (though too proud to confess it) account for an equality of Godhead in two distinct persons; and we consequently observe them to adopt *by their expressions* the doctrine of *Manichæism* in discussing the point of such equality.—A degrading retraction of those tenets, which have raised *certain* teachers to the profession of the faith, who have renounced worldly advantages to become the themes of worldly conversation, has been instrumental to * keep alive the spirit
of

* Virulence of innovation characterises those (shall they be termed Sectaries?) who combat in their opposition to mysterious doctrines the perfection of the Divine with the fallacies of human authority; innovation, which moreover directs many valuable ministers of the faith, and citizens of the world, to calumniate subscriptions which placed them at the Altar of God. Be it, that sincerity of conscience induces a more rigorous examination of 'Articles' by those who heretofore received them as initiations into the holy offices. The infant state of our church, with the liberal principles of which those of our constitution are happily united, led the compilers of those Articles to interpretations, though very few, of scriptural passages, which may furnish subjects of controversy; human fallibility amply atoned for by their condemnation of every tenet favoring of Catholic enthusiasm! Such peccant passages, though they tinge, tend not to efface the excellence of the draught. Let us candidly esteem them spots in that sun, which pierces through by the intrinsic lustre of its beams; darting an increase of splendor from that moment, when it emerged from the chaos of false and profane communications. There are, who wish totally to expunge subscriptions, as by no means indispensable preparatories to the ecclesiastical functions; these cannot be understood to mean an unlimited
aversion

of ecclesiastical discord. † One of these solemn enthusiasts is commended for the uprightness of his heart; if such his worthiness

aversion to all subscription; they would otherwise have declined to join the list of subscribers *against* the 'Articles of the Church;' they quarrel not with the exceptionable passages alluded to above; but every tye whatsoever upon the priest they claim to be loosed!

Alas! if those tyes upon the mind of a believer, which, to be truly such, he must readily fix upon himself, are continually burst by vicious profanation; if cavilers wantonly scoff at mysteries, censors solemnly arraign the history, and the infidel of mode the purity, of revelation, why should its professors seek to dissolve those fetters, which hang easy upon the servants of the Lord? Fetters, which can only operate to convince their reason, that they are 'set apart' for that distinguished character. Subscriptions are pillars of civil, they are the same of ecclesiastical governments; order results from their use; even errors are submitted to in both; for alterations, though they amend a part, are usually experienced injurious to the whole. They are too usually introduced by faction, whose existence is corruption; when errors are subdued, her stroke is aimed at truth.

Why, however, this anxiety to enter the church *unincumbered* with that decent formality by which it has been under Providence preserved? Is it that the church may be deserted by its professors at their will? Where kingdoms have permitted their collective members to emigrate, as they were scapriciously disposed, such indulgence has been *too late* observed the parent of afflictions and disgrace. The sacred interests of religion should be still *more* amply secured. A conformity with subscription shuts at least a door against abuse. Worthy ministers abound in churches, where these stricter ceremonials are dispensed with; but will their injunction imply a defect of worth in the teachers of our own? It may rather imply, that the candidate for the church has afforded some previous attention

things, every error is imputable to the defect of *integrity* in his head. But *poisons*, employed in medicines, must, where the

tion to * Articles with which he must stamp a compliance before the object of his pursuit is attained. This attention however, it has been argued, 'is not competently exercised at *so early* an age;' long before their arrival at which our rising pupils have been usually obliged to labor *far more* abstracted learning; indeed, our religion being simplicity, its explanation cannot fail to be clear, where explanation is required; clear, I mean, where interpreters wish not confusion. But wherefore solicitude about rules or ceremonies, so familiarly banished from civil, a destiny to be expected in the public treatment of, religious meetings? When the word of *God* is overshadowed with conceits by one, ridiculed and calumniated by another, and annihilated by a third,—hence the glorious freedom gracing those resorts of infidelity, or enthusiasm, where † devotion is 'let to hire!'

To centre the legion of such instructors in one bolder champion, turn we to a pulpiter, who has curtailed the *service* of a church, for matter and expression most justly *admired*; for matter, studiously selected from the doctrines of Christ; and for expressions, the happiest effort of ingenuity: has banished our Redeemer from his own sanctuary, and dwindled the great luminaries of religion, who threw light upon a clouded atmosphere, and were prepared to, or did actually perish in the cause of that profession, for which they lived, into mere 'ignes fatui' of natural religion †.

* The student who has considered these *human compositions* must have attended to their connection with the doctrines of that religion which he offers himself to teach; he will not observe them on the whole to differ in a degree that will depreciate them: beyond this line it is not his province to extend.

† The chapels of innovation daily started up.

‡ After this description, Williams's Discourses or Lectures would be superfluously mentioned—the blasphemer is his own reward.

health

health of the patient is regarded, be used with caution and *sagacity*.

An union of 'the human and divine Natures in one person' is peremptorily pronounced a 'scholastic * unintelligible device.'

