PHILOLOGICAL INQUIRIES.

PART THE THIRD.
PHILOLOGICAL INQUIRIES IN THREE PARTS

BY

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PART III.

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MDCCCLXXXI.
PHILOLOGICAL
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CHAPTER I.

Design of the whole—Limits and Extent of the Middle Age—Three Classes of Men, during that interval, conspicuous; the Byzantine Greeks; the Saracens or Arabians; and the Latins or Franks, Inhabitants of Western Europe—Each Class in the following Chapters considered apart.

WHEN the Magnitude of the Roman Empire grew enormous, and there were two imperial Cities, Rome and Constantinople, then that happened,
pened, which was natural; out of one Empire it became two, distinguished by the different names of the Western, and the Eastern.

The Western Empire soon sunk. So early as in the fifth Century*, Rome, once the Mistress of Nations, beheld herself at the feet of a Gothic Sovereign. The Eastern Empire lasted many Centuries.

* About the year of Christ 475, Augustulus was compelled to abdicate the Western Empire by Odoacer, King of the Heruli. As Augustulus was the last Roman, who possessed the Imperial Dignity at Rome, and as the Dominion both of Rome and Italy soon after passed into the hands of Theodoric the Goth, it has been justly said, that then terminated the Roman Empire in the West.

During these wretched times, Rome had been sacked not long before by Alaric, as it was a second time (about the middle of the sixth Century) by Totila; after which events the Roman Name and Authority were so far sunk, that early in the seventh Century they ceased to speak Latin, even in Rome itself. See Blair's Chronology.
turies longer, and, tho' often impaired by external Enemies, and weakened as
often by internal Factions, yet still it retained traces of its antient Splendor, re-
sembling in the language of Virgil some fair, but faded flower,

\[\text{Cui neque fulgor adhuc, necdum sua forma receffit.}\]

\[\text{VIRG.}\]

At length, after various plunges and various escapes, it was totally annihilated
in the fifteenth Century by the victorious arms of Mahomet the Great *.

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* See the various Histories of the Turkish Empire. The unfortunate Greeks, at this period, when, to resist such an Enemy as the Turks, they should have been firmly combined, were never so miserably distracted. An union with the Church of Rome was at the time projected. The Greeks, who favoured it, imputed their Calamities to their Not-uniting; those, who opposed it, to their Uniting. Between the two Factions all was lost, and Constantinople taken in the year 1453.
The Interval between the fall of these two Empires (the Western or Latin in the fifth Century, the Eastern or Grecian in the fifteenth) making a space of near a thousand years, constitutes what we call the Middle Age.

Dominion past during this interval into the hands of rude, illiterate men; men, who conquered more by multitude, than by military skill; and who, having little or no taste either for Sciences or Arts, naturally despised those things, from which they had reaped no advantage.

This was the age of Monkery and Legends; of Leonine Verses*, (that is of bad Latin put into rhime;) of Projects to decide Truth by Plough-shares and Bat-
toons*; of Crusades to conquer Infidels, Ch. I.

* This alludes to the two methods of Trial, much practised in those dark times, the Trial by Ordeal, and that by Duel.

Heated Plough-shares were often employed in Trials by Ordeal, and 'tis remarkable that express mention is made of this absurd method of Purgation by Fire, even in the Antigene of Sophocles. The Messenger there says, in order to justify himself and his Companions—

"Εἰμιν ὅ ἔτοιμον ὑπὸ μῶδων αἰρεῖν χερῶν,
Καὶ ὑπὸ δίερτειν, ὑπὸ ζεῦς ἀρχαμοτεῖν,
Τὸ μὴ τε δῴσαι, μὴς, χ. τ. λ.

Ready we were with both our hands to lift
The glowing Mass; or slowly cross the Fire,
And by the Gods to swear, we neither did
The Deed, nor knew, &c.

Antig. v. 270.

This carries up the Practice to the time of Eteocles and Polynices, before the Trojan War.

Perhaps the Poet, by the incidental mention of so strange a Custom, intended to characterise the manners of a ruder age; an age, widely different from his own, which was an Age of Science and Philosophical Disquisition.
As to Trials by Battle, they were either before the Earl Marshal, or the Judges of Westminster Hall. If before the Earl Marshal, they were upon accusations of Treason or other capital Crimes, and the Parties were usually of high and noble rank. If before the Judges of Westminster Hall, the Cause was often of inferior sort, as well as the Parties litigating.

Hence the Combats differed in their Ends. That before the Earl Marshal was Victory, often attended with slaughter; that before the Judges was Victory alone, with no such consequence.

The Weapons too differed, as well as the Ends. The Weapons before the Earl Marshal were a long Sword, a short Sword, and a Dagger: that before the Judges was a Battoon above mentioned, called in barbarous Latin Druncus, but in words more intelligible Fusitis teres.

So late as the reign of Queen Elizabeth an instance occurs of this Trial being instifted upon. But that wise Princess, tho' she permitted the previous forms, I mean that of the Lifts being inclofed, of the Judges taking their feats there, of the Champions making their appearance, &c. (Forms, which perhaps could not legally be prevented) had too much sense to permit so foolish a decision. She compelled the Parties to
to a compromise, by the Plaintiff's taking an equivalent in money for his claim, and making in consequence a voluntary default.

Wyvil, Bishop of Salisbury, in the reign of Edward the Third, recurred to Trial by Battle in a dispute with the Earl of Salisbury, and ordered public Prayers thro' his Diocese for the success of his Champion, till the matter, by the King's authority, was compromised.

But notwithstanding this Bishop's Conduct, 'twas a Practice which the Church disapproved, and wisely, as well as humanely endeavoured to prevent.

Truculentum morem in omni avo acriter insefla-runt Theologi, præ aliis Agobardus, et plurimo Canone ipsa Ecclessia. See Spelman, under the words Campus, Campsius, and Campio.

I must not omit that there is a complete History of such a Duel, recorded by Walsingham, in the reign of Richard the Second, between Aneslee a Knight, and Karryntog an Esquire. Karryntog was accused by the other of Treason, for felling a Castle to the French, and, being defeated in the Combat, died the next day raving mad. Walsingham's Narrative is curious and exact, but their Weapons differed from those above mentioned, for they first fought with Lances, then with Swords, and lastly with Daggers. Walsing. Histol. p. 237.
by one, who had no Armies, and who
did not even wear a sword.*

Different Portions of this Age have
been distinguished by different descrip-
tions; such as Sæculum Monotheleticum, Sæ-
culum Eiconoclasticum, Sæculum Obscurum,
Sæculum Ferreum, Sæculum Hildibrandi-

* Such was Pope Innocent the third, who, besides
his Crusades to extirpate Heretics by Armies not
his own, excommunicated Philip, King of France;
Alphonso, King of Leon; Raimond, Earl of Toulouse;
and John, King of England.

Nor is this wonderful, when we view in his own
Language the Opinion he had of his own Station and
Authority.

I am placed (says he) in the middle, between God
and Man, on this side God, but beyond Man;
now I am greater than Man, as I can judge of all Men,
but can be judged by no one. Sum enim inter Deum et
Hominem medius constitutus, citra Deum sed ultra
Hominem; imò major Homine, qui de omnibus judicem,
a nemine vero judicari possim. Innocen. III. Serm. 2.
in Historiâ Transubstantianis Joannis Cofin. Episcop.
Dunem. Lond. 1675. See also all the Church Histories
of this Period.
strange names it must be confess, some more obvious, others less so, yet none tending to furnish us with any high, or promising Ideas*.

And yet we must acknowledge for the honour of Humanity, and of its great and divine Author, who never forsakes it, that some sparks of Intellect were at all times visible, thro' the whole of this dark and dreary Period. 'Tis here we must look for the Taste and Literature of the Times.

The few, who were enlightened, when Arts and Sciences were thus obscured, may be said to have happily maintained the Continuity of Knowledge; to have been (if I may use the expression) like the Twilight of a

* Those, who would be farther informed concerning these Secula, may, among other authors, consult two very learned ones, Cave in his Historia Literaria, and Mosheim in his Ecclesiastical History.
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P. III. Summer's Night; that auspicious Gleam between the setting and the rising Sun, which, tho' it cannot retain the Luster of the Day, helps at least to save us from the Totality of Darkness.

A cursory Disquisition, illustrated by a few select Instances, will constitute the Subject of the present Essay; and these Instances we shall bring from among three Classes of Men, who had each a large share in the transactions of those times; from the Byzantine Greeks, from the Arabians or Saracens, and from the Inhabitants of Western Europe, at that time called the Latins. We shall give Precedence, as we think they merit it, to the Greeks of Constantinople, altho' it is not always easy to preserve an exact Chronology, because in each of these three Classes many eminent men were contemporary.
Concerning the first Class, the Byzantine Greeks—Simplicius—Ammonius—Philoponus—Fate of the fine Library at Alexandria.

Simplicius and Ammonius were Greek Authors, who flourished at Athens during the sixth Century; for Athens, long after her Trophies at Marathon, long after her political Sovereignty was no more, still maintained her Empire in Philosophy and the fine Arts.

Philosophy indeed, when these Authors wrote, was sinking apace. The Stoic System, and even the Stoic Writings were the greater part of them lost. Other

* See below, Chap. III.
† See Philosoph. Arrangements, p. 253.
Sects had shared the same fate. None sub-
stituted but the Platonic, and the Peripa-
tetic; which, being both derived from a
common source (that is to say, the Pytha-
gorean) were at this period blended, and
commonly cultivated by the same Persons.

Simplicius and Ammonius, being bred
in this School, and well initiated in its
Principles, found no reason, from their
education, to make Systems for themselves;
a practice, referable sometimes to real Ge-
nius, but more often to not knowing, what
others have invented before.

Conscious therefore they could not ex-
cel their great Predecessors, they thought,
like many others, that the Commenting
of their Works was doing mankind the
most essential Service.

'Twas this, which gave rise, long be-
fore their time, to that Tribe of Com-
mentators,
Mentators, who, in the person of Andronicus the Rhodian, began under Augustus, and who continued, for ages after, in an orderly succession.

Simplicius wrote a variety of Comments upon different parts of Aristotle, but his Comment upon the Physics is peculiarly valuable, as it is filled with quotations from Anaxagoras, Democritus, Parmenides, and other Philosophers, who flourished so early, as before the time of Aristotle, and whose fragments many of them are not to be found else-where.

As this Compilation must have been the result of extensive Reading, we may justly distinguish him by the title of a learned Commentator*.

* For a fuller and more accurate account of Simplicius see Fabricii Biblioth. Græc. Tom. VIII. p. 620, &c.

Ammonius
Ammonius wrote Comments on the first and second Tracts of Aristotle's Logic, as likewise upon the Introductory Discourse of the Philosopher Porphyry. His manner of writing is orderly; his style clear and copious; copious in its better sense, by leaving nothing unexplained, not copious by perplexing us with tiresome autology.

To those, who wish for a taste of this Literature, I know no Author, who better merits perusal. The Preface to his Comment on Porphyry is a curious account of Philosophy under its many and different Definitions, every one of which he explains with perspicuity, and precision. The Preface to his Comment on the Predicaments gives us an ingenious Plan of Critical Scrutiny; in other words furnishes us with a suite of leading Queries, by which, before we read a Book, we may learn what it is, and judge, when
when analyzed, if it be a *legitimate* Composition*.

When things change by uninterrupted *Continuity*, as (to use an idea already suggested) the splendor of the Day to the darkness of the Night, 'tis hard to decide precisely, where the one concludes, and the other commences. By parity of reasoning 'tis difficult to determine, *to what age* we shall *adjudge* the two Philosophers just mentioned; whether to the Commencement of a *baser* age, or rather (if we regard their merit) to the Conclusion of a *purer*. If we arrange them with the Conclusion, 'tis, as Brutus and Caius were called *the last of the Romans†.*

We can have less doubt about the disciple of Ammonius, John the Gram-

† See *Tacit. Annal. IV. 34.*

MARIAN,
Marian, called Philoponus from his love of labour. 'Twas his misfortune to live during the time of Mahomet, and to see Alexandria taken by the Arms of one of his immediate Successors. What past there on this occasion with regard to the Library, tho' recorded in modern Books, is too curious to be omitted here. I translate it from the accurate version of Abulpharagius's History, made by that able Orientalist, Pococke.

"When Alexandria was taken by the Mahometans, Amrus, their Commander, found there Philoponus, whose conversation highly pleased him, as Amrus was a lover of Letters, and Philoponus a learned Man. On a certain day Philoponus said to him: You have visited all the Repositories or Public Warehouses in Alexandria, and you have sealed up things of every sort, that are found there. As to those things, that may be useful
useful to you, I presume to say nothing; but as to things of no service to You, some of them perhaps may be more suitable to Me. Amrus said to him: And what is it you want? The Philosophical Books (replied he) preserved in the Royal Libraries. This, says Amrus, is a request, upon which I cannot decide. You desire a thing, where I can issue no orders, till I have leave from Omar, the Commander of the Faithful. Letters were accordingly written to Omar, informing him of what Philoponus had said, and an Answer was returned by Omar to the following purport.—"As to the Books, of which you have made mention, if there be contained in them, what accords with the Book of God (meaning the Alcoran) there is without them, in the Book of God, all that is sufficient. But if there be any thing in them repugnant to that Book, we in no respect want them. Order them therefore to be all
"all destroyed. Amrus upon this ordered them to be dispersed thro' the Baths of Alexandria, and to be there burnt in making the Baths warm. After this manner, in the space of six months, they were all consumed."

The Historian, having related the Story, adds from his own feelings, HEAR WHAT WAS DONE, AND WONDER*. Thus ended this noble Library; and thus began, if it did not begin sooner, the Age of Barbarity and Ignorance.


The Reader will here observe, that in the many Quotations, which we shall hereafter make from Abulpharagius, we shall always quote from the same Edition; that is, from the Latin Version of the learned Pocock, subjoined to the original Arabic.
Digression to a short Historical Account of Athens, from the time of her Persian Triumphs, to that of her becoming subject to the Turks—Sketch, during this long interval, of her Political and Literary State; of her Philosophers; of her Gymnasia; of her good and bad Fortune, &c. &c.—Manners of the present Inhabitants—Olives and Honey.

HAVING mentioned Athens, I hope that celebrated City will justify a Digression, and the more so, as that Digression will terminate in Events, which belong to the very Age, of which we are now writing. But 'tis expedient to deduce matters from a much earlier period.

When the Athenians had delivered themselves from the tyranny of Pisistratus, and after this had defeated the vast Efforts
P. III. Efforts of the Persians, and that against two successive Invaders, Darius and Xerxes, they may be considered as at the summit of their national Glory. For more than half a century afterwards they maintained, without controul, the Sovereignty of Greece.

As their Taste was naturally good, Arts of every kind soon rose among them, and flourished. Valour had given them Reputation; Reputation gave them an Ascendant; and that Ascendant produced a Security, which left their minds at ease, and gave them leisure to cultivate every thing liberal, or elegant.

'Twas

* For these Historical Facts consult the antient and modern Authors of Grecian History.

† 'Twas in a similar period of Triumph, after a formidable Adversary had been crushed, that the Romans began to cultivate a more refined and polished Literature.
'Twas then that Pericles adorned the City with Temples, Theatres, and other beautiful public Buildings. Phidias, the great Sculptor, was employed as his Architect, who, when he had erected Edifices, adorned them himself, and added Statues and Basso-relievo's, the admiration of every beholder*. 'Twas then that Polygnotus and Myro painted; that Sophocles and Euripides wrote; and not long after, that they saw the divine Socrates.

Human affairs are by nature prone to change, and states as well as individuals

are born to decay. Jealousy and Ambition insensibly fomented wars, and Success in these wars, as in others, was often various. The military strength of the Athenians was first impaired by the Lacedæmonians; after that, it was again humiliated, under Epaminondas, by the Thebans; and last of all it was wholly crushed by the Macedonian, Philip*.

But tho' their political Sovereignty was lost, yet, happily for Mankind, their Love of Literature and Arts did not sink along with it.

Just at the close of their Golden Days of Empire flourished Xenophon and Plato, the disciples of Socrates, and from Plato descended that Race of Philosophers, called the old Academy†.

* See, as before, the several Histories of Greece.
Aristotle, who was Plato's disciple, may be said, not to have invented a new Philosophy, but rather to have tempered the sublime, and rapturous mysteries of his master with Method, Order, and a stricter Mode of reasoning *.

Zeno, who was himself also educated in the principles of Platonism, only differed from Plato in the comparative Estimate of things, allowing nothing to be intrinsically good but Virtue, nothing intrinsically bad but Vice, and considering all other things to be in themselves indifferent †.

He too and Aristotle accurately cultivated Logic, but in different ways; for

* See Hermes, p. 421.
Aristotle chiefly dwelt upon the simple Syllogism; Zeno upon that which is derived out of it, the Compound or Hypothetic. Both too, as well as other Philosophers, cultivated Rhetoric along with Logic; holding a knowledge in both to be requisite for those, who think of addressing mankind with all the efficacy of Persuasion. Zeno elegantly illustrated the force of these two powers by a Simile, taken from the Hand: the close power of Logic he compared to the Fist, or Hand compressed; the diffuse power of Logic, to the Palm, or Hand open.

I shall

* Zeno quidem ille, a quo disciplina Stoicorum est, Manu demonstrare solebat, quid inter has artes [Dialecticam scil. et Eloquentiam] interesse. Nam, cum compresserat digitos, Pugnum que fecerat, Dialecticam aiebat ejusmodi esse: cum autem diduxerat, et manum dilatarerat, Palmæ illius similem Eloquentiam esse dicebat. Cicer. Orator. f. 113.

Both Peripatetics and Stoics wrote Tracts of Rhetoric as well as Logic. The Rhetoric of Aristotle is perhaps
I shall mention but two Sects more, the New Academy, and the Epicurean.