† The Rev. Mr. Theophilus Lindsey has recently fulminated, (*brutum fulmen!*) against the divinity of our Lord, two dissertations; the rear of which is brought up by his Coadjutor the Rev. Dr. Jebb, an humorist in his earlier academical life, and a dabbler in metaphysical speculation; flattering passport to the doubt of most obvious truths. Some arguments of our *Gatterick abdicator*, have called forth the foregoing observations. The Manichæans are known to have held two over-ruling principles; the evil, and the good: they esteemed two principles, like two heads, to be better than one. But Mr. Lindsey, and his colleague may be respected as candid opposers, when compared with the audacious, irreverend Williams; the first *lop off* noblest branches of the tree, the other tears up the tree itself by the roots. The one by constrained interpretations degrade the character, and arraign certain doctrines of our Savior; the other banishes the mention of his name. Gross profanation, which defiant of laws established in confirmation of 'a religion come from God,' trumpets sedition in the murder of revelation!

* Lindsey's first Dissertation. It may be recommended to this gentleman, and to his fraternity, who give their gaping admirers to suck the froth of argument, and delamation, whether holders-forth (in the language of Hudibras) from press, tabernacle, or Robin-hood, to submit the whole of those passages, which they accuse of obnoxious doctrines, and deduce their genuine meaning from the circumstances, and situation of the speaker; the holy scriptures will *then* never fail to be cleared from such sinister imputations.

But if the undoubted purport of the Christian dispensation is, thus 'done away' by silly, or designing minds, one of its most zealous,

device? If unintelligible to *our author*, yet many Christians of *real* understanding and *disinterested* piety accede to the opinion; and this not as a ‘curious invention to evade,’ but as a conformity with ‘the plainest declarations’ of Him ‘who did the will *upon earth* of his *Father* who was *in heaven*.’ Nor let the *writer* be staggered at the reference by our Savior, and his apostles, at one time, to his *human*, and at another to his *divine* nature; the ‘language’ in which *each* is expressed is by no means ‘equivocal,’ and the construction of it may be always clearly resolved by a faithful attention to the *ungarbled* passages, in which *either* occurs. ‘The Word,’ as applied in the genuine spirit of * revelation to our Blessed Savior, is placed

zealous, and rational advocates has in turn experienced a perversion of his comment upon its doctrines. Such is the treatment of the judicious † Lardner by Mr Lindsey! Dr. Lardner speaks thus:—St. John saith, “the eternal word, reason, wisdom, power of God, which is God himself, by which the world had been made, by which he dwelled among the Jews in the tabernacle, and in the temple, dwelled and resided in Jesus, *in the fullest manner*: so that we his disciples, and others who believed in him, saw, and clearly discovered him to be the promised Messiah, the *great* prophet, that should come into the world.” This Mr. Lindsey calls ‘the general intent of the preface to St. John’s gospel’ against the divinity of our Savior; which is so strongly marked in the foregoing expressions of our pious critic, that cavilers must be stigmatized for worse than Judaical blindness: Even the Jew from his spontaneous construction of our Savior’s words could ask, “makest thou thyself equal to God?”

* Why are the writings of the New Testament characterized by the title of revealed religion? What did christianity reveal?

† The very first accusation of Lardner for Socinian principles!

placed by *our refiner* to signify God's wisdom and power. But wherefore signify some, and not all the attributes of the Deity?

veal? The morality of the New assimilated in many instances to the precepts of the Old Testament; the appeal of the Old was from passion, to reason, and from reason to the knowledge of one God. Jesus came 'from above, to bear † witness of himself.' He was 'the light of the world,' the Messiah long expected by the Jews. They were disappointed at his appearance in the humble character, which he condescended to 'take upon him.' Christians, who on the same narrow principal hazard the denial of his divinity, can prove but slender necessity for his appearance.

'Art thou greater' (questioned the unbelieving Jews) 'than our father Abraham? Abraham is dead, and the prophets? The answer runs 'before Abraham was † I am.' Christ *could* only have asserted this concerning his *divine* nature.

Again;

† St. John's gospel, ch. viii. ver. 18.

‡ The Deity in the Old Testament calls himself by the name of "I am." Some arguers would lay considerable stress upon that solemn appellation, if it counteracted the divinity of our Savior expressed in his own foregoing answer to the Jews. 'In the fifth chapter of St. John's gospel' saith a clear and perspicuous vindicator of the apostolic writings from the caviling charges of idiotism, solecism, and barbarity, our Savior not only affirms, that "he works jointly with the Father, but that he, and the Father were one," which the Jews took to be so plain an assertion of his divine generation, and equality with the Father, that 'they took up stones to destroy him, as a blasphemer.' Blackwall's Sacred Classics, vol. i. p. 237.

Whence however the extreme difficulty of reconciling the possession of heaven by the Son of God, at a time *when* 'the earth, and all things were created,' while we observe from the words

of

Deity? To criticise such comment as a literary conception, it must be allowed an inelegant, insufficient explanation of
 ‘ In

Again; after his resurrection he appeared to his disciples and to multitudes of the brethren in his human form, to convince them, that he was the same Christ, who had so lately ‘ arisen from the dead.’ I suppose, that our Savior’s divinity will scarce be doubted, when he was received from the grave into heaven, whence he had as certainly descended to ‘ take upon him our flesh;’ and must then as certainly have possessed divinity. The reverse implies a *pagan* deification. “John was a prophet,” says our Savior, “and much more than a prophet; for I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist.” The pre-eminence of St. John’s character over all other prophets arose from his being the forerunner of Christ. “Thou shalt go before the face of the Lord, to prepare his ways.” *Our Redeemer* could not intimate a superiority of this forerunner to ‘ his master,’ in his prophetic capacity, yet were they each ‘ born of a woman.’ Whence surely it is implied, that our Savior meant to signify to his disciples, that ‘ himself was more than man!’ a testimony, and it could be no less, of his divine union with the Father.

of our blessed Redeemer that ‘ the kingdom of heaven was prepared for the righteous from the foundation of the world!’

‘ The poor leper in St. Matthew,’ saith the amiable authority just quoted, ‘ had a just notion, that Jesus was a divine person under that veil, and disguise of humility, which he put on during his abode upon this earth; adores him as Lord of all power, and applies to him in his own sacred person for deliverance, “If thou wilt, thou can’st make me clean.” Jesus did not correct his supplicant, as attributing too much to him, but received his adoration, and showed, that he infinitely deserved it, by answering him and acting towards him with the power and goodness of the Creator and Savior of all. St. Chrysoſtom, that
 excellent

' In the beginning was the word, and the word was God, and the word was with God, ' in which expressions the divinity, and equality of our Lord can alone suffice to reduce the passage into sense: The whole in *particular of this first* chapter of St. John's gospel immediately characterises Christ.

The ' word of the Lord' in the scriptures of the earlier prophets is in no instance to be understood, but of a person; where ' the word' alludes merely to ' the will of God' it is not announced to be ' the word of the Lord: Graced with this Christian ornament, ' the word' cannot mean ' an angel,' for angels are always introduced in their *proper* appellation: add, that the occasions, upon which ' the word' is *thus* characterised in the Old, have a connection with passages of the New Testament, bearing ' a lively witness,' that the essence of our Redeemer is divine *.

The

excellent writer, and sound critic judiciously admires, and sets forth the force and majesty of this expression, " I will, be thou clean. Θελω, καθαρισθης," is parallel to the grand original so celebrated by Longinus " γενεθήτω φως." " I will, be thou clean" spoken by Christ to the leper, was the voice not of man, but of *God*, *who* " spake, and it was done; who commanded, and it came to pass." Mat. ch. viii. ver. 3. Blackwall's sacred Classics, vol. i. p. 248.

* My purpose in the concluding passages of the foregoing Essay was to submit such short observations, as might evince the truth of that Divinity, recently and still denied by a herd of fanatic humorists to the Author of their religion. They who with a more circumstantial series of proofs to confirm the pre-eminence of our Lord, the most solid confirmation of pre-eminence in the religion itself, will not rise with *one* sentiment of degradation as to the character of Christ, after their attention to the essay of Mr. Robert Robinson, modestly entitled, ' A Plea for the Divinity of our Lord Jesus, &c.' Printed 1776, at Cambridge, for Fletcher and Hodson,

I had not read, or been informed of the work, till these remarks were finished.

Omitted in its proper place immediately succeeding the quotations from the late Mr. Baxter's posthumous compositions.

The following *observations*, confirming an opinion repeatedly laid down in the course of the present work, that ' the principles

Candid examiners into the genuine interpretation of scriptural terms will be pleased with the following explicit history of Memra, or Logos, characterising the Divinity of our Redeemer.

' The term Logos, while it retained its original Jewish idea, ' was determinate and proper ; it stood for that singular being, ' God the Medium, that great Supreme, whose manner of ' existence was unknown, and who would some time appear in ' the likeness of a man to redeem mankind.

' The term Memra, not signifying merely Jehovah, but Je- ' hovah under the peculiar idea of holding communion with ' man, by appearing in the form of a man, was adopted by the ' Chaldee paraphrasts. These paraphrases were in the com- ' mon dialect of the Jews in the time of Jesus Christ. The ' apostles often adopted their style, and St. John took the word ' λογος from those books, retaining in it only its old idea. Pla- ' to, who travelled into Egypt to improve his knowledge, ' learned the Jewish notion of Memra, or Logos, and affixing ' ideas to the term, of which the ancient Jews had never ' thought, returned it to the Jews, in his writings, full of ' dark, pagan enigmatical ideas. All things were new except ' the term. It was Moses Atticised indeed ! It became fashion- ' able, in time, for men of science to speak, and think, as Plato ' spake and thought ; and Philo the Jew, and after him many ' Christian divines, took up the Platonic Logos, and thus ' brought the Memra of the old Targumists, and the Logos of ' St. John, into obscurity and disgrace ; although it does not ' appear that St. John knew any thing about Plato's ideas of it.

' Nothing is more common than to run mad for a term, ' without knowing its value. The history of this term proves, ' that it has had different values in different hands ; it has ' gone for more, and less, as the exigencies of its owners re- ' quired. As St. John used it, it stood for God, who fore-ap-
 peared

principles influencing, and usages adopted by the heathens, originated in corruptions of the holy records, their prolixity, it is hoped, will be indulged by those devoted to the interests of scriptural doctrines: to the lukewarm and the unbelieving the editor wishes not to apply. Less apology is requisite for extracts from a representation of religious ideas subsisting amongst a laborious, and uncivilized *people*, (for *such* are less overshadowed by artifice and concealment) in a country desolated by tempests, and the unrelenting hand of winter, from which nature revives for a very transient period; and where the variation of seasons is ever attended solely by a variation of toils. The publication alluded to is moreover, throughout, a faithful transcript of the human heart, as its motive was to picture the dawn of Christianity, from a generous zeal and regard to truth, where not a trace of practical worship was at the time observed.