The New Academy, so called from the Old Academy, (the name given to the School of Plato) was founded by Arcephilas, and ably maintained by Carneades. From a mistaken imitation of the great parent of Philosophy, Socrates, (particularly as he appears in the Dialogues of Plato) because Socrates doubted some things, therefore Arcephilas and Carneades doubted all*.haps one of the most valuable Remains of Antiquity, and deservedly worth studying, be it for Speculation or Practice.

As for the Rhetoric of the Stoics, there is extant, among the Latin Rhetoricians, published in a thin Quarto by Plantin at Paris, an. 1599, a Tract by Sulpius Victor, called Institutiones Oratoriae, wherein he has this Expression at the beginning—Zenonis praeccepta maximè perfecutus. See p. 240—also p. 247, 264, of the said Treatise.

Epicurus drew from another source; Democritus had taught him Atoms and a Void: by the fortuitous concourse of Atoms he fancied he could form a World, while by a feigned Veneration he complimented away his Gods, and totally denied their Providential Care, left the Trouble of it should impair their uninterrupted State of Bliss. Virtue he recommended, tho' not for the sake of Virtue, but Pleasure; Pleasure, according to him, being our chief and sovereign Good. It must be confessed however, that, tho' his Principles were erroneous and even bad, never was a Man more temperate and humane; never was a Man more beloved by his Friends, or more cordially attached to them in affectionate esteem*.  

* See Diogen. Laert. L. X. l. 9, &c. where an ample Detail is given of Epicurus, his Friends, his last Will, and his Death, all tending to establish his Amiable Character, however erroneous and blameable his Doctrines.
We have already mentioned the alliance between *Philosophy* and *Rhetoric*. This cannot be thought wonderful, if *Rhetoric* be the Art, by which men are persuaded, and if *Men* cannot be persuaded, without a knowledge of *Human Nature*: for what, but *Philosophy*, can procure us *this* knowledge?

'Twas for this reason the ablest Greek Philosophers not only taught (as we hinted before) but wrote also Treatises upon *Rhetoric*. They had a farther inducement, and that was the *intrinsic beauty of their Language*, as it was then spoken among the learned and polite. They would have been ashamed to have delivered *Philosophy*, as it has been too often delivered since, in Compositions as clumsy, as the common Dialect of the mere Vulgar.

The same *Love of Elegance*, which made them attend to their *Stile*, made them
them attend even to the Places, where their Philosophy was taught.

Plato delivered his Lectures in a Place shaded with Groves, on the Banks of the River Ilissus; and which, as it once belonged to a person called Academus, was called, after his name, the Academy*. Aristotle chose another spot of a similar character, where there were Trees and Shade; a spot called the Lyceum†. Zeno taught in a Portico or Colonade, distinguished from other buildings of that sort (of which the Athenians had many) by the name of the variegated Portico, the Walls being decorated with various Paintings of Polygnotus and Myro, two capital Masters of that transcendent


Period*. Epicurus addressed his hearers in those well known Gardens, called, after

* Of these two Artists it appears that Myro was paid, and that Polygnotus painted gratis, for which generosity he had the testimony of public Honours. Plin. N. Hift. L. XXXV. cap. 9. sect. 35.

We learn from History that the Pictures, which adorned this Portico, were four; two on the back part of it (open to the Colonnade) and a Picture at each end, upon the right and left.

We learn also the Subjects: on one of the sides a Picture of the Athenian and Lacedemonian Armies at Oenoe (an Argive City) facing each other, and ready to engage: on the back Ground, or middle part of the Portico, the Battle between the Athenians under Theseus, and the Amazons: next to that, on the same middle, the Grecian Chiefs, after the taking of Troy, deliberating upon the Violence offered by Ajax to Cassandra, Ajax himself being present, together with Cassandra and other Captive Trojan women: lastly, on the other side of the Portico opposite to the first, the triumphant Victory at Marathon, the Barbarians pushed into the Morafs, or demolished, while they endeavoured to escape to their ships; Miltiades and the Greek Leaders being to be known by their Portraits.

As
after his own name, the Gardens of Epicurus.

Some of these Places gave names to the Doctrines, which were taught there. Plato's Philosophy took its name of Academic from the Academy; that of Zeno was called the Stoic, from a Greek word, signifying a Portico.

As the Portico was large, and the Pictures were only four, these we may suppose must have been large likewise, for 'tis probable they occupied the whole space. Vid. Pausan. Attic. Lib. I. c. 15. p. 36. Edit. Lips. 1696.

From the painting of this Portico to the time of Honorius, when it was defaced, stript, and its pictures destroyed, was an interval of about eight hundred years.

It may merit Inquiry among the curious, upon what sort of Surface, and with what sort of Colours, Pictures were painted, that could endure so long.

† See the Note, next after the following.

‡ Στοὰ, Στωικοί.

* Synes. Epist. 135.
The System indeed of Aristotle was not denominated from the Place, but was called Peripatetic, from the manner in which he taught; from his walking about, at the time, when he disserted*. The Term, Epicurean Philosophy, needs no Explanation.

Open Air, Shade, Water, and pleasant Walks seem above all things to favour that Exercife, the best suited to Contemplation, I mean gentle walking without inducing fatigue. The many agreeable Walks in and about Oxford may teach my own Countrymen the truth of this assertion, and best explain how Horace lived, while a Student at Athens, employed (as he tells us)

These Places of Public Institution were called among the Greeks by the name of Gymnasia, in which, whatever that word might have originally meant, were taught all those Exercifes, and all those Arts, which tended to cultivate not only the Body, but the Mind. As Man was a Being consisting of both, the Greeks could not consider that Education as complete, in which both were not regarded, and both properly formed. Hence their Gymnasia, with reference to this double End, were adorned with two Statues, those of Mercury and of Hercules, the corporeal Accomplishments being patronized (as they supposed) by the God of Strength, the mental Accomplishments by the God of Ingenuity*.

* Vid. Athen. Deipn. L. XlII. p 561. Edit. Lugduni, 1657, Fol. Sometimes the two Gods were made into one Statue. Such compound Statues were called Ἐρυθραίας. See Cic. ad Atticum, L. I. Epist. X.
'Tis to be feared, that many Places, now called Academies, scarce deserve the name upon this extensive Plan, if the Professors teach no more, than how to dance, fence, and ride upon horses.

'Twas for the Cultivation of every liberal Accomplishment that Athens was celebrated (as we have said) during many Centuries, long after her Political influence was lost, and at an end.

When Alexander the Great died, many Tyrants, like many Hydras, immediately sprung up. Athens then, tho' she still maintained the form of her antient Government, was perpetually checked and humiliated by their insolence. Antipater destroyed her Orators, and she was sacked by Demetrius*. At length

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* See the Writers (antient and modern) of Grecian History.
The became subject to the all-powerful Romans, and found the cruel Sylla her severest Enemy.

His Face (which perhaps indicated his Manners) was of a purple red, intermixed with white. This circumstance could not escape the witty Athenians: they described him in a verse, and ridiculously said,

Sylla's face is a Mulberry, sprinkled with meal*.

The Devastations and Carnage, which he caused soon after, gave them too much reason to repent their sarcasm.

* The original Verse is a Trochaic.

Συγκέμισαν ἵππον Ὀλυμπίας, ἣλεφυτῷ ἱερασμένον.

For his devastations of the Groves in the Academy and Lyceum, his demolition of their fine Buildings, and above all, his cruel massacre of the Inhabitants, when he took the City, see pages 61, 63, 64, 65 of the same Work, in the same Edition.
The civil War between Cæsar and Pompey soon followed, and their natural Love of Liberty made them side with Pompey. Here again they were unfortunate, for Cæsar conquered. But Cæsar did not treat them like Sylla. With that Clemency, which made so amiable a part of his character, he dismissed them by a fine allusion to their illustrious Ancestors, saying, that he spared the Living for the sake of the Dead*.

Another storm followed soon after this, the wars of Brutus and Cassius with Augustus and Antony. Their Partiality for Liberty did not here forsake them: they took part in the contest with the two patriot Romans, and erected their Statues near their own antient Deliverers, Harmodius and Aristogiton, who had slain

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P. III. Hipparchus. But they were still unhappy, for their Enemies triumphed.

They made their peace however with Augustus, and having met afterwards with different treatment under different Emperors, sometimes favourable, sometimes harsh, and never more severe than under Vespasian, their Oppressions were at length relieved by the virtuous Nerva and Trajan*. 

Mankind during the interval, which began from Nerva, and which extended to the death of that best of Emperors, Marcus Antoninus, felt a respite from those evils, which they had so severely felt before, and which they felt so severely revived under Commodus, and his wretched successors.

* See the same Tract, in the same Volume of Gronovius's Collection, 1746, 1747.

ATHENS,
ATHENS, during the above golden period, enjoyed more than all others the general felicity, for she found in Adrian so generous a Benefactor; that her citizens could hardly help esteeming him a second Founder. He restored their old Privileges; gave them new; repaired their antient Buildings, and added others of his own. Marcus Antoninus, altho' he did not do so much, still continued to shew them his benevolent attention*.

If from this period we turn our eyes back, we shall find, for Centuries before, that Athens was the place of Education, not only for Greeks, but for Romans. 'Twas hither, that Horace was sent by his father; 'twas here that Cicero put his son Marcus under Cratippus, one

* See the same Author, in the same Volume, p. 1748, 1749.
of the ablest Philosophers then belonging to that City.*

The Sects of Philosophers, which we have already described, were still existing, when St. Paul came thither. We cannot enough admire the superior Eloquence of that Apostle, in his manner of addressing so intelligent an Audience. We cannot enough admire the sublimity of his Exordium; the propriety of his mentioning an Altar, which he had found there; and his Quotation from Aratus, one of their well-known Poets†.

Nor was Athens only celebrated for the Residence of Philosophers, and the Institution of Youth: Men of rank and

* See Horat. Epifl. II. L. II. v. 43, and the beginning of Cicero's Offices, address to his Son—Quamquam, Marce Fili, &c.
† Acts, Ch. xvii. v. 22, &c.
fortune found pleasure in a retreat, which contributed so much to their liberal enjoyment.

The friend and correspondent of Cicero, T. Pomponius, from his long attachment to this City and Country had attained such a perfection in its Arts and Language, that he acquired to himself the additional name of Atticus. This great Man may be said to have lived during times of the worst and cruellest factions. His youth was spent under Sylla and Marius; the middle of his life during all the sanguinary scenes that followed; and, when he was old, he saw the proscriptions of Antony and Octavius. Yet tho' Cicero and a multitude more of the best men perished, he had the good fortune to survive every danger. Nor did he seek a safety for himself alone; his Virtue so recommended him to the Leaders of every side, that he was able to save
not himself alone, but the lives and fortunes of many of his friends.

When we look to this amiable character, we may well suppose, that it was not merely for amusement that he chose to live at Athens; but rather that, by residing there, he might so far realize Philosophy, as to employ it for the conduct of Life, and not merely for Oftentation.

Another person, during a better period, (that I mean between Nerva and Marcus Antoninus) was equally celebrated for his affection to this City. By this person I mean Herodes Atticus, who acquired the last name from the same

* The Life of this extraordinary man is finely and fully written by Cornelius Nepos, a Life well worthy of perusal. See also the large and valuable Collection of Confidential Letters, address'd to him by Cicero.

reasons,
reasons, for which it had formerly been given to Pomponius.

We have remarked already, that Vicissitudes befal both Men and Cities, and changes too often happen from prosperous to adverse. Such was the state of Athens under the successors of Alexander, and so on from Sylla down to the time of Augustus. It shared the same hard fate with the Roman Empire in general upon the accession of Commodus.

At length, after a certain period, the Barbarians of the North began to pour into the South. Rome was taken by Alaric, and Athens was besieged by the same. Yet here we are informed (at least we learn so from History) that it was

miraculously saved by Minerva and Achilles. The Goddess it seems and the Hero both of them appeared, compelling the Invader to raise the siege.*

'Twas thus we are told, that, many years before, Castor and Pollux had fought for the Romans†; and that, many centuries afterwards, St. George, at Iconium, discomfited the Saracens‡—nay, so late as in the sixteenth century, a gallant Spaniard, Peter de Paz, was seen to assist his countrymen, some months after his decease.

* See Zosimi Histor. L. V. c. 5 and 6, p. 511, &c. Edit. Gr. Lat. 8vo. 1679. where the whole story is related at length.

† See Florus L. I. 2. L. II. 12.—Justin. Lib. XX. 3.

‡ Fuller's Holy War, p. 27. Matt. Paris, p. 43. According to this last Author there were three that fought, St. George, St. Demetrius, and St. Mercury.
deceased, when they made an assault at the siege of Antwerp *.

Instead of giving my own Sentiments upon these events, I chuse to give those

* The following Extract is taken from the Disquisitioes Magicae of Martin Del-Rio, printed at Mentz, an. 1617. cum gratia et privilegio Chiar. Majest. together with the approbation of Oliverius Manarcus, Vice- Provincial of the Belgic Jesuits, and Gulielmus Fabricius, filed Apostolicius et Regius Librorum Censor; and attested also by the evidence multorum gravium militum, qui vidisse se Sancte jurabant.

The besieged it seems and their Allies, the Dutch and English, were upon the point of forcing a Post (Aggerem) possest by the Spaniards, who besieged the City.—Del-Rio's words after this are—Tum a regis militibus (Hispanis scil.) primo pancioribus conspectus prope aggerem Petrus de Paz, Hispanus Tribunas, vir et militari, et pietatis ornamenti laudatissimus, qui, jam mensibus aliquid ante defunctus, visus his armatus, ut solet, legiorem precedere, et suis quondam militibus, manu advocatis, sequentur ut se imperare. Indicant primi secundis; sic tertiis; sic sequentibus; vident omnes idem, mirantur, animisque resumptis notum sequuntur Duce, &c. Disquisit. Mag. p. 262.
P. III. of an abler man upon a similar subject.

After having related some singular stories of equal probability, Lord Bacon concludes with the following observation—

My Judgment (says he) is, that they (he means the stories) ought all to be despised, and ought to serve but for winter-talk by the fire-side. Tho' when I say despised, I mean it as for Belief; for otherwise the spreading or publishing of them is in no sort to be despised, for they have done much mischief.

Synesius, who lived in the fifth Century, visited Athens; and gives in his Epistles an account of his visit. Its lustre appears at that time to have been greatly diminished. Among other things he informs us, that the celebrated Portico or Colonade, the Greek name of which gave
I N Q U I R I E S.

name to the Sect of Stoics, had by an oppressive Proconsul been despoiled of its fine Pictures; and that, on this devastation, it had been forsaken by those Philosophers.

In the thirteenth Century, when the Grecian Empire was cruelly oppressed by the Crusaders, and all things in confusion, Athens was besieged by one Segurus Leo, who was unable to take it; and, after that, by a Marquis of Montferrat, to whom it surrendered.

Its fortune after this was various; and it was sometimes under the Venetians, sometimes under the Catalonians, till Ma-

* See Synesii Epist. 135. in Gronovius's Collection, T. V. (as before) p. 1751, and of this work, p. 265.

† See Gronovius's Collection (as before) p. 1751, 1752, 1753, 1754.
homet the Great made himself Master of Constantinople. This fatal catastrophe (which happened near two thousand years after the time of Pisistratus) brought Athens and with it all Greece into the hands of the Turks, under whose despotic yoke it has continued ever since.

The City from this time has been occasionally visited, and Descriptions of it published by different Travellers. Wheeler was there along with Spon in the time of our Charles the Second, and both of them have published curious and valuable Narratives. Others, as well natives of this Island, as foreigners, have been there since, and some have given (as Monfr. Le Roy) specious publications of what we are to suppose they saw. None however have equalled the Truth, the Accuracy, and Elegance of Mr. Stuart, who, after having resided there between three and four years, has given us such Plans,
Plans, and Elevations of the capital Buildings now standing, together with learned Comments to elucidate every part, that he seems, as far as was possible for the power of Description, to have restored the City to its antient Splendor.

He has not only given us the greater Outlines and their Measures, but separate Measures and Drawings of the minuter Decorations; so that a British Artist may (if he please) follow Phidias, and build in Britain, as Phidias did at Athens.*

Spon, speaking of Attica, says that the Road near Athens was pleasing, and the very Peasants polished. Speaking of the Athenians in general, he says of them—ils ont une politesse d'esprit naturelle, &

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* This most curious and valuable Book was published at London, in the year 1762.
beaucoup d'adresse dans toutes les affaires, 
qu'ils entreprenent.*

Wheeler, who was Spon's fellow-traveller; says as follows, when he and 
his Company approached Athens—We 
began now to think ourselves in a more 
civilized Country, than we had yet 
past: for not a Shepherd, that we met, 
but bid us welcome, and wished us a 
good journey—p. 335, speaking of the 
Athenians, he adds—This must with 
great truth be said of them, their bad for-
tune hath not been able to take from them, 
what they have by nature, that is, 
much Subtlety or Wit. p. 347. And 
again—The Athenians, notwithstanding 
the long possession that Barbarism hath had 
of this place, seem to be much more po-
lished in point of Manners and Con-

* Spon, V. II. p. 76, 92, Edit. 8vo.
VERSATION, than any other in these parts; being civil, and of respectful behaviour to all, and highly complimental in their discourse*.

**Stuart** says of the present Athenians, what **Spon** and **Wheeler** said of their forefathers;—he found in them the same address, the same natural acuteness, tho' severely curbed by their despotic Masters.

**One custom** I cannot omit. He tells me, that frequently at their convivial Meetings, one of the company takes, what they now call, a Lyre, tho' it is rather a species of Guitar, and after a short prelude on the Instrument, as if he were waiting for inspiration, accompanies his instrumental Music with his voice, suddenly chanting some *extempore* Verses, which seldom exceed two or three Diftichs; that he then delivers the Lyre to his


neigh-
neighbour, who, after he has done the fame, delivers it to another; and that so the Lyre circulates, till it has past round the table.