‘ Before missionaries came into the country’ of Greenland, the inhabitants ‘ were reported such gross idolaters, as to worship the sun, and sacrifice to the devil, that he might forward, at least not hinder, their hunting and fishing. The seamen saw, that as soon as the Greenlanders arose in the morning, they stood with their faces towards the rising-sun, to discover by the look of the hemisphere, or by the motion of the clouds, whether they had good or bad weather to expect upon that day. The sailors, not knowing the true reason, believed they worship’d the sun. Others saw, on forsaken places, many quadrangular spots laid over with stone; found upon one elevated stone some cinders, and near it a heap of bones. The conclusion was, that they sacrificed here; and to whom should they have sacrificed but to the devil? Thus may’ (the author might have said, thus frequently do) ‘ people err in their no-

‘ peared to the patriarchs, and gave the law to Moses. It described a divine, human being, anciently known to the Jews by the name Jehovah-Memra, and since to the world by the name Jesus.’

‘ Happy for Christians, had they rested without *philosophical* ‘ explanations!’ Mr. Robert Robinson’s Plea, &c. p. 107.

tions of the constitution and religion of others. These were the summer habitations of the Greenlanders, being tents pitched in such quadrangular places, where they dress their meat with wood. When the missionaries understood the language of the Greenlanders, they found the *latter* to possess opinions, tho' very vague and various, concerning the soul, and spirits, and experienced in *them* anxious solicitude about a state after death. The missionaries farther gathered, from a free dialogue with some perfectly wild inhabitants, that their ancestors *must have believed*' (why must, unless conformably with their own ideas of) 'a supreme Being, and that those ancestors rendered him service, neglected by degrees by their *posterity*, the farther *they* were removed from wiser and more civilized nations, till *they* lost every just conception of the Deity.'

But whatever sentiments the untutored Greenlander had espoused relative to *that* grand Outline of all religion, of all reason in the world of man, the care and diligence of the missionaries in promoting pious conversation to the enlargement of their ideas may necessarily be concluded the rivet of their attention to a subject, which before, as in other more barbarous kingdoms, wildly floated in the brain of imagination. From such conversations, and such only, can the *solid* arguments of the Greenlanders on the reason, why a God existed, be confirmed. 'I myself,' says a Greenlander to a questioning missionary, have often thought about *these* things; a kajak (boat) with all its tackle and implements grows not into formation of itself, but must be made by the labor and the ingenuity of man; one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird; but still greater art is shewn in the formation of a man. Who made him? I bethought me, that he proceeded from his parents, and they from their parents. Some, however, must have been *first parents*; whence did they come, whence did this earth, sea, sun, moon, and stars, arise into existence? There must be some Being who made all these things, a Being who always was, and can never cease to be.'

It may reasonably be imagined, that the Greenland notions concerning the nature of the soul are composed of the most
romantic

romantic and enthusiastic conceits. I am happy to learn, that for the honor of humanity they *believe it*. It is a subject of surprize, that a perpetual conviction of such subsistence should permit a doubt in any *reasoning* head. But nature is suffered to prevail in Greenland, though too usually blurred by refined corruption in more civilized situations.

‘No nation,’ continues our author, ‘hath yet been discovered, but what had some notion of a God; such also is found in the wild and stupid Greenlanders, who entertain divers opinions concerning the soul of man, and concerning other greater, or inferior spiritual essences.’

The various wanderings of the Greenlander’s conceptions on the subject of a soul are principally attributable to their occasional situations and employments. Another great foundation of these vagaries is the frequency and vivacity of their dreams; from which it is not improbable, that the earliest ideas of its existence may have been derived by uncultivated reason; the conviction, that thought has travelled, while the body has continued inactive, and in a profound slumber (which persons necessarily concluded from waking in the same spot, where they had laid themselves down) must have been peculiarly striking to ruder attention. Hence is ultimately deducible the *philosophical* creed of transmigration! ‘The most sensible Greenlanders pronounce the soul a spiritual essence, different from the body, and from all material substances; and though the body corrupts in the earth, the soul survives after death.’ But even these, notwithstanding our author’s surmise to the contrary, seem to intermix some idea of corporality in the soul, which, they assert, “must have another kind of nourishment; but what that nourishment may be, they know not.”

The concluding reflections of our author upon their religious opinions are peculiarly efficacious to display their genuine origin. ‘Those who know what absurd notions the ancient wise heathens had of a soul, and a future state, will rather acknowledge a sagacity in the Greenlanders, beyond what we can trace in them in other respects. I take these to be the small remains of the truths of the patriarchal religion,

which tradition has propagated down to posterity; but the farther succeeding generations removed from their first dwelling, and from other civilized nations, the more were these truths disregarded, and forgot, or veiled, and adulterated with new additions. If we read the accounts which have been given of the most northerly American Indians, and Asiatic Tartars, we find a pretty great resemblance between their manner of life, morals, usages, and notions, and what has been said above of the Greenlanders; with this difference, that the farther the savage nations wandered towards the North, the fewer they retained of their ancient customs and conceptions. If it be true (as is supposed!) that a remnant of the old Norway Christians incorporated themselves, and became one people with the Greenlanders, the latter may thence have adopted some of their notions, which they have new-modelled in the coarse mould of their own brain.