Nor can I forget his informing me, that, notwithstanding the various Fortune of Athens, as a City, Attica was still famous for Olives, and Mount Hymettus for Honey. Human Institutions perish, but Nature is permanent.
CHAP. IV.

Account of Byzantine Scholars continued—

Suidas—John Stobæus or of Stoba—Photius—Michael Psellus—
this last said to have commented twenty-four Plays of Menander—Reasons, to make this probable—Eustathius, a Bishop, the Commentator of Homer—
Eustratius, a Bishop, the Commentator of Aristotle—Planudes, a Monk, the admirer and translator of Latin Classics, as well as the Compiler of one of the present Greek Anthologies.—Conjectures concerning the duration of the Latin Tongue at Constantinople.

That I may not be prolix, I hasten from the writers already mentioned to Suidas, who is supposed to have lived during the ninth or tenth Centuries. In his Lexicon, which is partly Historical, I partly
partly Explanatory, he has preserved many Quotations from Authors who lived in the earlier and politer ages, and from Poets in particular, whose works at present are for the greater part loft. Kuster, an able Critic in the beginning of the present Century, gave a fine Edition of this Author, at Cambridge, in three Volumes Folio; and Mr. Toupe of Cornwall (whom I have mentioned already, and cannot mention with too much applause) has lately favoured the learned world with many valuable Emendations*.

John Stobæus or of Stoba, (whose name John makes it probable he was a Christian) is of an uncertain age, as well as Suidas; tho' some imagine him to have lived during an earlier period, by two or three Centuries†. His work is not a

* Concerning this little known Author see the Preface of his learned Editor, Kuster.
INQUIRIES.

Lexicon, like that of the other, but an immense Common-Place, filled with Extracts upon various subjects, both Ethical and Physical, which Extracts he had collected from the most approved Writers. As this Book is highly valuable from containing such incredible variety of Sentiments upon interesting Topics, and those taken from Authors, many of whom are lost; as it is at the same time so incorrectly printed, that in too many places it is hardly intelligible: it would be a labour well worthy of an able Critic, by the help of Manuscripts, and plausible Conjecture, to restore it, as far as possible, to its original Purity. The Speculations he chiefly gives us are neither trivial, nor licentious, but, in the language of Horace,

— quod magis ad nos

Pertinet, et nescire malum est.—

But to return from Stobæus to Suidas. If we consider the late age when
PHILOLOGICAL

P. III. Suidas lived; if we consider too the Authors, which he must needs have studied, in order to form his work; Authors, who many of them wrote in the most refined and polished Ages: it will be evident, that even in those late Centuries the Taste for a purer Literature was by no means extinct, and that even then there were Readers, who knew its value.

In the ninth Century lived Photius, Patriarch of Constantinople. His most celebrated work may be called a Journal of his Studies; a Journal, where we learn the various Authors he perused; the Subjects they treated; the Plans of their Works; and where sometimes also we have Extracts. From him we are informed not only of many Authors now lost, but what was in his time the state of many, that are now remaining.

Among the Authors now lost he perused Theopompus the Historian, and Hyperides
PERIDES the Orator; among those, now mutilated and imperfect, he perused in-
tire Diodorus Siculus. Many others, if necessary, might be added of either sort.

'Tis singular with regard to Photius, that from a Layman he was raised at once to be Patriarch of Constantinople. Yet his Studies evidently seem to have had such a rank in view, being principally applied to Theology, to History, and to Oratory; with enough Philosophy, and Medicine, not to appear deficient, if such subjects should occur. As to Poetry, one might imagine, either that he had no relish for it, or that, in the train of his inquiries, he did not esteem it a requisite*.

Michael Psellus, of the eleventh Century, was knowing in the Greek Phi-

losophy and Poetry of the purer ages, and for his various and extensive Learning was ranked among the first and ablest Scholars of his time.

Besides his Treatise of Mathematics, his Comments upon Aristotel, and a number of other Works (many of which are printed) he is said to have commented and explained no less than twenty-four Comedies of Menander, a Treatise now lost, tho' extant as well as the Comedies in so late a period. He must have had a relish for that polite Writer, or otherwise 'tis not probable, he would have undertaken such a labour*.


In the passage, quoted by Fabricius upon this subject, its Author says, that the latter Greek Monks persuaded the latter Greek Emperors, to destroy Menander and many other of the old Greek Poets, from the loose-
Nor need we wonder this should happen. Why should not the polite Menander have had his Admirers in these Ages, as well as the licentious Aristophanes?—Or rather, why not as well as Sophocles, and Euripides? The Scholia upon these ( tho' some perhaps may be more antient) were compiled by Critics, who lived long after Psellus*.

We may add with regard to all these Scholiasts (whatever may have been their

nefs of their Morals, and their great Indecencies. That the Monks may have persuaded this, is not improbable—perhaps from Bigotry; perhaps from a consciousness of their own wretched Inferiority in every species of elegant Composition—but certainly from no indignation against Indecency and Immorality. For if so, why preserve Lucian? Why preserve Aristophanes? Why preserve Collections of Epigrams, more indecent and flagitious, than the grossest Productions of the most licentious modern Ages?

* Demetrius Triclinius, the Scholiast on Sophocles, lived after Planudes, for he mentions him. See Fabric. Bib. Græc. p. 634.
they would never have undergone the labours of Compilation and Annotation, had they not been encouraged by the taste of their Contemporary Countrymen. For who ever published, without hopes of having Readers?

The same may be asserted of the learned Bishop of Thessalonica, Eustathius, who lived in the twelfth Century. His admiration of Homer must have been almost enthusiastic, to carry him thro' so complete, so minute, and so vast a Commentary, both upon the Iliad and the Odyssey, collected from such an immense number both of Critics and Historians.

Eustratius, the Metropolitan of Nice, who lived a little earlier in the same Century, convinces us that he studied Aristotle with no less zeal; and that, not

only in his Logical pieces, but in his Ethical also, as may be seen by those minute and, accurate Comments on the Nicomachean Ethics, which go under his name, and in which, tho' others had their share, he still is found to have taken so large a Portion to himself *.

Planudes, a Monk of the fourteenth Century, appears (which is somewhat uncommon) to have understood and admired the Latin Classics, Cicero, Caesar, Ovid, Boethius, and others, parts of which Authors he translated, such as the Commentaries of Caesar, relative to the Gallic Wars, the Dream of Scipio by Cicero, the Metamorphosis of Ovid, the fine Tract of Boethius de Consolatione, and (according to Spon) St. Augustine de Civitate Dei. Besides this, he formed a Greek Antho-

P. III. LOGY (that well known Collection printed by Wechelius, in 1600,) and composed several original Pieces of his own.*

It appears from these Examples, and will hereafter appear from others, how much the Cause of Letters and Humanity is indebted to the Church.

Having mentioned Latin Classics, I beg leave to submit a conjecture concerning the state and duration of the Latin Tongue at Constantinople.

When Constantine founded this Imperial City, he not only adorned it with curiosities from every part of the Roman Empire, but he induced, by every sort of encouragement, many of the First Families in Italy, and a multitude more of in-

Superior rank, to leave their Country, and there settle themselves. We may therefore suppose, that Latin was for a long time the prevailing Language of the Place, till in a course of years it was supplanted by Greek, the common Language of the neighbourhood, and the fashionable acquired Language of every polite Roman.

We are told, that soon after the End of the sixth Century Latin ceased to be spoken at Rome*. Yet was it in the beginning of that Century that Justinian published his Laws in Latin at Constantinople; and that the celebrated Priscian in the same City taught the Principles of the Latin Grammar.

If we descend to a period still later, (so late indeed as to the tenth and eleventh Centuries) we shall find, in the Ceremonial of the Byzantine Court, certain For-

* See before, p. 238.
mularies preserved, evidently connected with this subject.

As often as the Emperor gave an Imperial Banquet, 'twas the Custom for some of his Attendants, at peculiar times during the Feast, to repeat and chant the following Words — Κωνσέφετ Νέσ ημπέζιεμ βοέμε — βοήστε, Δόμην ημπεράτωρε ην μελτος άννος Νέος, ομνήποτεν ιέρεσθ — Ην γανδιον ωρανδείτε, Δόμην.

It may possibly for a moment surprise a learned Reader, when he hears that the meaning of this strange Jargon is — May God preserve your Empire — Live, imperial Lords, for many years; God almighty so grant — Dine, my Lords, in joy.

But his doubts will soon vanish, when he finds this Jargon to be Latin, and comes to read it exhibited according to a Latin Alphabet —
CONSERVET DEVS IMPERIVM VESTRVM—VIVITE, DOMINI IMPERATORES, IN MVLTOS ANNOS; DEVS OMNIPOTENS PRAESTET—IN GAVDIO PRANDETE, DOMINI.

’Tis evident from these instances, that traces of Latin were still remaining at Constantinople, during those Centuries. ’Twill be then perhaps less wonderful, if Planudes upon the same spot should, in the fourteenth Century, appear to have

* These Formularies are selected from a Ceremonial of the Byzantine Court, drawn up by the Emperor Constantine Porphyrogenitus, who reigned in the beginning of the eleventh Century. The Book, being a large Folio, was published in the original Greek, with a Latin Translation and Notes, by Leichius and Reiskius, at Lipsie, in the year 1751. See of this Book p. 215, 216. Many more Traces of this Hellenistic Latin occur in other parts of it. In the Latin Types I have followed the Commentator, and not the Translator; and as the Greeks have no Letter but B to denote the Latin V, have preferred Vivite to Bibite.

under-
understood it. We may suppose, that by degrees it changed from a Common Language to a Learned one, and that, being thus confined to the Learned Few, its valuable Works were by their labours again made known, and diffused among their Countrymen in Greek Translations.

This too will make it probable, that even to the lowest age of the Greek Empire their great Libraries contained many valuable Latin Manuscripts; perhaps had entire Copies of Cicero, of Livy, of Tacitus, and many others. Where else did Planudes, when he translated, find his Originals?
CHAP. V.

NICTETAS, THE CHONIATE—his curious Narrative of the Mischiefs done by BALDWYN'S CRUSADE, when they sackt CONSTANTINOPLE in the Year 1205—many of the Statues described, which they then destroyed—a fine Taste for Arts among the GREEKS, even in those Days, proved from this Narrative—not so, among the CRUSADERS—Authenticity of Nicetas's Narrative—State of CONSTANTINOPLE at the last Period of the Grecian Empire, as given by contemporary Writers, PHILELPHUS and AEneas SYLVIUS—National Pride among the Greeks not totally extinct even at this Day.

BESIDES PLANUDES a large number of the same nation might be mentioned, but I omit them all for the sake of NICETAS, THE CHONIATE, in order to
P. III. to prove thro' him, that the more refined part of that ingenious people had not even in the thirteenth Century lost their Taste; a Taste not confined to Literary Works only, but extended to Works of other kinds and character.

This Historian (I mean Nicetas*) was present at the laking of Constantinople by the Barbarians of Baldwyn's Crusade, in the year 1205. Take, by the way of Sample, a part only of his Enumeration of the noble Statues, which were probably brought thither by Constantine, to decorate his new City, and which these Adventurers then destroyed †.

* He was called the Choniate from Chone, a City of Phrygia, and possest, when in the Court of Constantinople, some of the highest Dignities. Fabric. Biblioth. Graec. T. XI. p. 401, 402.

† A large part of this Chapter is extracted from the History of Nicetas, as printed by Fabricius in the Tome above.
Among others he mentions the Colossian Statue of Juno, erected in the Forum of Constantine; the Statue of Paris standing by Venus, and delivering to her the Golden Apple; a square and lofty Obelisk, with a Figure on it to indicate the Wind; the Figure of Bellerophon, riding upon Pegasus; the Pensive Hercules, made by no less an Artift than Lysippus; the two celebrated Figures of the Man and the Ass, erected by Augustus after his Victory at Actium; the Wolf, suckling Romulus and Remus; an Eagle destroying a Serpent, set up by Apollonius Tyaneus; and an exquisite above quoted, beginning from p. 405, and proceeding to p. 418.

The Author has endeavoured to make his translated Extra&s faithful, but he thought the whole Original Greek too much to be inserted, especially as it may be found in Fabricius's Bibliotheca, a Book by no means rare. A few particular passages he has given in the Original.
P. III. Helen, in all the Charms of Beauty and of Elegance.

Speaking of the Wind-obelisk, he relates with the greatest feeling the curious work on its sides; the rural Scene; Birds singing; Rustics labouring, or playing on their Pipes; Sheep bleating; Lambs skipping; the Sea, and a Scene of Fishing; little naked Cupids, laughing, playing, and pelting each other with Apples; A Figure on the summit, turning with the lightest blast, and thence denominated the Wind’s Attendant.

Of the two Statues brought from Actium he relates, that they were set up there by Augustus on the following Incident. As he went out by night to reconnoitre the Camp of Antony, he met a Man, driving an Ass. The Man was asked, who he was, and whither he was going—my Name, replied he, is Nico,
my As's name Nicander; and I am going to Cæsar's Army. The Story derives its force from the good Omen of lucky names, and may be found (tho' with some variation) both in Suetonius and Plutarch. The real Curiosity was, that Statues so celebrated should be then existing.

If the Figures of the Wolf and the Founders of Rome were of the same age, they might probably have been the very Work, to which Virgil is supposed to have alluded, in describing the Shield of Eneas:

—illam tereti cervicem reflexam
Mucere alternos, et corpora fingere lingua.
Æn. VIII. 633.

But no where does the Taste of Nice- tas appear so strongly, as when he speaks of the Hercules, and the Helen.
The Hercules is exhibited to us, as if he were actually present—immense in bulk, and, with an Air of Grandeur, reposing himself—his Lion's-skin (that lookt formidable even in brass) thrown over him—himself sitting without a Quiver, a Bow, or a Club, but having the right leg bent at the knee; his Head gently reclining on the hand of his left Arm; and a Countenance full of dejection, as if he were reflecting with indignation on the many successive labours, imposed on him by Eurytus*.

For his Person, we are informed he was ample in the Chest; broad in the Shoulders; had Hair that curled; Arms that were strong and muscular; and a Magnitude

* Εὐδαίμων δὲ, μὴ γωφυτῶν ἀθηματίως, μὴ τὸξον τοῦ χεροῦ Φίδων, μὴ, x. r. l. Fabr. as above, p. 408, 409.
nitude such, as might be supposed to belong to the original Hercules; were he to revive; a Leg being equal in length to the Stature of a common Man*. And yet adds Nicetas; filled with Indignation, "this Hercules, being such as here presented, this very Hercules did not "these men spare."

I can only subjoin, by way of digression, that there is a fine Greek Epigram describing the Statue of a dejected Hercules, fitting without his Weapons, which exactly resembles this of Nicetas, and which is said likewise to be the work of Lysippus, only there the Poet imputes his Hero's Dejection, not to the Tyranny of Eurytheus, but to the love of Omphale†.

* Ην δε το σέλον έναν, των ἄμμος πλατός, την τρίχα έλος, κ. Τ. Λ. Ibid. p. 409.
† Vid. Antholog. L. IV. tit. 8.
If Nicetas speak with admiration of this Statue, 'tis with rapture he mentions the other. "What, says he, 'shall I say of the beauteous Helen; of her, who brought together all Greece against Troy? Did she mitigate these immi-
gable, these iron-hearted Men?" "No," says he, "nothing like it could even she affect, who had before enslaved so many Spectators with her Beauty*.

After this he describes her Dress, and then proceeds to her Person; which Description, as it is something singular, I have endeavoured to translate more strictly.

"Her Lips" (says he) "like opening Flowers, were gently parted, as if she

* "Αρ' ἐμεῖλιξε τὸς δυτηρείκτης; ἄρ', ἐμαλβὰξ τὸς σιδηρόφερος; ἦ μὴ ὡς ὢλας τοῦτον τε δεδώντας ἡ πάλια Σειατὴν τῷ κάλλει δελαγωγήσασα, καισπερ, κ. τ. λ. Fabric. ut supra, p. 412. 413. "was
"was going to speak: and as for that graceful Smile, which instantly met the beholder, and filled him with delight; those elegant Curvatures of her Eye-brows, and the remaining Harmony of her Figure; they were what no Words can describe, and deliver down to Posterity."

He then breaks into an Exclamation—"But O! Helen, Thou pure and genuine Beauty; Offspring of the Loves; decorated by the Care of Venus; most exquisite of Nature’s Gifts; Prize of Contest between Trojans and Grecians: where was thy Nepenthes, that soothing Draught, which thou learnedst in Egypt?—Where thy irresistible Love-charms?—Why didst Thou not employ

* Ἦν οὖ ὅ τῇ χείλῃ, καλύκων δίκην, ἵρεῖα χαρα- νοιαγήμενα, ὅς ὅ δοκεῖν, κ. τ. λ. Ibid. p. 413.
them now, as thou didst in days of yore?
"Alas! I fear 'twas defined by Fate,
that Thou shouldst perish by Flames;
Thou, who didst not cease even in thy
Statue to inflame beholders into Love.
I could almost say that these Sons of
Eneas had demolished Thee by Fire,
as a species of retaliation for the burning
of their Troy, as those Flames
were kindled by thy unfortunate A-
mours*.