We find the like mutilated traditions among them concerning the creation of the world, its last end, and Noah's flood. They call the first man Kellak, and say, that he sprang out of the earth, and soon afterward his wife sprang from his thumb; and from this pair all mankind proceeded. The woman is expressed to have brought death into the world by saying, "Let *these* die to make room for their posterity!"

'Almost all heathen nations know something of Noah's flood, and the first missionaries found also traditions' of that event 'among the Greenlanders; namely, that the world once overset, and all mankind, except *one*, were drowned; but some were turned into fiery spirits. This *only man* afterwards smote the ground with his stick, and out sprang a woman; these two re-peopled the world. As a proof that the deluge once overflowed the whole earth, they assert, that many shells, and relics of fishes, have been found far within the land, where men could never have lived; even that bones of whales have been found upon an high mountain.

They cannot have much notion of the end of the world, and resurrection of the body.' Their opinion on the latter seems purely heathen; 'they deposite the hunting (and it may

may be perhaps added, the fishing) implements of the deceased by his grave; the person rises again, and seeks his maintenance in the other world, as he sought it in this.

Quæ cura, &c. &c.

————— eadem sequitur tellure repositos.

Virg. Æn. lib. vi.

‘ When all mankind shall have died, and be extinct, the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water; then shall a wind blow the clean-washed dust together, and replace it in a more beautiful form than ever. There will be no more bare and barren rocks; the whole will be a level champaign, overspread with verdure and delight. The animals will also rise, and reanimate in vast abundance. As for men, he that is above will breathe upon them, and they shall live. But they can give no account who He is, that is above.’

The Greenlanders are Manichæans in the belief of two spirits, a good and a bad one. They are from their perils upon the sea, and the general hard methods, whereby their common sustenance is acquired, exceedingly devoted to superstition. Their anxious observation of weather is a necessary appendage to, rather a forerunner of that very sustenance; certain prognostics of a storm, or of winds unfavorable to their labors are attended to with minute remarks, and reflections. Even their more favorite, and usual occupation of seal-catching, which comprizes their food, their raiment, and their abode, is involved with dangers affecting those lives, which it was constituted to preserve, and to make as comfortable, as the climate will admit. The uniformity of their engagements in person, and the employment of their thoughts in scenes of barbarous activity, prevent the expansion of their minds on subjects which might invalidate, if not erase, superstitious horrors. Civilization alone, and that of no ordinary standard, more essentially promotes their expulsion.

Amidst all the references to the *ancient* records of scripture, observable in the foregoing picture of their religious principles,

figurative allusion to the *Jewish*, of broken and contrite hearts, which God will not despise ?

With the greatest conviction I resign the conduct of deductions on this subject to a far more valuable investigator ; sufficient for my purpose, as editor of Apollonius, consistently with the leading point which I have endeavor'd to enforce, that the Jewish feasts, as above intimated, and those of the heathen assimilate, while no congenial establishments were enjoined to the furtherance of the Christian dispensation !

Christianity is by no means to be considered as a counterpart of the law of Moses ; the latter was subservient, even in its divine institution, to the purposes designed by the Almighty in the promulgation of the former. The ceremonial law was limited to the uses of one, the Christian doctrines addresses the hearts of all, people : the Mosaic must be understood as the fore-runner of revealed religion. The lawgiver of the Hebrews was an instrument of those decrees, the completion of which was reserved, by the miraculous will of Providence, to the distant period of the assumption of flesh by our Lord. Every page of the Israelitish teems with prospects of Christian interests ; for these the patriarchs lived, the inspired prophets wrote, and worked ; for these, figurative pictures were delineated, and even the letter of history, in the writings of the Old Testament, was calculated to lead enquiries into a religion ' originating from God, in contradistinction to the heathen ; which enquiries could only terminate according to the spirit, with which they were formed, in the history and doctrines of our Redeemer *.

Such

* I cannot, however indirectly engag'd upon a theme composing so very essential a part of Christian duty as the communion, omit attention to the celebrated reply of Elizabeth, when the Catholic zealots expected, by their question relative to that solemn institution, to furnish, through *her* answer, matter for accusation against her principles, well known to have been opposite to those of her popish sister on the throne,

Such being the uncontroverted connection between the Jewish and heathen sacrifices, and the positive disagreement between *these* and any rite whatsoever enjoined by the Finisher of our faith; whence can such connection between the two *first* religions be surmised to have arisen? To presume that the Jewish was borrowed from the heathen, were a palpable violation of historical evidence produced in the holy writings; that the latter owed its origin to the former in point of earliest ceremonies, may be corroborated from those sacred testimonies. True it is, that the principles of each were totally discordant; yet the intermixture of the Israelites with the Egyptians might be reasonably supposed to have familiarized imitations of their respective usages. The Israelites are recorded to have too faithfully, and too fatally, expressed a proneness to the idolatry of Egypt; and the Egyptians may as fairly be concluded to have copied, from a design to misrepresent, the sacrificial rites, in particular of the Israelites. For, as it has been expressed in the course of this Appendix, it appears not that the Egyptians had practised the 'devotion

throne, and which occasioned her unreasonable imprisonment in the Tower.