I have been thus particular in these Relations, and have translated for the greater part the very words of the Historian, not only because the Facts are little known, but because they tend to prove, that even in those dark Ages (as we have too many

* ΑΛΛ'TΩ Τυνδαῖος Ελίνη, κάλλος αὐτόθεν καλάν, Ερώτων μόχεμα, Αφροδίτης τημελέχημα, ταυάρισιον Φόσεως δάρεμα, Τρώων η Ελλήνων βραδεύμα, τι σοι το Νηπευθής, κ. τ. λ. Ibid. p. 413.
reasons to call them) there were Greeks still extant, who had a Taste for the finer Arts, and an Enthusiastic Feeling of their exquisite Beauty. At the same time we cannot without indignation reflect on these brutal Crusaders, who, after many instances of sacrilegious Avarice, related by Nicetas in consequence of their Success, could destroy all these, and many other precious Remains of Antiquity, melting them down (for they were of Brass) into Money to pay their Soldiers, and exchanging things of inestimable Value for a poor pittance of contemptible Coin*. They surely were what Nicetas well calls them, Τὰ καλὰ ἄνεργοι βάρβαροι, Barbarians devoid of taste for the Beautiful and Fair†.

* Κεινόφασιν [ἀγάλματα] εἰς νομίσμα, ἀπαλαστό- μενοι μικρῶν τὰ μεγάλα, ἢ τὰ δαπάναις πωσιθεία με- ρίας ὑπειθανῶν ἀντιδιδόντες κερμάτων. Ibid. p. 408.

† I have given the words of Nicetas himself, which precede the passage just quoted. In another part
And yet 'tis remarkable, that these sad and savage Events happened more than a Century after these Adventurers had first past into the East, above four-score years of which time they had possessed the Sovereignty of Palestine. But—

Coelum, non Animum mutant, &c. Hor. *

Tho' I have done with these Events, I cannot quit the Greeks without adding a

of his Narrative he stiles them Illiterate Barbarians, who absolutely did not know their A B C.—ιδαραμματοις βαρβαροις, ἡ τελεον αναλφαθητοις—p. 414.

* It ought to be observed, that tho' the Narrative of Nicetas, whence these Extracts are taken, appear not in the printed Editions (being probably either thro' fraud, or shame, or both, desighndly omitted;) yet has it been published by that honest and learned Critic Fabricius, in the sixth Volume of his Bibliotheca Graeca here quoted, and is still extant in a fair and ancient Manuscript of the two last Books of Nicetas, preserved in the Bodleian Library.
word upon Constantine, as to Literature and Language, just before the fatal period, when it was taken by the Turks. There is more stress to be laid upon my Quotations, as they are transcribed from Authors, who lived at the time, or immediately after.

Hear what Philephus says, who was himself at Constantine in that part of the fifteenth Century, while the Greek Empire still subsisted. "Those Greeks (says he) whose Language has not been depraved, and whom we ourselves both follow and imitate, speak even at this time in their ordinary talk, as the Comic Aristophanes did, or the Tragic Euripides; as the Orators would talk; as the Historians; as the Philosophers them- selves, even Plato and Aristotle.*

* Graeci, quibus lingua depravata non sit, et quos ipsi tum sequimur, tum imitamur, ita loquuntur vulgo hac etiam
Speaking afterwards of the Corruption of the Tongue in that City by the Concourse of Traders, and Strangers, he informs us, that the People belonging to the Court still retained "the antient " Dignity and Elegance of Speech, and " above all the Women of Quality, " who, as they were wholly precluded from " Strangers, still preserved that ge- " nuine and pure Speech of the antient " Greeks, uncorrupted*.

Æneas

etiam in tempestate, ut Aristophanes Comicus, ut Euripides Tragicus, ut Oratores omnes, ut Philosphi etiam ipsi et Plato et Aristoteles. Philelph. Epist. in Hodii de Graecis illustribus Lib. I. p. 188.

* The same Philelphus in the same Epistle adds—
Nam viri aulici veterem sermonis dignitatem atque elegance ritinebant; in primisque ipsæ nobiles mulieres, quibus cum nullum esset omnino cum viris peregrinis Commercium, merus ille ac purus Graecorum sermo servabatur intactus. Hod. ut supra.

'Tis somewhat singular, that what Philelphus relates concerning the Women of Rank at the Court of Constantine,
Æneas Sylvius, afterwards Pope by the name of Pius the Second, was the Scholar of this Philelphus. A long Letter of his is extant upon the taking of Constantinople by Mahomet, a Letter addressed to a Cardinal, just after that fatal Event. Speaking of the fortune of the City, he observes, that New Rome (for so they often called Constantinople) had sub-

— Facilius enim mulieres incorruptam antiquitatem conservant, quod, multorum sermonis expertes, ea tenent semper, qua prima dixerunt.

This Passage is no small strengthening of Philelphus's Authority. See Cicer. de Oratore III. 45. & de Claris Orator. f. 211.
fifted, from its foundation to its capture, nearly the same number of years with Old Rome—that between Romulus, the founder of Old Rome, and the Goth, Alaric, who took it, was an interval of about eleven hundred years; and that there was nearly the same interval between Constantine and Mahomet the Great.

He observes that tho' this last City had been taken before, it had never before suffered so total and so fatal a change.

"Till this period (says he) the remembrance of antient wisdom remained at Constantinople; and, as if it were the Mansion, the Seat of Letters, no one of the Latins could be deemed sufficiently learned, if he had not studied for some time at Constantinople. The same Reputation for Sciences, which Athens had in the times of antient Rome, did Constantinople appear to possess in our
"our times. 'Twas thence, that *Plato* Ch. V.
"was restored to us; 'twas thence, that "the Works of *Aristotle, Demosthenes, Xenophon, Thucydides, Basil, Dionysius, Origen and others*" were, in our days, made known; and "many more in futurity we hoped would "become so. But now, as the Turks have "conquered, &c.*"

A little farther in the same *Epistle*, when he expresses his fears, left *the Turks*


should
should destroy all Books but their own, he subjoins—“Now therefore both Homer, and Pindar, and Menander, and all the more illustrious Poets will undergo a second Death. Now will a final destruction find its way to the Greek Philosophers. A little light will remain perhaps among the Latins, but that I apprehend will not be long, unless God from Heaven will look upon us with a more favourable eye, and grant a better fortune either to the Roman Empire, or to the Apostolic See, &c. &c.*”

Nunc ergo et Homero, et Pindaro, Menandro, et omnibus illustrioribus Poetis secunda mors erit; nunc Graecorum philosophorum ultima patebit interitus. Restabit aliquid lucis apud Latinos; at, fateor, neque id erit diurnum, nisi mitiori nos oculo Deus ex alto respererit, fortunamque vel imperio Romano, vel Apostolicae sedi praebuit meliorem, &c. &c. Ibid. p. 705, 706.

Those who have not the old Edition of Aeneas Sylvius, may find the above quotations in Hody de Gracis Illustribus, Lond. 1751. 8vo.
It must be remarked that, in this Epistle, by Latins* he means the Western Europeans, as opposed to the Greeks, or Eastern; and that by the Roman Empire (just before mentioned) he means the Germanic Body.

The Author's apprehensions for the fate of Letters in the West was premature; for, upon the Destruction of this imperial City, the number of learned Greeks, which this Event drove into those Western parts of Europe; the Favour of the Popes and the Medici Family, shewn at this period to Literature; together with the then recent Invention of Printing, which, by multiplying Copies of Books, made them so easy to be purchased—all this (I say) tended to promote the Cause of Knowledge and of Taste, and to put things into that

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* Nicetas had before called them, Sons of Æneas. See p. 310.
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Besides Philephus, Æneas Sylvius, and many others, who were Italians, I might mention two Greeks of the same age, George Gemistus, and Cardinal Bessario, both of them deeply knowing in Grecian Literature and Philosophy.

But as some account of these last and of their Writings has been already given*, I shall quit the Greeks, after I have related a short Narrative; a Narrative so far curious, as it helps to prove, that even among the present Greeks, in the day of Servitude, the remembrance of their antient Glory is not yet totally extinct.

When the late Mr. Anson (Lord Anson's Brother) was upon his Travels in the East, he hired a Vessel, to visit the

* See Philosop. Arrangements, p. 238, 239.
In the Isle of Tenedos. His Pilot, an old Greek, as they were sailing along, said with some satisfaction,—There 'twas our Fleet lay. Mr. Anson demanded, What Fleet?—What Fleet, replied the old Man (a little piqued at the Question)—Why our Grecian Fleet at the Siege of Troy*.

But we must now quit the Greeks, and, in consequence of our plan, pass to the Arabians, followers of Mahomet.

* This story was told the Author by Mr. Anson himself.
Concerning the second Class of Geniuses during the middle Age, the Arabians, or Saracens—at first, barbarous—their Character before the time of Mahomet—Their greatest Caliphs were from among the Abassidæ—Almanzur one of the first of that race—Almamum of the same race, a great Patron of Learning, and learned Men—Arabians cultivated Letters, as their Empire grew settled and established—Translated the best Greek Authors into their own Language—Historians, Abulpharagius, Abulfeda, Bohadin—Extracts from the last concerning Saladin.

The Arabians* began ill. The Sentiment of their Caliph Omar, when

* As many Quotations are made in the following Chapters from Arabian Writers, and more particularly from
when he commanded the Alexandrian Library to be burnt (a fact we have already related*) was natural to any Bigot, when in the plentitude of Despotism. But they grew more rational, as they grew less bigotted, and by degrees began to think, that Science was worth cultivating. They may be said indeed to have recurred to their antient Character; that Character, which they did not rest upon brutal Force alone, but which they boasted to imply three capital things, Hospitality, Valour, and Eloquence†.

* See before, p. 252.

† Schultens in his Monumenta retuliora Arabiae (Lugdun. Batavor. 1740) gives us in his Preface the following Passage from Saphadius, an Arabic Author. Arabes antiquitus non habebant, quo gloriantur, quam gladio, hospite, et eloquentia.
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P. III. When Success in Arms has defeated Rivals, and Empire becomes not only extended but established, then is it that Nations begin to think of Letters, and to cultivate Philosophy, and liberal Speculation. This happened to the Athenians, after they had triumphed over the Persians; to the Romans, after they triumphed over Carthage; and to the Arabians, after the Caliphate was established at Bagdad.

And here perhaps it may not be improper to observe, that after the four first Caliphs, came the Race of the Ommiadæ. These about thirty years after Mahomet, upon the destruction of Ali, usurped the Sovereignty, and held it ninety years. They were considered by the Arabic Historians as a race of Tyrants, and were in

* See before, p. 256, 257. number
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number fourteen*. Having made themselves by their oppressions to be much detested, the last of them, Merwin, was deposed by Al-Suffah, from whom began another race, the race of Abassidæ †, who claimed to be related in blood to Mahomet, by descending from his Uncle, Abbas.

As many of these were far superior in character to their predecessors, so their Dominion was of much longer duration, lasting for more than five Centuries.

The former part of this Period may be called the Era of the Grandeur, and Magnificence of the Caliphate,

* See Herbelot’s Bibliothéque Orientale, under the word Ommiades, also Abulpharagius, p. 138, 160. and in particular Abulfeda, p. 138, &c.

Almanzur, who was among the first of them, removed the imperial Seat from Damascus to Bagdad, a City which he himself founded upon the banks of the Tigris, and which soon after became one of the most splendid Cities throughout the East.

Almanzur was not only a great Conqueror, but a lover of Letters and learned Men. 'Twas under him that Arabian Literature, which had been at first chiefly confined to Medicine and a few other branches, was extended to Sciences of every denomination.

His Grandson Almamun (who reigned about fifty years after) giving a full Scope to his love of Learning, sent to the Greek Emperors for Copies of their best Books;

employed the ablest Scholars, that could be found, to translate them; and, when translated, encouraged men of genius in their perusal, taking a pleasure in being present at literary Conversations. Then was it that learned men, in the lofty Language of Eastern Eloquence, were called Luminaries, that dispel darkness; Lords of human kind; of whom, when the World becomes desitute, it becomes barbarous and savage*.

The rapid Victories of these Eastern Conquerors soon carried their Empire from Asia even into the remote regions of Spain. Letters followed them, as they went. Plato, Aristotle, and their best Greek Commen-

tators were soon translated into Arabic; so were Euclid, Archimedes, Apollonius, Diophantus, and the other Greek Mathematicians; so Hippocrates, Galen, and the best professors of Medicine; so Ptolemy, and the noted Writers on the subject of Astronomy. The study of these Greeks produced others like them; produced others, who not only explained them in Arabic Comments, but composed themselves original pieces upon the same Principles.

AVERROES was celebrated for his Philosophy in Spain; ALPHARABI and AVICENNA were equally admired thro' Asia*. Science (to speak a little in their own stile) may be said to have extended

\[ \text{a Gadibus usque Auroram et Gangem} \]

* See Herbelot, under the several Names here quoted.
Nor, in this immense multitude, did they want Historians; some of which, (such as Abulfeda, Abulpharagius, Bohadins, and others) have been translated.

*Abulfeda was an Oriental Prince, descended from the same Family with the great Saladin. He died in the year 1345, and published a General History, in which however he is most particular and diffuse in the Narrative of Mahomet, and his Successors.

Learned Men have published different parts of this curious Author. Gagnier gave us in Arabic and Latin as much of him, as related to Mahomet. This was printed in a thin Folio at Oxford, in the year 1723.

The largest Portion, and from which most of the facts here related are taken, was published by Reiske, or Reiskius (a very able Scholar) in Latin only, and includes the History of the Arabians and their Caliphs, from the first year of the Mahometan Era, An. Dom. 622, to their 406th year, An. Dom. 1015. This Book, a moderate or thin Quarto, was printed at Lipsie, in the year 1754.

We have another Portion of a period later still than this, published by Schultens in Arabic and Latin; a Portion relative to the Life of Saladin, and subjoined by Schultens to the Life of that great Prince by Bohadins,
lated, and are perused, even in their Translations, both with pleasure and pro-
fit,

hadin, which he (Schultens) published. But more of this hereafter.

Abulpharagius gave likewise a general History, divided into nine Dynasties, but is far more minute and diffuse (as well as Abulfeda) in his History of Mahomet and the Caliphs.

He was a Christian, and the Son of a Christian Physician—was an Asiatic by birth, and wrote in Arabic, as did Abulfeda. He brought down his History a little below the time of the celebrated Gingez Chan, that is to the middle of the thirteenth Century, the time when he lived. A fine Edition of this Author was given in Arabic and Latin, by the learned Pococke, in two small Quartos, at Oxford, 1663.

Bohadin wrote the Life of the celebrated Saladin, but more particularly that part of it, which respects the Crusades, and Saladin's taking of Jerusalem. Bohadin has many things to render his History highly valuable: he was a Contemporary Writer; was an Eyewitness of almost every Transaction; and what is more, instead of being an obscure Man, was high in office, a favourite of Saladin's, and constantly about his person. This author flourished in the twelfth Century, that is in
fit, as they give not only the outlines of amazing Enterprisés, but a sample of Manners, and Character, widely differing from our own.

No History perhaps can be more curious than the Life of Saladin by Bohadin. This Author was a constant Attendant upon the person of this great Prince thro' all his active and important

in the time of Saladin and King Richard, Saladin's antagonist.

Bohadin's History in Arabic and Latin, with much excellent Erudition, was published in an elegant Folio, by that accurate Scholar, Schultens, at Leyden, in the year 1755.

It must be observed that, tho' Abulpharagius was a Christian, yet Abulfeda and Bohadin were both Mahometans. All three Historians bear a great resemblance to Plutarch, as they have enriched their Histories with so many striking Anecdotes. From Abulpharagius too, and Abulfeda, we have much curious information as to the Progress and State of Literature in those Ages and Countries.

Life,
Life, down to his last Sickness, and the very hour of his Death. The many curious Anecdotes, which he relates, give us the striking Picture of an Eastern Hero.

Take the following Instance of Saladin's Justice and Affability.

"He was in company once with his intimate Friends, enjoying their conversation apart, the crowd being dispersed, when a Slave of some rank brought him a petition in behalf of a person oppressed. The Sultan said, that he was then fatigued, and wished the matter, whatever it was, might for a time be deferred. The other did not attend to what was desired, but on the contrary almost thrust the petition into the Sultan's face. The Sultan on this, opening and reading it over, declared he thought the Petitioners Cause a good one."
one.—Let then our Sovereign Lord, says

the other, sign it.—There is no Ink-

stand, says the Sultan (who, being at

that time seated at the Door of his

Tent, rendered it impossible for any

one to enter)—You have one, replies

the Petitioner, in the inner part of your

Tent, (which meant, as the Writer well

observes, little less than bidding the

Prince go and bring it himself.) The

Sultan, looking back and seeing the

Ink-stand behind him, cries out, God

help me, the man says true, and imme-

diately reached back for it, and signed

the Instrument.”

Here the Historian, who was present,
spoke the language of a good Courtier.

“God Almighty, said he, bore this Tesli-

mony to our Prophet, that his Disposi-

tion was a sublime one: our Sovereign

Lord, I perceive, has a Temper like him.

The Sultan not regarding the Compli-

ment,
ment, replied coolly.—The Man did no harm; we have dispatched his business, and the Reward is at hand*.”

After this fact we shall the more readily believe Bohadin, when speaking of the same illustrious person, he informs us, that his Conversation was remarkably elegant and pleasing; that he was a perfect master of the Arabian Families, of their History, their Rites, and Customs; that he knew also the Genealogies of their Horses (for which we know that to this hour Arabia is celebrated;) nor was he ignorant of what was rare and curious in the world at large; that he was particularly affable in his inquiries about the Health of his Friends, their Illness, their Medicines, &c. that his Discourse was free from all obscenity and scandal; and that

* See Bohadin, p. 22.
he was remarkably tender and compassionate both to orphans and to persons in years.

I may add from the same authority an instance of his Justice.

"As Bohadin, the Historian, was one day exercising at Jerusalem his office of a Judge, a decent old Merchant tendered him a Bill or Libel of Complaint, which he insisted upon having opened. 

Who (says Bohadin) is your Adversary? 

—My Adversary, replies the Merchant, is the Sultan himself: but this is the Seat of Justice, and we have heard that you (applying to Bohadin) are not governed by regard to Persons. Bohadin told him the Cause could not be decided without his Adversary's being first apprized.

* See Bohadin; p. 28. and at the end of Bohadin, the Excerpta from Abulfeda, p. 62, 63.
The Sultan accordingly was informed of the affair; submitted to appear; produced his Witnesses; and, having justly defended himself, gained the Cause.

Yet so little did he resent this Treatment, that he dismissed his Antagonist with a rich Garment and a Donation*.

His Severity upon occasions was no less conspicuous, than his Clemency.

We learn from the same Writer, that Arnold, Lord of Cracha, (called Reginald by M. Paris, and Rainold by Fuller) had thought proper, during the Truce between the Christians and the Saracens, to fall upon the Caravan of Travellers going to Mecca from Egypt, whom he cruelly pillaged and thrust into Dungeons, and when they appealed...
pealed to the Truce for better usage, replied with scorn, *Let your Mahomet deliver you.*

Saladin, fired with indignation at this perfidy, vowed a Vow to dispatch him *with his own hand*, if he could ever make him prisoner. The Event happened at the fatal Battle of Hittyn, where Guy King of Jerusalem, Arnold, and all the principal Commanders of the Christian Army were taken. Saladin, as soon as his Tent could be erected, in the height of his Festivity, orders King Guy, his Brother Geoffry, and Prince Arnold into his presence.

As Guy the King was nearly dying for thirst, Saladin presented him a delicious Cup, cooled with Snow, out of which the King drank, and then transmitted it to Arnold. *Tell the King,* says the Sultan, turning to his Interpreter, *tell him,*

**Z** Thou,
THOU, King, art He, who hast given the Cup to this Man, and not I.

Now it is a most admirable Custom (observes Bohadin), among the Arabians, a custom breathing their liberal and noble disposition, that a Captive, the moment he has obtained meat or drink from his Captor, is by that very treatment rendered secure of Life, the Arabians being a people, by whom Hospitality and the generous point of honour is most sacredly observed.

The Prisoners, being divest, were soon remanded, when only the Sultan and a few of his Ministers were left. Arnold was the first brought in, whom the Sultan reminding of his irreverent Speech, subjoined, See me now all the part of Mahomet's Avenger. He then offers Arnold to embrace the Mahometan Faith, which he refusing, the Sultan with
his drawn scymitar gave him a stroke, that broke the hilt, while the rest of his attendants joined and dispatched him. King Guy thought the same destiny was prepared for him. The Sultan however bid him be of good cheer, observing, that it was not customary for Kings to kill Kings; but that this Man had brought destruction upon himself by passing the Bounds of all Faith and Honour.*

When Princes are victorious, their Rigour is often apt to extend too far, especially where Religion, as in these Wars called Holy, blends itself with the transaction.

More than fourscore years before Saladin’s time the Crusaders, when they

* See Bohadin, p. 27, 28, 70, 71.

some were sold; others putt to death; and among the last all the commanders of
the Hospitalers and Templars.

On the taking of Ptolemais by the Crusaders, some difference arising between
them and Saladin about the Terms of the Capitulation, the Crusaders led the Captive Musselmans out of the City into a
Plain, and there in cold blood murdered three thousand*.

Customs in all times, and in all Countries, have a singular effect. When the
French Ambassadors were introduced to Saladin, he was playing with a favourite Son, by name Elemir. The Child no sooner beheld the Embassadors with their Faces shaved, their Hair cut,

* See Bohadin, p. 70, for the Templars, and p. 183, for the Mussulmans—an also Fuller's H. Warre, B. II. 
 c. 45. p. 105.
and their Garments of an unusual form, than he was terrified, and began to cry. A Beard perhaps would have terrified a Child in France: and yet, if Beards are the gift of Nature, it seems easier to defend the little Arabian*.

Bohadin, our Historian, appears to have thought so, who, mentioning a young Frank of high Quality, describes him to be a fine Youth, except that his Face was shaved; a Mark, as he calls it, by which the Franks are distinguished†.

We cannot quit Saladin, without a word on his Liberality.

He used to say, 'twas possible there might exist a man (and by such man 'twas

* See Bohadin, p. 270.
† See Bohadin, p. 193.
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Supposed he meant *himself* who with the same eye of contempt could look on Riches and on Dirt *.

These seem to have been his Sentiments, when some of his Revenue-officers were convicted of putting into his Treasury Purfes of Bras for Purfes of Gold. By the rigour of Eastern Justice they might have immediately been executed; but Sa-ladin did no more than dismiss them from their office †.

When his Treasury was so empty, that he could not supply his Largeftes, in order to have it in his power, he sold his very furniture ‡.

When his Army was encamped in the Plains of Ptolemaïs, 'twas computed he

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* See Bobadin, p. 13.
† See Bobadin, p. 27.
‡ See Bobadin, 12, 13.
gave away no less than twelve thousand Horses; nay, 'twas said he never mounted a Horse, which was not either given away, or promised.

Bohadin, whom he employed in most of his acts of Munificence, relates, that all who approached him, were sensible of its effects; nay that he exceeded in his Donations even the unreasonable wishes of the Petitioners, altho' he was never heard to boast of any favour that he had conferred.

The effect of such immense Liberality was, that, when he died, out of all the vast revenues of Egypt, Syria, the Oriental Provinces, and Arabia Felix, there was no more left in his Treasury, than forty


† See Bohad. p. 13.
seven pieces of Silver, and one of Gold; so that they were forced to borrow money, to defray the expences of his Funeral*.

As to the facts respecting the Western Crusaders at this period, and particularly Saladin's great Antagonist, Richard Coeur de Leon, these are subjects reserved, till we come to the Latins or Franks.

We shall now say something concerning Arabian Poetry and Works of Invention, adding withal a few more Anecdotes, relative to their Manners and Character.

* See Bohadin, p. 5. 13. and, in the same Book, the Extracts from Abulfeda, p. 62.—Abulpharagius, p. 277. See Fuller's Character of Saladin, Holy Warre, B. III. ch. 14. as also the above Extracts, and Abulpharagius, both under the same pages.
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P. III.

CHAP. VII.

Arabian Poetry, and Works of Invention—Facts relative to their Manners and Characters.

Arabian Poetry is so immense a Field, that he, who enters it, is in danger of being lost. 'Twas their favourite study long before the time of Mahomet, and many Poems are still extant of an earlier Æra*. So much did they value themselves upon the Elegance of their Compositions, that they called their neighbours, and more particularly the Persians, Barbarians†. It seems un-

* See Schultens in his Monumena vetusfliora Arabia, Lugd. Bat. 1740, where there will be found Fragments of Poetry many Centuries before Mahomet, and some said to be as antient as the days of Solomon.

† Vid. Pocockii Not. in Canum Tograi, p. 5.—and Abulfed. p. 194.
fortunate for these last, that the old Greeks should have distinguished them by the same appellation †.

If we reckon among pieces of Poetry not the Metrical only, but those also the mere efforts of Invention and Imagination, (such as the incomparable Telemachus, of the truly eloquent Fenelon) we may justly range in this Class, the Arabian Nights, and the Turkish Tales. They are valuable not only for exhibiting a picture of Oriental manners, during the splendor of the Caliphate, but for inculcating in many instances a useful and instructive Moral. Nothing can be better written than the Tale of Alnaschar, to illustrate that important part of the Stoic Moral, the fatal consequence of not resisting our Fancies*.

† See Isocrates, Plato, Demosthenes, &c.

* A curious and accurate Version of this admirable Tale is printed at Oxford, in a Grammar of the Arabic Lan-
PHILOLOGICAL

P. III. They were fond of the Fabulous and Allegorical, and loved to represent under that Form the doctrines they most favoured. They favoured no doctrine more than that of each individual's inevitable Destiny. Let us see after what manner they conveyed this doctrine.

"They tell us that as Solomon (whom they supposed a Magician from his superior Wisdom) was one day walking with a person in Palestine, his Companion said to him with some horror, "what ugly Being is that which approaches us? I don't like his Visage—send me, I pray thee, to the remotest Mountain of India." Solomon complied, and the very moment he was sent off, the ugly Being

Language; a Version which gives us too much reason to lament our imperfect view of those other ingenious Fictions, so obscurely transmitted to us thro' a French Medium.

"arrived."
"arrived. "Solomon (said the Being) how "came that fellow here? I was to have "fetched him from the remotest Mountain "of India." Solomon answered—"Angel "of Death, thou wilt find him there*."

I may add to this that elegant Fiction concerning the self-taught Philosopher Hai Ebn Yokdan, who, being supposed to have been cast an Infant on a desert Island, is made by various Incidents (some possible, but all ingenious) to ascend gradually, as he grew up in Solitude, to the Sublime of all Philosophy, Natural, Moral, and Divine†.

* This Tale was told me by Dr. Gregory Sbarpe, late Master of the Temple, well known for his knowledge in Oriental Literature.

† See Pococke's Edition of this Work, Oxon. 1671.
ed the Philosophy of other nations. In their earlier days of Empire they valued no Literature, but their own, as we have learnt from the celebrated Story, already related, concerning Omar, Amrus, and the Library at Alexandria*.

The fame Omar, after the fame Amrus had conquered the vast Province of Egypt, and given (according to the custom of those early times) many proofs of personal strength and valour, the fame Omar (I say) was defirous to see the Sword, by which Amrus had performed so many Wonders. Having taken it into his hand, and found it no better than any other sword, he returned it with contempt, and averred, it was good for nothing. You say true, Sir, replied Amrus; for you demanded to see the Sword, not the Arm that wielded

* See before, p. 252. 322.
while that was wanting, the Sword was no better than the Sword of Pharezdacus.

Now Pharezdacus was it seems a Poet, famous for his fine description of a Sword, but not equally famous for his personal Prowess.

'Tis a singular instance of their attention to Hospitality, that they used to kindle Fires by night, upon Hills near their Camps, to conduct wandering Travellers to a place of refuge.

Such an attention to this Duty naturally brings to our mind what Eumæus in the Odyssey says to Ulysses.

\[ \text{Ειν έ μοι θεμις ές, έδ' ει κακίων σέθεν ἐλθοι, Εινον ἀτιμησαί, ἠρδ' γαρ Δίος εισιν ἀπαυγες Εινοι} \]

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Stranger, I dare not with dishonour treat
A Stranger, tho' a worse, than thou, should come;
For Strangers all belong to Jove—

Nor are there wanting other instances of Resemblance to the age of Homer. When Ibrahim, a dangerous competitor of the Caliph Almanzur, had in a decisive battle been mortally wounded, and his friends were endeavouring to carry him off, a desperate conflict ensued, in which the Enemy prevailed, overpowered his Friends, and gained what they contended for, the Body of Ibrahim. The resemblance between this Story, and that respecting the Body of Patroclus, is a fact too obvious, to be more than hinted *.

In an earlier period, when Moawigea (the competitor of the great Ali) was prest

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* See Abulfeda, p. 148.
in a battle, and had just begun to fly, he is reported to have rallied upon the strength of certain verses, which at that critical instant occurred to his memory. The Verses were these, as we attempt to translate them.

When direful Scenes of Death appear,
And fill thy fluttering Heart with fear:
Say—Heart! be firm; the storm endure;
For Evils ever find a cure.
Their Mem'ry, should we 'scape, will please;
Or, should we fall, we sleep at ease.

This naturally suggests to every Lover of Homer, what is said by Ulysses.

\[ \text{Tetlaz} \ \varepsilon \eta \ \kappa \rho \alpha \delta \eta \ \chi \mu \nu \tau \varepsilon \rho o\ \alpha \lambda \lambda o \ \nu o \tau \ \varepsilon \iota \lambda \eta \ \varepsilon \mu \mu \alpha \tau i \ \tau o, \ \delta \tau e, \ \kappa. \ t. \ l. \ \text{Odys. } \tau'. \ 18. \]

Indure it, Heart; for worse thou hast endured
In days of yore, when &c.

* Abulfeda, p. 91.
Such Resemblances, as these, prove a probable connection between the manners of the Arabs, and those of the antient Greeks. There are other Resemblances, which, as they respect not only Greek Authors but Roman, are perhaps no more than casual.

Thus an Arabian Poet—

Horstes and Wealth we know you've none;

Let then your Eloquence atone

For Fortune's failure*——

What the Arabian says of his Friend,
Horace says of himself.

Donarem pateras, grataque commodus,
Censorine, meis &c. Od. L.

Another of their Poets has the following Sentiment.

* Abulfeda, p. 279.
Who fondly can himself deceive,
And venture Reason's rules to leave;
Who dares, thro' ignorance, aspire
To that, which no one can acquire;
To spotless fame, to solid health,
To firm, unalienable, wealth:
Each wish he forms, will surely find
A wish denied to human kind*.

Here we read the Stoic Description of
Things not in our power, and the consequence of pursuing them, as if they were Things in our power, concerning which fatal mistake see 
Epicurus, either in the Original, or in Mrs. Carter's valuable Translation. The Enchiridion we know begins with this very doctrine.

There is a fine Precept among the
Arabians—Let him, to whom the Gate

* Abulfeda, p. 279.
of Good Fortune is opened, seize his Opportunity; for he knoweth not, how soon it may be shut.

Compare this with those admired Lines in Shakspere—

There is a Tide in the affairs of men,
Which taken at the flood, &c.


Tho' the Metaphors differ, the Sentiment is the same*.

In the Comment on the Verses of Tograi we meet an Arabic Sentiment, which says, that a Friend is another self. The same elegant thought occurs in Aristotle's Ethics, and that in the same words. "Ες γαρ ὁ φίλος ἄλλος αὐτός." †.

* Bobadin Vit. Salad. p. 73. Of this Work, p. 169.
After the preceding instances of Arabian Genius, the following perhaps may give a sample of their Manners and Character.

On a rainy day the Caliph Almotafem happened, as he was riding, to wander from his attendants. While he was thus alone, he found an old Man, whose Ass, laden with faggots, had just cast his burden, and was mired in a flough. As the old Man was standing in a state of perplexity, the Caliph quitted his horse, and went to helping up the Ass. In the name of my father and my mother, I beseech thee, says the old Man, do not spoil thy cloaths. That is nothing to Thee, replied the Caliph, who, after having helped up the Ass, replaced the faggots, and washed his hands, got again upon his horse, the old Man in the mean time crying out, Oh Youth, may God reward thee! Soon after this the Caliph's company
pany overtook him, whom he generously commanded to present the old Man with a noble largess of gold

To this instance of Generosity we subjoin another of Resentment.

The Grecian Emperors used to pay the Caliphs a tribute. This the Emperor Nicephorus would pay no longer; and not only that, but requiring the Caliph in a haughty manner to refund all he had received, added that, if he refused, the Sword should decide the Controversy. The Caliph had no sooner read the Letter, than inflamed with rage he inscribes upon the back of it the following answer.

In the name of the most merciful God: from Harun, Prince of the Faithful, to Nicephorus, Dog of the Romans: I have

* Abulpharagius, p. 166.
read thy Epistle, Thou Son of an unbelieving Mother: to which, what thou shalt behold, and not what thou shalt hear, shall serve for an answer.

He immediately upon the very day decamped; marched as far as Heraclia, and, filling all things with rapine and slaughter, extorted from Nicephorus the performance of his Contract.

The following is an instance of a calmer Magnanimity. In the middle of the third Century after Mahomet, one Jacob, from being originally a Brazier, had made himself Master of some fine Provinces, which he governed at will, tho' professing (like the Eastern Governors of later times) a seeming deference to his proper Sovereign.

*Abulfeda, p. 166, 167.
P. III. The Caliph, not satisfied with this apparent submission, sent a Legate to persuade him into a more perfect obedience. Jacub, who was then ill, sent for the Legate into his presence, and there shewed him three things, which he had prepared for his inspection: a Sword, some black Barley Bread, and a Bundle of Onions. He then informed the Legate, that, should he die of his present disorder, the Caliph in such case would find no farther trouble. But if the contrary should happen, there could be then no Arbitrator to decide between them, excepting that, pointing to the Sword. He added, that if Fortune should prove adverse, should he be conquered by the Caliph, and stripped of his possessions, he was then resolved to return to his antient frugality, pointing to the Black Bread and the Bundle of Onions.

* Abulfeda, p. 214.
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To former instances of Munificence we add the following, concerning the celebrated Almamun.*

Being once at Damascus, and in great want of money, he complained of it to his Brother Mottafem. His Brother assured him he should have money in a few days, and sent immediately for thirty thousand pieces of Gold from the revenues of those Provinces, which he governed in the name of his Brother. When the money arrived, brought by the Royal beasts of burden, Almamun invited Jahia the Son of Aelam, one of his favourites, to attend him on horseback, and view what was brought. They went accordingly, and beheld the Treasure arranged in the finest order, and the Camels too, which had brought it, richly decorated. The Prince admired both the quantity

* See p. 326.
of the money, and the elegance of the show; and as his Courtiers looked on with no less admiration, he bid them be of good cheer. Then turning about to Jähia: O! Abu Mohammed, says he, we should be fordid indeed, were we to depart hence with all this money, as if it were scraped up for ourselves alone, whilst our longing friends look on to no purpose. Calling therefore immediately for a Notary, he commands him to write down for such a family so many thousands; for such a family so many; and so on, never slopping till, out of the thirty thousand pieces, he had given away twenty-four thousand, without so much as taking his foot out of the stirrup.*

From Munificence we pass to another Quality, which, tho' less amiable, is not less striking and popular, I mean Magnificence.

* Abulfeda, p. 189.
The splendour of the Caliph Moftader, when he received the Ambassador of the Greek Emperor at Bagdad, seems hardly credible. We relate it from one of their Historians, precisely as we find it.