'Christ was the Word, who spake it;
He took the bread, and brake it,
And what his will did make it,
That I believe, and take it †.'

† I observe these lines attributed to the *nervous Doctor Donne*; but either they cannot be his, or Elizabeth, on such construction, could not have uttered them. Elizabeth may scarcely have esteemed it requisite to use so glorious an ambiguity of explanation, when she had ascended the throne of England. She was born 1533; was crowned 1559; and died 1603. Dr. Donne was born 1573, and died 1631. So that one or other of these assertions cannot fail to be inconclusive.

of

of sacrifice' previously to their intercourse with the people of God. The very pure and perfect lineaments of Christianity have suffered from the profanation of unskilful or designing daubers. Should any peevish arguer enquire, "What possible conformity can subsist between the Jewish and heathen devotee?" he may be asked in return, "What conformity may be concluded between the spirit of Christianity and Mahometanism?" yet whence the *outlines* of the latter?

F I N I S.

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THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY

REPORT OF THE
COMMISSIONERS OF THE
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FOR THE YEAR 1900

CHICAGO: UNIVERSITY OF CHICAGO PRESS, 1901.

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E R R A T A.

- Page 31, line 19, *for* were observed, *read* will be.
 — 20, *dele* already.
 — 21, *dele* foregoing.
 61, *ver.* 4, *for* have, *read* heave.
 75, 7, *for* steam, *read* stream.
 133, 1, *for* foilage, *read* foliage.
 134, 1, *for* Cretaz, *read* Cretan.
 136, 15, *for* stubborn, *read* stubborn.
 138, 2, *for* lead, *read* lend.
 — 3, *for* shin, *read* shine.
 — 8, *for* rustat, *read* rustic.
 147, 14, *read* possessions.
 150, 6, *for* ocean, *read* ocean.
 168, 13, *mans*, *to be read as a verb.*
 169, 2, *for* oul, *read* soul.
 182, 14, *dele* mark “
 185, the end, *for* gloomy is, *read* dis.
 — remark line 3, *read* was suitable.
 189, 6, *for* Minoan's, *read* Minoän.
 199, note, last line but one, *for* simile, *read* smile.
 206, 3, *read* warriors *without an apostrophe.*
 207, v. last, *dele* the first his.
 256, last line but two, *for* principle, *read* principal.
 258, last line, *dele* as it has been usually esteemed. — Same page,
dele was before intermixed.
 261, motto to Ceiris translated, *point the third verse*, culpate jo-
 cos, musamque paratus.
 273, last line of note, *for* vives, *read* vires.
 282, *for* fame, *read* flame.
 293, *for* Sprenitis, *read* Spernitis.
 292, *read* 3d verse, &c.

To these the mild Palæmon's infant age
 Joined with a mother springs, the various stage
 Of years forbids not equal health to flow
 Full o'er their limbs, &c.

DIRECTIONS TO THE BINDER.

Place the ERRATA at the End of Vol. I.—And the Argument to Book I. and II. marked 61*, 62*, 63*, and 64*, in the Sheet E of Vol. I. between Pages 59, and 61.

The following Critique has been communicated by a Friend, to whom the Editor esteems himself obliged for a Permission to insert it in this Work.

“ Who praises Leibia’s eyes and feature
“ Must call her sister awkward creature,”

IS the couplet of a writer, who has proved himself no stranger to the human *Mind*; the whimsical spleen of *whose* operations is peculiarly exemplified by the invidious self-sufficiency of modern minor critics, *pretended* friends of literary pursuits. Without enlarging upon their accumulated errors, arising from ignorance on the one hand, and petulance on the other, we may indulge them with some cursory observations upon their conduct, relative to a more recent edition of Apollonius Rhodius; an edition which attempts not only to elevate the “*æqualis mediocritas*” of that shamefully neglected original, by more dignified expression, but to trace its more conspicuous merits from the avowed source of venerable antiquity, whence the author’s favorite Greece is deduced through the line of Egyptian usages. One of *these* venal quills has industriously wrested an affected comparison between the edition above intimated, and the version of a poet lately deceased; and this, purposely to degrade the former, though the two several plans are essentially different, the latter being a plain unornamented copy, without regard to the more characteristic eminence of the original, which breathes the poetical elegance of Mæonian *expression*, without the imputation of servile Plagiarism. In defiance of genuine criticism.

— Solem quis dicere falsum

Audeat ?

What daring sceptic would deny the *capacity* of our reviewers to “ weigh the *degrees*” of literary eminence, of which they furnish

furnish in their own monthly strictures, examples to convince infidelity itself? Apollonius is asserted to be 'undoubtedly more than an hundred and fifty degrees below Homer,' yet 'we are,' it seems, 'obliged to the gentlemen for giving us the only * *complete* version of the *whole* poem;' but why is Apollonius so wretchedly degraded? Because Quintilian hath called him 'no contemptible poet? The 'opus non contemnendum' of that *refined* observer may rather be understood complimentary of the Rhodian, as a censure of those, who in the days of Quintilian presumed to declare Apollonius a despicable writer, whom they probably had little read, and certainly less comprehended. Had Quintilian not intended commendation, his opinion might be greatly invalidated from the favorable one, delivered by the more animated Longinus, who from situation and circumstances may be reasonably esteemed to have *examined* the composition of Apollonius.