The Caliph's whole Army both Horse and Foot were under Arms, which together made a Body of one hundred and sixty thousand Men. His State-officers stood near him in the most splendid apparel, their Belts shining with Gold and Gems. Near them were seven thousand Eunuchs; four thousand white, the remainder of them black. The Porters or Door-keepers were in number seven hundred. Barges and Boats with the most superb decoration were swimming on the Tigris. Nor was the Palace itself less splendid, in which were hung up thirty-eight thousand pieces of Tapestry; twelve thousand five hundred of which were of silk, embroidered with gold. The Carpets on the floor were twenty-two thou-
Among the other Spectacles of rare and stupendous luxury, was a Tree of Gold and Silver, which opened itself into eighteen larger branches, upon which, and the other lesser branches, were Birds of every sort, made also of gold and silver. The Tree glittered with Leaves of the same Metals, and while its branches thro' Machinery appeared to move of themselves, the several Birds upon them warbled their proper and natural notes.

When the Greek Ambassador was introduced to the Caliph, he was led by the Vizir thro' all this Magnificence *.

But besides Magnificence of this kind, which was at best but temporary, the

* Abulfeda, p. 237. This, according to the Christian Era, happened in the year 917.

Caliphs
Caliphs gave instances of Grandeur more permanent. Some of them provided public buildings for the reception of Travellers; supplied the Roads with Wells and Watering Places; measured out the distances by columns of Stone, and established Posts and Couriers. Others repaired old Temples, or built magnificent new ones. The provision of Snow (which in hot Countries is almost a Necessary) was not forgotten. Add to this Forums, or public Places for Merchants to assemble; Infirmaries; Observatories, with proper Instruments, for the use of Astronomers; Libraries, Schools, and Colleges for Students; together with Societies, instituted for Philosophical inquiry.

* Many things are enumerated in this Paragraph, to confirm which we subjoin the following References among many omitted.

For Buildings to accommodate Travellers, Abulfed. p. 154; Abulphar. p. 315, 316.
In the account of the Escorial Arabic Manuscripts, lately given by the learned Cafi, it appears that the Public Libraries in Spain, when under the Arabian Princes, were no fewer than seventy: a noble help.

For Wells upon the Road, Watering-places and Milestones, Abulfed. p. 154. for Posts and Couriers, the same, p. 157. 283.


For Observatories, Public Schools, &c. Abulphar. p. 216.


Among their Philosophical Transactions was a Mensuration of the Earth's Circumference, made by order of the Caliph Almamun, which they brought to about twenty-four thousand Miles.

this
this to Literature, when Copies of Books were so rare and expensive*. 

A transaction between one of the Caliph of Bagdad's Ambassadors and the Court of Constantinople, is here subjoined, in order to illustrate the then Manners both of the Ambassador and the Court.

As this Court was a remnant of the ancient Imperial one under the Caesars, it still retained (as was natural) after its dominions were so much lessened, an attachment to that Pomp and those minute Ceremonials, which in the zenith of its Power it had been able to enforce. 'Twas an Affection for this shadow of Grandeur, when the substance was in a manner gone, that induced the Emperor Constantine Por-

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Matriti, 1770.
"Twas in consequence of the same principles, that the above Ambassador, tho' coming from the Caliph, was told to make a humble obeisance, as he approached the Grecian Emperor. This the Ambassador (who had his national pride also) absolutely refusing, it was ingeniously contrived, that he should be introduced to the Emperor thro' a door so very low, as might oblige him, however unwillingly, to make the Obeisance required. The Ambassador, when he arrived, no sooner saw the door, than he comprehended the contrivance, and with great readiness turned about, and entered the Room backward†.

* See before, p. 299.

† Abulphar.
We have said little concerning eminent 
Arabians during this period in Spain.
Yet that we may not be wholly silent, 
we shall mention one fact concerning 
Averroes, the famous Philosopher and 
Lawyer, who was born at Corduba in the 
eleventh Century.

As he was lecturing one day in the Col-
lege of Lawyers, a Slave, belonging to 
one who was his Enemy, came and whis-
pered him. Averroes turning round, 
and saying, well, well, the company be-
lieved the Slave had brought him a mes-
fage from his master. The next day the 
Slave returned, implored his pardon, and 
publicly confessed that, when he whispered 
him, he had spoken a slander. God for-
give thee, replied Averroes; Thou haft 
publicly shewn me to be a patient man; 
and as for thy injury, 'tis not worthy of no-
tice. Averroes after this gave him 
money, adding withal this monition: 

What
What thou hast done to Me, do not do to another*.

And here, before we conclude this Chapter, we cannot help confessing that the Facts, we have related, are not always arranged in the strict order of Chronology.

The Modes indeed of History (if these Chapters merit that name) appear to be different. There is a Mode which we may call Historical Declamation; a Mode, where the Author, dwelling little upon Facts, indulges himself in various and copious Reflections.

Whatever Good (if any) may be derived from this Method, it is not likely to give us much Knowledge of Facts.

Another Mode is that, which I call General or rather Public History; a Mode, abundant in Facts, where Treaties and Alliances, Battles and Sieges, Marches and Retreats are accurately retailed; together with Dates, Descriptions, Tables, Plans, and all the collateral helps both of Chronology and Geography.

In this, no doubt, there is Utility. Yet the sameness of the Events resembles not a little the Sameness of Human Bodies. One Head, two Shoulders, two Legs, &c. seem equally to characterize an European and an African; a native of old Rome, and a native of Modern.

A third Species of History still behind is that, which gives a sample of Sentiments and Manners.

If the account of these last be faithful, it cannot fail being instructive, since we view thro’ these the interior of human Nature.
Tis by these we perceive what sort of animal Man is; so that while not only Europeans are distinguished from Asiatics, but English from French, French from Italians, and (what is still more) every individual from his neighbour: we view at the same time one Nature, which is common to them all.

Horace informs us that a Drama, where the Sentiments and Manners are well preserved, will please the Audience more than a Pompous Fable, where they are wanting*. Perhaps, what is true in Dramatic Composition, is not less true in Historical.

Plutarch, among the Greek Historians, appears in a peculiar manner to have merited this praise. So likewise Bohadim among the Arabians, and to Him

* Sup. p. 212. in the Note.
we add *Abul-pharagius*, and *Abul-feda*, from whom so many facts in these Chapters are taken.

Nor ought I to omit (as I shall soon refer to them) some of our best Monkish Historians, tho' prone upon occasion to degenerate into *the incredible*. As they often lived during the times which they described, 'twas natural they should paint *the life and the manners*, which they saw.

A single Chapter more will finish all we have to say concerning the *Arabians*.
Arabians favoured Medicine and Astrology—facts, relative to these two subjects—they valued Knowledge, but had no Ideas of Civil Liberty—the mean Exit of their last Caliph, Mostassem—End of their Empire in Asia, and in Spain—their present wretched degeneracy in Africa—an Anecdote.

The Arabians favoured Medicine and Astrology, and many of their Princes had Professors of each sort usually near their persons. Self-Love, a natural Passion, led them to respect the Art of Healing; Fear, another natural Passion, made them anxious to know the Future, and Superstition believed there were men, who, by knowing the Stars, could discover it.
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We shall first say something concerning Medicine*, which we are sorry to couple with so futile an imposture.

'Tis commonly supposed that the Prescriber of Medicines, and the Provider, that is to say in common words, the Physician and the Apothecary, were characters anciently united in the same person. The following fact proves the contrary, at least among the Orientals.

In an Army commanded by Aphsbin, an Officer of the Caliph Al-Motassem, it happened that Aphsbin and the Army Physician, Zacharias, were discoursing together. I assert, says Zacharias, you can send for nothing from an Apothecary, but, whether he has it or has it not, he will affirm that he has. Aphsbin, willing to make the trial, bids them bring him a catalogue of unknown people, and transcribing out of it

* Abulphar. p. 160.
about twenty of their names, sends Messengers to the Apothecaries to provide him those Medicines. A few confes they knew no such medicines; others affirmed they knew them well, and taking the money from the Messengers, gave them something out of their shops. Apsbin upon this, called them together, permitted those, who said they knew nothing of the Medicines, to remain in the Camp, and commanded the rest that instant to depart *.

The following story is more interesting.

The Caliph, Mottawakkell, had a Physician belonging to him, who was a Christian, named Honain. One day, after some other incidental conversation, I would have thee, says the Caliph, teach me a Prescription, by which I may take off any

* Abulphar. p 167.
Inquiries.

Enemy I please, and yet at the same time it should never be discovered. Honaín, declining to give an answer, and pleading ignorance, was imprisoned.

Being brought again, after a year's interval, into the Caliph's presence, and still persisting in his ignorance, tho' threatened with death, the Caliph smiled upon him and said, Be of good cheer, we were only willing to try thee, that we might have the greater confidence in thee.

As Honaín upon this bowed down and kissed the Earth, What hindered thee, says the Caliph, from granting our request, when thou sawest us appear so ready to perform what we had threatened? Two things, replied Honaín, my Religion, and my Profession: My Religion, which commands me to do good to my Enemies; my Profession, which was purely instituted for the benefit of Mankind. Two noble Laws,
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P. III. Laws, said the Caliph, and immediately presented him (according to the Eastern Usage) with rich garments and a sum of money *.

The same Caliph was once sitting upon a Bench with another of his Physicians, named Baṭiš, who was drest in a Tunic of rich silk, but which happened on the edge to have a small Rent. The Caliph, entering into discourse with him, continued playing with this rent, till he had made it reach up to his girdle. In the course of their conversation, the Caliph asked him, How he could determine, when a Person was so mad, as to require being bound?—We bind Him, replies Baṭiš, when things proceed to that extremity, that he tears the Tunic of his Physician up to the girdle. The Caliph fell backward in a fit of laughing, and ordered Baṭiš (as

* Abulpharag. p. 172, 173. 
he had ordered Honain) a Present of rich Garments, and a Donation in Money*

That such Freedom of Conversation was not always checked, may appear from the following, as well as the preceding Narrative.

The Caliph, Al-wathick, was once fishing with a rod and line, upon a Raft in the River Tigris. As he happened to catch nothing, he turned about to his Physician John, the Son of Mifna, then sitting near him, and said a little sharply, Thou unlucky fellow, get thee gone. Commander of the Faithful, replies his Physician, say not what is absurd. That John, the Son of Mifna, whose Father was an obscure Man, and whose Mother was purchased for a few pieces of Silver; whom Fortune has so far favoured, that he has

* Abulpharag, p. 173.
been admitted to the society and familiarity of Caliphs; who is so overpower'd with the good things of life, as to have obtained from them that, to which even his hopes did not aspire; that he (I say) should be an unlucky fellow, is surely something most absurd.—

However, if the Commander of the Faithful would have me tell him, who is unlucky, I will inform him.—And who is he, says the Caliph?—The Man, replied John, who being sprung from four Caliphs, and being then raised thro' God to the Caliphate himself, can leave his Caliphate and his Palaces, and in the middle of the Tigris sit upon a poultry raft twenty cubits broad, and as many long, without the least assurance that a stormy blast may not sink him; resembling too by his employ the poorest, the worst fellows in the world, I mean Fisher-men.
The Prince on this singular discourse only remarked—*My Companion I find is moved, if my presence did not restrain him*. An another instance of lenity I must not omit, tho’ in a later period, and in another Country. When Al-azis was Sultan of Egypt, a Poet there wrote a scandalous invective upon Him and his Vizir. The Vizir complained and repeated the Verses to Al-azis, to whom the Sultan thus replied: *I perceive, says he, that in this invective I have my share along with You: in pardoning it, You shall have your share along with Me*.

We are now, as we promised, to mention Astrology, which seems to have been connected in its origin with Astronomy. Philosophers, men of veracity,
P. III. studied the Heavenly Bodies; and 'twas upon their labours, that Impostors built Astrology.

The Following Facts however, notwithstanding its temporary credit, seem not much in its favour.

When Al-wathick (the Caliph, whom we have just mentioned) was dangerously ill, he sent for his Astrologers, one of whom, pretending to inquire into his destiny, pronounced that from that day he would live fifty years. He did not however live beyond ten days *.

A few years after, the same Pretenders to Prediction said, that a vast number of Countries would be destroyed by floods; that the Rains would be immense, and

* Abulpharag. p. 168.
the Rivers far exceed their usual boundaries.

Men began upon this to prepare; to expect Inundations with terror; and to betake themselves into places, which might protect them by their altitude.

The Event was far from corresponding either to the threats of the Prophets, or to the fears of the Vulgar. The Rain that season was so remarkably small, and so many Springs and Rivers were absorbed by the Drought, that Public Supplications for Rain were many times made in the City of Bagdad*.

We must however confess that notwithstanding these and many other such failures, Astrologers still maintained their

P. III. ground, gained admittance for many years into the Courts of these Princes, and were consulted by many, who appear not to have wanted abilities.

As the West of Europe learnt Astronomy from these Arabians, so Astrology appears to have attended it, and to have been much esteemed during Centuries not remote, thro' Germany, Italy, France, &c.

Even so late as the days of Cardinal Mazarine, when that Minister lay on his death-bed, and a Comet happened to appear, there were not wanting Flatterers to insinuate, that it had reference to Him, and his destiny. The Cardinal answered them with a manly pleasantry—"Mefieurs, la Comete me fait trop d'honneur."
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We cannot quit these Orientals without observing that, tho' they eagerly coveted the fair Fruit of Knowledge, they appear to have had little relish for the fairer Fruit of Liberty. This valuable Plant seems to have rarely flourished beyond the bounds of Europe, and seldom even there, but in particular regions.

It has appeared indeed from the facts already alleged, that these Eastern Princes often shewed many eminent Virtues; the Virtues I mean of Candour, Magnanimity, Affability, Compassion, Liberality, Justice, and the like. But it does not appear, that either they or their subjects ever quitted those ideas of Despotism and Servitude, which during all ages appear to have been the Characteristic of Oriental Dominion.

As all things human naturally decay, so, after a period of more than five Centuries, did the illustrious race of the A B A S-
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SIDÆ. The last reigning Caliph of that Family, Al-Mostaffem, wasting his time in idleness and luxury, and that without the least Judgment, or Consistency in the conduct of his Empire; when he was told of the formidable approach of the Tartars, and how necessary it was, either to sooth them by Submission, or to oppose them by Force, made, in answer to this advice, the following mean reply—For Me Bagdad suffices; which they will not surely think too much, if I yield them the other Provinces. They will not invade me, while I remain there; for this is my Mansion, and the place of my abode.

Little did these poor Sentiments avail. Bagdad soon after was taken, and he himself, having basely asked permission to approach the Tartar Prince, appeared, and offered him dishes, filled with Pearls and precious Stones. These the Tartar distributed among his Attendants, and a few days
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days after put the unhappy Caliph to death*.

Bagdad being lost, by this fatal Event the Dignity and Sovereignty of the Caliphs were no more.

The Name indeed remained in Egypt under the Mamlucs, but it was a name merely of Honour, as those other Princes were absolute.

It even continued in the same Family to the time of Selim, Emperor of the Turks. When that Emperor in 1520 conquered Egypt, and destroyed the Mamlucs, he carried the Caliph, whom he found there, a Prisoner to Constantinople. 'Twas partly in this last City, and partly in Egypt that this Caliph, when degraded,

lived upon a Pension. When he died, the Family of the Abassidæ, once so illustrious, and which had borne the Title of Caliph for almost eight hundred years, sunk with Him from Obscurity into Oblivion*

When the Tartars and the Turks had extinguished the Sovereignty of these Arabians in the East, and the Descendants of the antient Spaniards had driven them out of Spain, the remainder in Africa soon degenerated; till at length under the celebrated Muly Ismael, in the beginning of this Century, they sunk into a State of Ignorance, Barbarity, and abject Servitude.

* See the Supplement of that excellent Scholar, Pococke, to his Edition of Abulpharagius. In this Supplement we have a short but accurate Account of the Caliphs who succeeded Moajjnn, even to the time of their Extinction.

See also Herbelot's Biblioth. Orientale, under the Word Abassides, with the several references to other Articles in the same Work.
tude, hardly to be equalled either in an-
tient or in modern History.

But I say nothing concerning them
during this unhappy Period. That which
I have been treating, tho' in Chronology
a middle Period, was to them, in many re-
spects, a truly Golden one.

I conclude this Chapter with the fol-
lowing Anecdote, so far curious, as it
proves that, even in our own Century, the
Taste among the Orientals for philosophy
was not totally extinguished.

In the year 1721 a Turkish Envoy
came to the Court of France. As he
was a Man of Learning, he searched thro' Paris (tho' in vain) for the Commentary
of Averroes upon Aristotle, a large Work
in Latin, containing five Folio Volumes,
printed at Venice by the Juntae, in the
years 1552, 1553. It happened that, vi-
C c 3 fiting
P. III. sitting the King's Library, he saw the Book he wanted; and seeing it, he could not help expressing his ardent wish to possess it. The King of France, hearing what had happened, ordered the Volumes to be magnificently bound, and presented him by his Librarian, the Abbe Bignon *.

Concerning the Latins or Franks—Bede, Alcuin, Joannes Erigena, &c. Gerbertus or Gibertus, travelled to the Arabians in Spain for improvement—suspected of Magic—this the misfortune of many superior Genius in dark Ages; of Bacon, Petrarch, Faust, and others—Erudition of the Church; Ignorance of the Laity—Ingulphus, an Englishman, educated in the Court of Edward the Confessor—attached himself to the Duke of Normandy—accomplished Character of Queen Egitha, Wife of the Confessor—Plan of Education in those Days—The Places of Study, the Authors studied—Canon Law, Civil Law, Holy War, Inquisition—Troubadours—William of Poictin—Debauchery, Corruption, and Avarice of the Times—C c 4 Wil-
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William the Conqueror, his Character and Taste—his Sons, Rufus and Henry—little Incidents concerning them—Hildebert, a Poet of the times—fine Verses of his quoted.

I pass now to another Race, the Latins, or Inhabitants of Western Europe, who in this middle age were often by the Arabians, their Contemporaries, called Franks.

Ignorance was their general Character, yet Individuals we except in the enumeration, which follows.

Bede, called the Venerable from his respectable Character, was an Englishman; was born in the seventh Century, but flourished in the eighth; and left many Works, Critical, Historical, and Theological, behind him.

Alcuin
INQUIRIES.

Alcuin (sometimes called Alcuinus, sometimes Flacus Albinus) was Bede's Disciple, and like him an Englishman. He was famous for having been Preceptor to Charlemagne, and much in his favour for many years.

Joannes Erigena, a Native of Scotland, and who about the same period, or a little later lived sometimes in France, and sometimes in England, appears to have understood Greek, a rare accomplishment for those Countries in those days.

It is related of him, that when he was once sitting at table over against the Emperor, Charles the Bald, the Emperor

* The Grammatical Works of these two, together with those of other Grammarians, were published in Quarto by Putschius, at Hanover, in the year 1605. Those, who would learn more concerning them, may consult Fabricius and Cave.
P. III. asked him—*How far distant a Scott was from a Sott?—As far, Sir, replied he, as the Table’s length*.

A Treatise of his, which appears to be Metaphysical, intitled *De Divisione Naturae*, was printed in a thin Folio at Oxford, in the year 1681.

Adelard, a Monk of Bath, for the sake of *Mathematical Knowlege* travelled into Spain, Egypt, and Arabia, and translated *Euclid* out of Arabic into Latin, about the year 1130. *Robert of Read-*

* In the original, taken from *Roger de Hoveden, Annal. pars prior*, it is—*Quid distant inter Sotum et Scotum?*—The Answer was—*Tabula tantum.*

We have translated *Sotum, Sott*, in order to preserve the Emperor’s dull Pun, tho’ perhaps not quite agreeably to its proper meaning.

The word *Scotum* plainly decides the Country of this learned man, which some seem, without reason, to have doubted.
ING, a Monk, travelled into Spain on the fame account, and wrote about the year 1143*.

They found, by fatal experience, that little Information was to be had at home, and therefore ventured upon these perilous journeys abroad.

Gerbertus or Gibertus, a Native of France, flourished a little before them in the tenth Century, called, (tho' not on his account) Sæculum obscurum, the dark Age. His ardent Love for Mathematical Knowlege carried Him too from his own Country into Spain, that he might there learn Science from the learned Arabians.

After an uncommon proficiency in the Mathematics, and after having re-

* See Wallis’s Preface to his Algebra, Fol. Lond. 1685. p. 5.

commended
commended himself for his Learning and Abilities both to Robert, King of France, and to the Emperor Otho, he became first Archbishop of Rheims, then of Ravenna, and at length Pope, by the name of Sylvester the Second.

His three capital Preferments being at Rheims, Ravenna, and Rome, each beginning with an R, gave occasion to the following barbarous Verse—

Transit ab R Gerbertus ad R, post Papa viget R*.

'Tis singular that not his Sacerdotal, nor even his Pontifical Character could screen him from the imputation of Magic, incurred merely, as it should seem, from his superior Ingenuity.

A Bishop Otho, who lived in the next Century, gravely relates of him, that he obtained the Pontificate by wicked Arts, for in his youth, when he was nothing more then a fimple Monk, having left his Monastery, he gave himself up wholly to the Devil, on condition he might obtain that, which he desired.

Soon after this, the fame Historian, having given an account of his gradual Rife, subjoins—that at length, by the Devil's help, he was made Roman Pontiff, but then it was upon Condition, that after his deceafe, he should wholly in Body and Soul belong to Him, thro' whose frauds he had acquired so great a Dignity.

* Hic (secilicet Gerbertus) matris artibus Pontificatum obtinuit, eo quod ab adolescentia, cum Monachus esset, relicto Monasterio, se tam Diabolo obtulit, modo quod optabat obtineret.—And soon after, a short narrative of his Rife being given, the Historian subjoins—Postremò Romanus
A Cardinal Bennó, of nearly the same age with this Bishop Otho, speaking of the same great man (Gerbertus I mean) informs us, his Demon had assured him, that he should not die, till he had celebrated Mass at Jerusalem—that Gerbertus, mistaking this for the City so called, unwarily celebrated Mass at Rome, in a Church called Jerusalem, and, being deceived by the Equivocation of the Name, met a sudden and a wretched end.*

As to these Stories, they are of that vagabond sort, which wander from Age to Age, and from Person to Person; which find their way into the Histories of distant periods, and are sometimes transferred from Histories to the Theatre.

Romanus Pontifex Diabolo adjuvante fuit constitutus; hác tamen lege, ut post ejus obitum totus illius in anima et corpore esset, cujus fraudibus tantam adeptus esset dignitatem. See Bishop Otho, in Brown's Fasciculus, just quoted, V. II. p. 88.

* See the same Fascicul. p. 88.
The Jerusalem Tale may be found in Shakespeare's Henry the Fourth; and for the Compact, we have all seen it in the Pantomine of Dr. Faustus.

One thing we cannot but remark: the dull Contemporaries of these superior Geniuses, not satisfied with referring their Superiority to Pre-eminence merely natural, recurred absurdly to Power supernatural, deeming nothing less could so far exceed themselves.

Such was the Case of the able Scholar just mentioned. Such, some centuries afterward, was the Case of Roger Bacon, of Francis Petrarch, of John Faust, and many others.

Bacon's Knowledge of Glasses, and of the Telescope in particular, made them apply to Him literally, what Virgil had said poetically—

Carmina vel Caelo possunt deducere Lunam.

Vir—
PHILOLOGICAL

P. III. VIRGIL himself had been foolishly thought a Magician, and therefore, because PETRARCH was delighted with the study of so capital an author, even PETRARCH also was suspected of MAGIC.

FOR JOHN FAUST, as he was either the Inventor, or among the first Practisers of the Art of Printing, 'tis no wonder the ignorant vulgar should refer to Diabolical Assistance a Power, which multiplied Books in a manner to them so incomprehensible.

THIS Digression has led us to Examples rather against Chronological Order; tho' all of them included within that Age, of which we are writing*. For the

* BACON lived in the thirteenth Century; PETRARCH, in the fourteenth; FAUST, in the fifteenth. See a curious Book of Gabriel Naude, a learned Frenchman of the last Century, intitled Apologie pour les grand Hommes, accusées de MAGIE.
honour too of the Church, these falsely accused Geniuses were all of them Ecclesiastics. Indeed the rest of Western Europe was in a manner wholly barbarous, composed of ignorant Barons, and their more ignorant Vassals; men like Homer's Cimmerians,

"Hepsi νεφελη πεκαλυμμενοι"

With Fog and Cloud envelop'd—

From these we pass, or rather go back, to Ingulphus, an Ecclesiastic, and an Historian, valuable for having lived during an interesting Time, and in interesting Places.

He was by birth an Englishman, and had been educated in the Court of Edward the Confessor; went thence to the Court of the Duke of Normandy, to whose favour he was admitted, and there preferred. Some time after this, when the successful Expedition
petition of that Duke had put him in possession of the Crown of England, the Duke (then William the Conqueror) recalled him from Normandy; took him into favour here, and made him at length Abbot of Croyland, where he died advanced in years.*

Ingulphus tells us, that King Edward's Queen, Egitha, was admirable for her Beauty, her literary Accomplishments, and her Virtue.

He relates, that being a Boy he frequently saw Queen Egitha, when he visited his Father, in King Edward's Court;—that many times when he met her, as he was coming from School, she used to dispute with him about his Learning, and

* See Ingulphus's History, in the Preface to the Oxford Edition of the year 1684. See also p. 75, of the Work itself.
his Verses—that she had a peculiar pleasure to pass from Grammar to Logic, in which she had been instructed; and that, when she had entangled him there with some subtle Conclusion, she used to bid one of her Attendants give him two or three pieces of money, and carry him to the Royal Pantry, where he was treated with a Repast*. 

As to the Manners of the times, he tells us, that the whole Nation began to lay aside the English Customs, and in many things to imitate the Manners of the French; all the Men of Quality to speak the Gallic Idiom in their Houses, as a high strain of Gentility; to draw their Charters and public Instruments after the manner of the French; and in these and many other things to be ashamed of their own Customs†.

* See the same Ingulphus, p. 62.
† See the same Author, in the same page.
Some years before the Conquest, the Duke of Normandy (whom Ingulphus calls most illustrious and glorious) made a visit to England, attended with a grand retinue. King Edward received him honourably, kept him a long while, carried him round to see his Cities and Castles, and at length sent him home with many rich Presents*.

Ingulphus says, that at this time Duke William had no hopes of the Succession, nor was any mention made of it; yet considering the Settlement of the Crown made upon him soon afterward, and the Reception he then found, this should hardly seem probable.

King Edward, according to Ingulphus, had great merit in remitting the

* See the same Author, p. 65. 68.
INQUIRIES.

Dane-gelt, that heavy Tax imposed upon the people by the Danish Usurpers, his immediate Predecessors.

As to Literary Matters, it has appeared that the Queen, besides the usual Accomplishments of the times, (which she undoubtedly possessed) had been instructed also in superior sorts of Knowledge. She may be supposed therefore to have surpassed, not only her own Court, but perhaps other Courts since, as they have seldom more to boast, than the fashionable Polish.

For the Literary Qualifications of our Historian himself, we perceive something of his Education in what we have already quoted from him. He is more particular afterwards, when he tells that he was first bred at Westminster, and then

* See the same Author, p. 65.
P. III. sent to Oxford—that in the first he learnt Grammar, in the last he studied Aristotle and the Rhetoric of Cicero:—that finding himself superior to many of his Contemporaries, and disdaining the littleness of his own Family, he left home, fought the Palaces of Kings and Princes, &c. &c. 'Twas thus that, after a variety of Events, he became Secretary to the Duke of Normandy, afterwards William the Conqueror, and so pursued his Fortune, till he became Abbot of Croyland*.

We shall only remark on this Narrative, that Westminster and Oxford seem to have been destined to the same purposes then, as now; that the Scholar at Westminster was to begin, and at Oxford was to finish; a Plan of Education which still exists; which is not easy to

* See the same Author, p. 73. 75.
be mended; and which can plead so antient and so uninterrupted a Prescription.

Nearly the same time a Monk, by name Gratian, collecting the numerous Decrees of Popes and Synods, was the first who published a Body of Canon Law*. 'Twas then also, or a little earlier, that Amalfi, a City of Calabria, being taken by the Pisans, they discovered there by chance an original MS. of Justinian's Code, which had been in a manner unknown from the time of that Emperor†. This curious Book was brought to Pisa, and, when Pisa was taken by the Florentines, was transferred to Florence, and there has continued even to this day.

* This happened in the year 1157. See Duck De Authoritate Juris Civilis Romanor. p. 66. 88. Edit. Lond. 1679.
† See the same author, p. 66.—Amalfi was taken by the Pisans in the year 1127.
And thus it was that by singular fortune the Civil and Canon Law, having been about the same time promulged, gradually found their way into most of the Western Governments, changing more or less their Municipal Laws, and changing with those Laws the very forms of their Constitutions.

'Twas soon after happened that wild Enthusiasm, which carried so many thousands from the West into the East, to prosecute what was thought, or at least called a Holy War.*

After the numerous Histories antient and modern of these Crusades, it would be superfluous to say more, than to observe that, by repeating them, men ap-

* It began in the year 1095. See Fuller's Holy Warre, Book I. ch. 8 William of Malmesbury, Lib.IV. c. 2. among the Scriptores post Bedam.
pear to have grown worse; to have become more savage, and greater barbarians. It was so late as during one of the last of them, that these Crusaders sacked the Christian City of Constantinople*, and that while these were committing unheard-of cruelties in that Capital of Christendom, another party of them, nearer home, were employed in massacring the innocent Albigeois†.

So great was the zeal of Extirpation, that when one of these home Crusades was going to storm the City of Bezieres, a City filled with Catholics, as well as

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* In the year 1204. See the same Fuller, B. III. chap. 17. and Nicetas the Chroniate, already quoted at large, from p. 300 to p. 313.

† The Crusades against them began in the year 1206; the massacres were during the whole course of the war; see Fuller’s H. Warre, B. III. from chap. 18 to ch. 22. especially chap. 21. and Mosheim’s Church History, under the article Albigenes. Heretics;
Heretics, a scruple arose that, by such a measure, the Good might perish as well as the Bad. Kill them all, said an able Sophist—kill them all, and God will know his own.*

To discover these Albigeois, the home Crusades were attended by a Band of Monks, whose business was to inquire after Offenders, called Heretics. When the Crusade was finished, the Monks, like the Dregs of an empty Vessel, still remained, and deriving from the Crusade their Authority, from the Canon Law their judicial Forms, became by these two (I mean the Crusade and Canon Law) that formidable Court, the Court of Inquisition.

But in these latter events we rather anticipate, for they did not happen, till

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* Tuez. les tous: Dieu connoit ceux, qui sont a lui. Histoire de Troubadours, Vol I. p. 193. the
the beginning of the thirteenth Century, whereas the first Crusade was towards the End of the eleventh.

About the beginning of the eleventh Century, and for a Century or two after, flourished the Tribe of Troubadours, or Provençal Poets, who chieffly lived in the Courts of those Princes, that

* In the year 1095 or 1096. — Fuller's H. Warre, p. 21. And William of Malmesbury, before quoted, p. 409.

'Tis to be remarked, that these two Events, I mean the sacking of Constantinople, and the Maffacres of the Albigois, happened more than a hundred years after this Holy War had been begun, and after its more splendid Parts were past, that is to say, the taking of Jerusalem, the establishment of a Kingdom there, (which lasted eighty years) and the gallant Efforts of Coeur de Leon against Saladin. All against the Saracens, that followed, was languid, and, for the greater part of it, adverse.

† See a Work, 3 Vol. 12mo. intitled, Histoire Litteraire de Troubadours, printed at Paris 1774, where there is an ample detail both of them, and their Poems.
had Sovereignties in or near Provence, where the Provençal Language was spoken. 'Twas in this Language they wrote, a Language, which, tho’ obsolete now, was then esteemed the best in Europe, being prior to the Italian of Dante and Petrarch.

They were called Troubadours from Trouver, to find or to invent*, like the Greek Appellation, Poët, which means (we know) a Maker.

Their Subjects were mostly Galantry and Love, in which their licentious Ideas we are told were excessive. Princes did not disdain† to be of their number, such among others as our Richard Coeur de Leon, and the celebrated William, Count of Poictou, who was a Contem-

† See the same Work in the same page.
porary with William the Conqueror and his Sons.

A Sonnet or two, made by Richard, are preserved, but they are obscure, and as far as intelligible, of little value*.

The Sonnets of William of Poictou, now remaining, are (as we are informed) of the most licentious kind, for a more licentious man never existed†.

Historians tell us, that near one of his Castles he founded a fort of Abbey


As to his famous Abbey or Nunnery, soon after mentioned, see the same Work, p. 3, 4. but more particularly and authentically, see William of Malmesbury, a writer nearly contemporary, and from whom the Narrative here given is taken. The Passage in Malmesbury begins with the words—Erat tum Willielmus, Comes Picavorum, &c. &c. p. 96. Edit. Londin. Fol. 1596.
for Women of Pleasure, and appointed
the most celebrated among his Ladies to
the Offices of Abbesses, Priories, &c. that
he dismiss his Wife, and, taking the Wife
of a certain Viscount, lived with her
publicly,—that being excommunicated for
this by Girard Bishop of Angouleme, and
commanded to put away his unlawful
Companion, he replied, Thou shalt sooner
curl Hair upon that bald Pate of thine,
than will I submit to a divorce from the
Viscountess—that having received a like
rebuke, attended with an Excommunication
from his own Bishop, the Bishop of
Poictou, he seized him by the Hair, and
was about to dispatch him, but suddenly
stopped by saying, I have that Aversion to
Thee, Thou shalt never enter Heaven thro'
the assistance of my Hand*.

* The Words in Malmsbury are — Nec coelum un-
quam intrabis mea manus ministerio. P. 96.
If I might be permitted to digress, I would observe that *Hamlet* has adopted precisely *the same* sentiment. When he declines the opportunity offered him *of killing the King at his Prayers*, he has the following Expressions among many others

*A Villain kills my Father, and for that I, his sole son, do this same Villain send To Heav’n—O! this is Hire and Salary, Not Revenge.—* *Hamlet* Act III. Sc. X.

'Tis hard to defend so strange a sentiment either in *Hamlet*, or *The Count*. We shall only remark that *Hamlet*, when he delivered it, was perfectly *cool*; *The Count*, agitated by *impetuous Rage*.

*This Count*, as he grew older, became, as many others have done, from *a Profigate a Devotee*; engaged in one of the *first Crusades*; led a large body of *Troops into the East*; from which however, after his *Troops had been routed*, and *most of them*
P. III. them destroyed, he himself returned with ignominy home.*

The loose Gallantry of these Troubadours may remind us of the Poetry during the Reign of our second Charles—nor were the Manners of one Court unlike those of the other, unless that those of the Court of Poitou were more abandoned of the two.

Be that as it may, we may fairly I think conclude, if we compare the two Periods, there were Men as wicked during the early period, as during the latter, and not only so, but wicked in Vices of exactly the same Character.

If we seek for Vices of another character, we read at the same æra concerning a neighbouring Kingdom to Poitou,

* See the same William of Malmesbury, p. 75. 84. that
that "All the people of rank were so blinded with Avarice, that it might be truly said of them (according to Ju-
"VENAL)

Not one regards the method, how he gains,
But fix'd his Resolution, gain he must.

"The more they discoursed about Right, the greater their Injuries.
"Those, who were called the Justicia-
"ries, were the Head of all Injustice.
"The Sheriffs and Magistrates, whose "Duty was Justice and judgment, were "more atrocious than the very Thieves "and Robbers, and were more cruel "than others, even the most cruel. The "King himself, when he had leased his "Domains as dear, as was possible, trans-
"ferred them immediately to another "that offered him more, and then again "to another, neglecting always his for-
mer agreement, and labouring still for bargains that were greater, and more profitable.*

Such were the good old times of good old England, (for 'tis of England we have been reading) during the reign of our Conqueror, William.