Our *criticifers*, admit this author to have been imitated by Virgil, but disallow any 'striking similitude between them,'

even

* Critical review for July, 1780, p. 58.—This expression should have been extended to '*versions*,' otherwise it might be construed by a less examining reader that Mess. Fawkes, his coadjutor, and Mr. Burnaby Greene had clubbed their wits to produce a *single* '*version*.' The tautology of '*complete*,' and '*whole*,' immediately connected, may be termed elegance amongst reviewers only. Our censors quarrel in the same page with the English editor, because Pelias, the king who sent Jason on the expedition, is *marked* as the son of Neptune, and because the words

'Zones of foliage gloom the sullen shore'

'Ev'n to earth's central reign'

even in that part of the Argonautics 'whence the Mantuan bard is *supposed* to have borrowed his Dido.' This surmise at best evincing the criticisers *not* to have adequately compared the two poets, and that Virgil had *not* borrowed from his Grecian predecessor.

'The circumstances of Cupid and Ganymede playing at dice, and of Venus bribing her son with a *couple of golden balls,*' are announced to be 'low and trivial.' The editor hath already submitted a very opposite sentiment; surely as deserving of public approbation, as the less good-natured '*ipse dixit*' of the reviewer! The editor had *daringly* given the epithet of '*golden*' to the play of these godling youths, in allusion to the metal of which the instruments of their pastime are expressed to have been formed; he had likewise presumed to hazard

'The downy region of his laughing cheek,'

applied to the Urchin of love. These are fastidiously reprobated; the first, as conveying a 'strange and obscure idea,' the last as conveying none. Of obscurity of ideas our criticisers may be imagined *less incompetent* judges from their own *defect* in clearness of conception.

But as a more material *recommendation* of those, who arrogate the task of detraction, it may not be amiss to intimate their *inattention* to common *pointing*. The following verses delineate amongst others a description of night, admirable in the *text*, obviously imitated by Virgil,

are, though denied so to be, really descriptive of the situation specified in the text, which alleges the grove of beeches to have covered the shore from the more central parts of the region. These trees are therefore with consistent elegance expressed to be the zones, or girdles, by which the country was encompassed,

'Night

- ‘ Night walks the silent world in fable vest ;
- ‘ Lord of the deck, while others sink to rest,
- ‘ The sailor plies his watch ;

Would you conclude, gentle reader, that this “ lord of the deck ” was designed by the editor to figure the night? If so, he is considerably indebted to his *printer* for applying the phrase to the mariner on his watch! The editor has very concisely introduced the *echo*, faithfully copying his original, which a *real* critic might have been pleased to inspect. He freely at the same time acknowledges that the line,

“ By nature fondly sought from fancy’s court,

attributed to the reflection of the solar beam upon a pail of water, from the circles raised therein, is an addition to the text. He proposed it to heighten the † humility of the comparison, and to express the effect, which such trival causes, originating in nature, have upon the minds of those who are prone to the indulgence of imagination.

Our criticsers have no doubt circumstantially perused the *English edition*, when the very page immediately following the title has been likewise, unattended to. He, who hath usurped the ingenuous office of exalting this article by his reproaches, assures, that the name of the editor is omitted; the latter hath however pursued his customary rule, by subscribing his name to dedicatory verses, honored with some character of *reputation* equal, it is presumed to *that*, however largely, possessed by our flippant association of dictators.

Surely, *learned* Sirs, ye might have acknowledged the *obnoxio-*

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† When we consider the playthings of infant deities, as described by the pen of heathen veneration, we must reflect upon them,

ous editor's address to his Grace the Duke of Marlborough!—
As ye seem to dislike the general performance, permit me to
favor you with this particular.

S O N N E T. †

Spencer, *these* shades, a grateful country plan'd,
Speak the rich triumphs of thy Churchill's arm'd
The long-drawn pile of Vanburgh's solid hand
Relig's to peace and thee their votive charms.

Sweet comfort lures thee from ambition's scene,
With social calm, domestic union, grac'd;
In tranquil rapture glides the day serene,
That wooes each wood-nymph to the bow'rs of taste.

Mark! o'er the lucid waters' winding flow
Meek Nature deigns to sue the toils of art;
Wrap'd 'mid the letter'd dead, a laurel'd show,
Here science lessons from a Bryant's heart;
Her myst'ries fathom'd by th' ingenuous sage,
Who twines religion's wreath on hist'ry's *classic* page.

EDWARD BURNABY GREENE.

Sept. 10, 1779.

them, as objects of its devout regard. A Cotton might ludicrously, and a reviewer deliberately revile them as congenial with amusements of human youth. A translator, qualified to infuse into others a relish of our poet's beauties, cannot fail to admit an expansion of his thoughts. These, if we turn to his similes, are drawn from an inferior source, if we adhere to the principles and genius of his composition, from an historic origin. The version of the editor has been conducted accordingly.

† Placed immediately after the title.

Yet

Yet is the editor stigmatized in *good* company! The author of CEIRIS, which our criticiser, in the name of his brethren, *believes* to be falsely, is by critics of estimation *believed* to be truly attributed to Virgil. The editor hath offered his own reflections. Some passages evidently favor Maronian elegance, and the piece has connection with Apollonius. Would that the criticiser had produced proofs of the harshness, dulness and obscurity of the *original*, and of the *copy!* they might and should *then* have been *each* specifically justified. In the mean while some thanks may be esteemed due to the editor for occasional variations of a text, which, though beautiful, is mutilated. Time hath played that "vilaine tour" to the writer of CEIRIS, which critical reviewers exercise against themselves in the insufficiency of *their own* effusions.

The accusation of prolixity, urged against the editor, might induce an opinion, that his version greatly exceeds the length of the Greek; prosaic inelegance, no less than the murder of a poet as subdued as Apollonius, was principally to be avoided; and subserviently to this persuasion the version is uncommonly abbreviated. Notes, preface, and appendix are *in reality arraigned*; the editor may be collected to possess too much candor and understanding to persist in errors; a correction of which *will most naturally* ensue, when obligingly communicated by those, who censure only to reform. 'These *enlargements*' were designed to place the original in a light valuable for poetical, geographical and historical comprehensiveness. But why is the editor wildly strictured for "giving too free a rein to his Pegasus," while he studiously *curtails* its flight? And why a book condemned, as exorbitantly 'swoln,' the contents of which are sacrifices to an author, concealing the solemnity of truth behind the veil of poesy?

Aug. 21. 1780,

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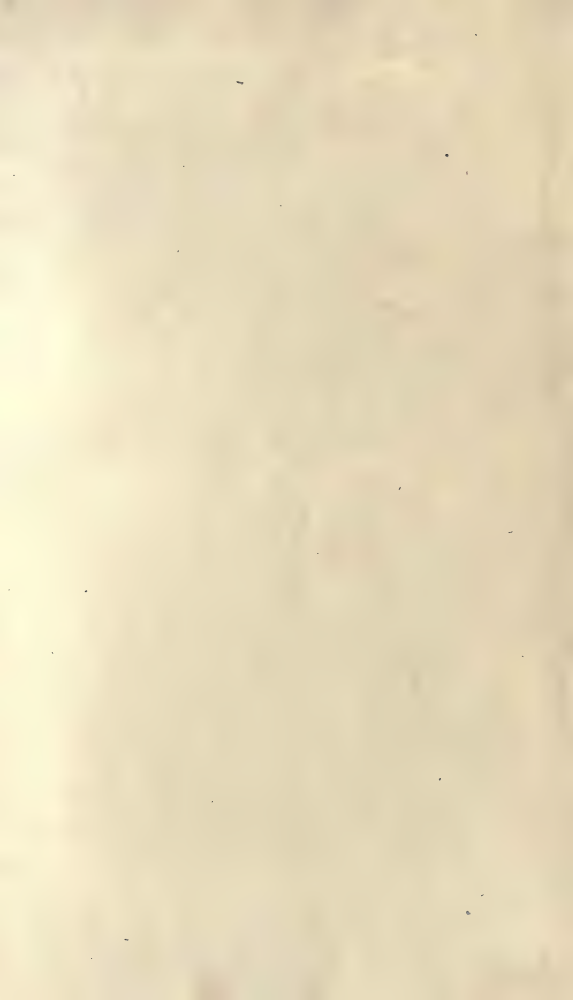
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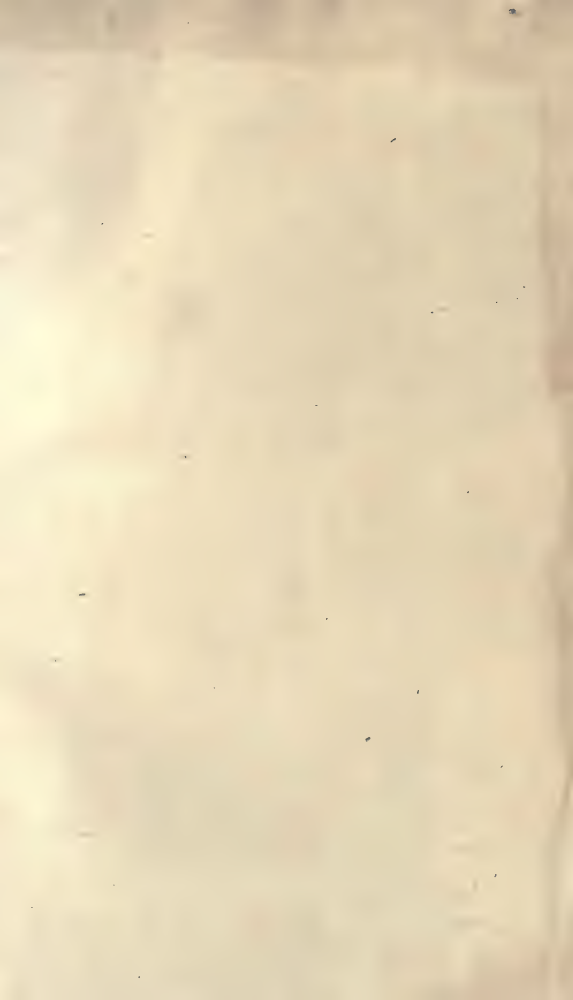
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