And yet if we measure Greatness (as is too often the case with Heroes) by any other Measure, than that of Moral Rectitude, we cannot but admit that he must have been Great, who could conquer a Country so much larger than his own, and transmit the permanent Possession of it to his Family. The numerous

* See Henrici Huntindoniensis Histor. L. VII. p. 212, inter Scriptores post Bedam—Edit. London, 1594, beginning from the Words, Principes omnes, &c. The Verse from Juvenal is—

Unde habeat, quantit nemo, sed opoque habeat.

Norman
INQUIRIES.

Norman Families, with which he filled this Island, and the very few Saxon ones, which he suffered to remain, sufficiently shewed us the Extent of this Revolution.

As to his Taste, (for 'tis Taste we investigate, as often as we are able) there is a curious Fact, related of him by John of Salisbury, a learned Writer, who lived as early at the times of Stephen and Henry the Second.

This Author informs us, that William, after he was once settled in the peaceable possession of his Kingdom, sent Ambassadors to Foreign Nations, that they should collect for him, out of all the celebrated Mansions, whatever should appear to them magnificent or admirable.

Our Author cannot help allowing that this was the laudable project of a great man, desirous of pouring into his own
own Dominious all, that was excellent in others*. 

It does not appear what these Rarities were, but it sufficiently shews the Conqueror to have had a Genius superior to the Barbarity of his Age.

One may imagine he was not ignorant of Ovid, and the antient Mythology, by his answer to Philip King of France.

William, as he became old, grew to an unwieldy Bulk. The king of France,

in a manner not very polite, asked of him, (with reference to this bulk) "When, as " he had been so long in breeding, he expected " to be brought to bed?"—"Whenever that " happens," replied William, "it will be, as " Semele was, in Flames and Thunder." France soon after that felt his Devastations *.

His Son Rufus seems more nearly to have approached the character of the times.

We have a Sample of his Manners in the following Narrative. Being immensely fond of expence in dress, when one of his

attendants brought him new Shoes, and was putting them on, he demanded, "How much they cost?"—"Three Shillings, Sir," replied his Attendant—"Son of a Whore," says Rufus,—"at so pitiful a price to provide Shoes for a King!—Go and purchase me some for a mark of Silver."

Matthew Paris writes, that he was once told of a formidable dream, relative to his death, which had been dreamed by a certain Monk. Rufus, on hearing it, burst into laughter, and said, "The Man's a Monk, and Monk-like has dreamed, to get a little money—give him a hundred Shillings, that he may not think he has been dreaming for nothing."

* Will. of Malmesbury, p. 69. The words of Rufus were—Fili meretricis, ex quo habet Rex caligas tam exilis pretii! Vade et affer mibi emptas mareâ argenti.

† Matthew Paris, p. 53. Rufus's words were—Monachus est, & luci causa monachiliter somniavit: da ei centum solidos, ne videatur inaniter somniatus.
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His Historian Malmesbury, after having Ch. IX.
related other Facts of him, adds, that he had neither Application enough, nor Leisure, ever to attend to Letters*. It was not so with his Brother, Henry the First. He (as this Historian informs us †) spent his Youth in the schools of liberal Science, and so greedily imbibed the sweets of Literature, that in aftertimes, (as the same Writer rather floridly relates) no Tumults of War, no Agitation of Cares, could ever expel them from his illustrious Mind.

Soon after we meet the well known saying of Plato, that 'twas then States would be happy, if Philosophers were to reign, or Kings were to philosophize. Our Historian, having given this Sentiment,

* William of Malmesbury, p. 70.
† The same, p. 87.
P. III. tells us, (to use his own expressions) that Henry fortified his Youth with Literature in a view to the Kingdom, and ventured even in his Father’s hearing, to throw out the Proverb, *Rex illiteratus, Asinus coronatus*, that an illiterate King was but an As crowned*

**That** the King his Father, from perceiving his Son’s Abilities, had something like a *Presentiment* of his future Dignity, may appear from the following Story.

**When** Henry was young, one of his Brothers having injured him, he complained of his ill-treatment to his Father with tears. *Don’t cry, Child,* says his Father, *for Thou too shalt be King†.*

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* William of Malmesbury, p. 87, b.

† The Words of William were—*Ne fleas, Fili; quaniam et Tu Rex cris.* See the same Author in the same page, that is, p. 87. b.
INQUIRIES.

As Henry was a learned Prince, we may suppose he was educated by learned men; and perhaps, if we attend to the account given by Ingulphus of his own Education* in the time of Edward the Confessor, 'tis probable there may have been among the Clergy a succession of learned men from the time of Venerable Bede.

'Tis certain that in England at least, during these middle Ages, Learning never flourished more, than from the time of Henry the First to the reign of his Grandson Henry the Second, and for some years after.

The learned Historian of the Life of Henry the Second (I mean the First Lord Lyttelton) has put this beyond dispute.

Perhaps too the Times, which followed, were adverse to the Cause of Literature.

* P. 402, 405, 6.
The Crusades had made the Laity greater Barbarians, if possible, than they were before. Their Cruelty had been stimulated by acting against Greeks, whom they hated for Schismatics; and against Saracens, whom they hated for Infidels; altho' it was from these alone they were likely to learn, had they understood (which few of them did) a syllable of Greek or Arabic.

Add to this, the Inquisition being then * established in all its terrors, the Clergy (from whom only the Cause of Letters could hope any thing) found their Genius insensibly checkt by its gloomy terrors.

This depraved Period (which lasted for a Century or two) did not mend, till the Invention of Printing, and the Taking of

* See before, p. 410.
Constantinople. Then 'twas that these, and other hidden Causes, roused the Genius of Italy, and restored to Mankind those Arts and that Literature, which to Western Europe had been so long unknown.

Before I conclude this Chapter, I cannot but remark, that, during these inauspicious times, so generally tasteless, there were even Latins as well as Greeks *, whom the very Ruins of Antique Arts carried to Enthusiastic Admiration.

Hildebert, Arch-Bishop of Tours, who died in the year 1139, in a fine Poem, which he wrote upon the City of Rome, among others has the following Verses, in praise of the then remaining Statues and Antiquities.

\[ \text{Non tamen annorum series, nec flamma, nec ensis,} \]
\[ \text{Ad plenum potuit tale abolere decus.} \]

* See before, what has been quoted from Nicetas the Choniate, p. 301, &c.
Hic Superum formas Superi mirantur et ipsi,

Et cupiunt fictis vultibus esse pares.

Nec potuit Natura Deos hoc ore creare,

Quo miranda Deum signa creavit Homo.

Vultus* adeò his Numinisibus, potiusque co-
luntur

Artificum studio, quam Deitate sua †.

'Tis worth observing, that the Latini-

Tity of these Verses is in general pure,

and that they are wholly free from the Le-
onine jingle.

They are thus attempted in English for

the sake of those, who do not read the

original.

But neither passing Years, nor Fire, nor

Sword

Have yet avail'd such Beauty to annul.

* Forfan Culus.

† William of Malmesbury, p. 76.—Fabricii Bibliothecae

med. et infim. etat. in voce Hildebert.
Ev'n Gods themselves their mimic Forms admire,
And wish their own were equal to the feign'd.
Nor e'er could Nature Deities create
With such a—Countenance, as Man has giv'n
To these fair Statues, Creatures of his own.
Worship they claim, tho' more from Human Art,
Than from their own Divinity, ador'd.
Schoolmen— their Rise, and Character— their Titles of Honour— Remarks on such Titles— Abelard and Heloisa— John of Salisbury— admirable Quotations from his two celebrated Works— Giraldus Cambriensis— Walter Mapps— Richard Coeur de Leon— his Transactions with Saladin— his Death, and the singular Interview, which immediately preceded it.

We are now to consider the state of Literature with respect to other Geniuses, both before the Conquest, and after it, so low as to the times of our First Richard.

'Twas during this Period began the Race of Schoolmen, a Race much admired,
mired, and followed in their day. Their subtlety was great, and though that subtlety might sometimes have led them into Refinements rather frivolous, yet have they given eminent samples of penetrating Ingenuity.

They began in the eleventh Century, and lasted to the fourteenth, when new Causes leading to new Events, they gradually decreased, and were no more.

That they had some merit must be allowed, when we are told that the learned Bishop Saunderson used constantly to read the Secunda Secundae of Thomas Aquinas*, and that this Treatise, together with Aristotle's Rhetoric, and Cicerro's Offices were three Books, which he always had with him, and never ceased to peruse. The Scholastic Tract must have

* This able and acute man died aged 48 years, in the year 1274.
been no bad one, which was so well associated.

Various Epithets at the time were bestowed upon these Schoolmen. There was the Irrefragable Doctor, the Subtle, the Seraphic, the Angelic, &c.

There is certainly something exaggerated in the Pomp of these Appellations. And yet, if we reflect on our modern Titles of Honour; on our common superscriptions of Epistles; on our common modes of concluding them; and mark how gravely we admit all this: may we not suppose those other Epithets appear ridiculous, not so much from their being absurd, as from their being unusual?*

Before we quit these Schoolmen, we

*For a fuller account of these Schoolmen see Scholastiae Theologiae Syntagma, by Prideaux Bishop of Worcester, Mather's History, and Cave's Histor. Lit. V. 2. p. 275.
cannot omit the famous Peter Abelard, who, when he taught at Paris, was followed by thousands, and was considered almost as an Oracle in discussing the abstrusest of subjects. At present he is better known for his unfortunate Amour with the celebrated Heloïsa, his Disciple, his Mistress, and at length his Wife.

Her Ingenuity and Learning were celebrated also, and their Epistolary Correspondence, remarkably curious, is still extant. The Religion of the times drove them at length to finish their days in two separate Convents. When Abelard died (which happened about the year 1134), his Body was carried to Heloïsa, who buried it in the Convent of the Paraclete, where she presided.

My Countryman, John of Salisbury,

* An octavo Edition of their Letters in Latin was published at London, in the year 1718.
P. III. comes next, who lived in the reign of Stephen, and Henry the Second. He appears to have been conversant in all the Latin Classics, whom he not only quotes, but appears to understand, to relish, and to admire *.

How far they sunk into his Mind, and inspired him with sentiments similar to their own, the following passages may suffice to shew.

TAKE his Ideas of LIBERTY and SERVITUDE.

"For as the true and only LIBERTY is to serve Virtue, and discharge its various duties; so the only true and essential SLAVERY is to be in subjection to the Vices. He therefore is evidently mistaken, who imagines that either of these Conditions

* See Philosophical Arrangements, p. 457.
can proceed from any other Cause: for indeed (if we except the difference of Virtue and Vice) all men throughout the world proceed from a similar beginning; consist of, and are nourished by the same elements; draw from the same principle the same vital breath; enjoy the same cope of heaven; all alike live; all alike die*.

Take his idea concerning the extensive influence of Philosophy.

*Tis Philosophy, that prescribes a just measure to all things; and while she

"arranges moral Duties, condescends to mix with such as are plebeian and vulgar.—No otherwise, indeed, can any thing be said to proceed rightly, unless she herself confirm by Deeds, what she teaches us in Words."

Speaking of Virtue and Felicity, he thus explains himself.—

"But these (two possessions) are more excellent than any other, because Virtue includes all things, that are to be done; Felicity, all things that are to be wished. Yet does Felicity excel Virtue, because in all things the End is more excellent than the Means. Now

"no one is happy, that he may act rightly; but he acts rightly, that he may live happily."

The following Diftich is of his own Age, but being difficult to translate, is only given in its original, as a sample of elegant and meritorious Poetry.

It expresses a refined thought; that as the Soul of Man animates the Body, so is the Soul itself animated by God.

*Vita Animae Deus est; hae, Corporis; hac fugiente,
Solvitur hoc; perit hae, desitunte Deo.†*

† Ibid. p. 127.
The preceding Quotations are taken from his Tract *De Nugis Curialium*: those, which follow, are from another Tract called *Metalogicus*, so named from being subsequent to *Logic*, as *Metaphysics* are to *Physics*.

He makes *three* things requisite to the existence of every *Art*, and these are *Genius*, *Memory*, and the *Reasoning Faculty*, and these *three* he thus defines—

"*Genius is a certain Power, naturally implanted in the Mind, and which is of itself originally capable*.

"*Memory is (as it were) the Mind's Ark or Chest; the firm..."

*Est autem Ingenium vis quaedam, animae naturale alter insita, per se valens. Metalog. p. 756.*

"and..."
"and faithful preserver of things perceived."

"The Reasoning Faculty is a power of the Mind, which examines things, that have occurred either to the Senses, or to the Intellect, and fairly decides in favour of the better; which, well weighing the similitudes and dissimilitudes of things, at length (after due discussion) establishes Art, and shows it to be (as it were) a Finite Science of things infinite."


‡ Ratio eorum, quae Sensibus aut animo occurrunt, examinatrix animi vis est, et fidelis arbitra potiorum; qua, rerum similitudines dissimilitudinesque perpendens, tandem Artem statuit quasi quandam infinitorum finitam esse Scientiam. Metalog. 757.
Our Author concludes with telling us, that "As Nature is the Mother of all Arts, so the Contempt of them surely redounds to the Injury of their Parent.*"

This may be illustrated from the Arts of Arithmetic and Grammar.

*Quia Artium Natura mater est, merito in injuriam parentis redundat contemptus earum.* Metalog, 757.
I must not omit some of his Grammatical ideas, because they are of a superior fort, that is to say, they are Logical and Philosophical.

He tells us—For as [in Nature] Accidents cloath substances, and give them a Form; so [in Language] through a similar correspondence are Substantives vested with a Form by Adjectives. And that this [grammatical] Institution of Reason may the more easily coincide with Nature, in the same manner as the Substance of every Natural Being knows nothing of Intension and Remission; so likewise in Language substantives admit no Degree of Comparison.

After this he proceeds to show that this Imitation of Nature not only exists in Nouns, but in the other Parts of Speech. He tells us, that Verbs, as they denote Time, are necessarily provided with Tenses; and, as they always express something else in their original meaning, he calls the additional denoting of Time by a truly philosophic Word, a Consignification.

The writer of these Remarks cannot say he has transferred any of them into his Hermes, because Hermes was written long before he knew John of Salisbury. But, that both Writers drew from the same source, he thinks sufficiently clear from the similitude of their sentiments.

* Motus non est sine Tempore, nec Verbum esse potuit sine Temporis Consignificatione. Metalog. 561. Aristoi. de Interpret. c. 3.

† See Hermes, p. 95, 96, 97.
I fear, I have dwelt too long on my Countryman, perhaps, because a countryman; but more in truth, because his Works are little known, and yet are certainly curious and valuable.

I shall only mention, that there were other respectable Geniuses of the same Century, such as the Epic Poet, Joseph of Exeter; the pleasant Archdeacon of Oxford, Walter Mapps; Giraldus Cambrensis, &c.

But the eloquent Author of the Life of Henry the Second has in his third Volume handled the state of our Literature during this period in so masterly a way, that the writer of these observations would not have said so much, had not the Arrangement of his Remarks made it in some degree necessary *.

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* See Lord Lyttelton's Life of Henry the Second.
We must not conclude this Chapter without relating a few Facts, relative to the gallant Richard, called from his Magnanimity Cœur de Leon. Other Heroes, long before him, had been likened to Lions; and the celebrated Ali, in the lofty language of Arabia, was called the Lion of God.

What Bohadin says of Richard is remarkable. "He was, as that Historian relates, uncommonly active; of great spirit and firm Resolution; one, who had been signalized by his Battles, and who was of intrepid courage in War. By those, whom he led, he was esteemed less than the King of France on account of his Kingdom, and Dignity, but more abundant in Riches, and far more illustrious for military Valour."

This Testimony receives no small weight, as it comes from a contemporary writer, who was present; and who, being likewise a fast Friend to Saladin, Richard's great Antagonist, can hardly be suspected of flattering an Adversary.

In the following Extracts from the same Author, which Extracts contain Different Conferences between Richard and Saladin, we have a sample of their sentiments, and of the manner in which they express them.

When Richard in Palestine was ill, he longed for Fruit and Ice, and the fruits he desired were Pears and Peaches. He sent for them to Saladin, and they were immediately given him. Richard in return was equally bountiful, and entertained the Sultan's people magnificently. War between great men seldom extinguishes Humanity.

* Bahadin, p. 176.
After a long and various War, Richard sent to Saladin the following message.

"When you have greeted the Prince, you will lay what follows before him—

"The Musselmans and Francs are both perishing; their countries laid waste, and completely passing to ruin; the wealth and Lives of their people consumed on either side. To this Contest and Religious War its proper Rights have been now paid. Nothing remains to be settled, but the affair of the Holy City, of the Cross, and of the several Regions or Countries. As to the Holy City, it being the seat of our Worship, from that indeed we can by no means recede, altho' not a single man of us were to survive the attempt. As to the Countries, those on this side Jordan, shall be restored to us. As to the Cross, it being with you only a pitiful piece of Wood, altho' to us of value inestimable,

"This
INQUIRIES.

"This the Sultan will give us; and thus
"Peace being established, we shall all of
"us rest from this our uninterrupted fa-
"tigue *.

SALADIN'S ANSWER TO RICHARD.

"The Holy City is as much holy
"to us, as to you; nay, is rather of
"greater worth and dignity to us, than to
"you; as 'twas thence that our Prophet
"took his Journey by night to Heaven;
"'tis there the Angels are wont solemnly
"to assemble themselves. Imagine not
"therefore that we shall ever depart
"thence. We dare not among the Mus-
"sulmans appear so abandoned, so neg-
"lectful of our Affairs, as to think of
"this. As to the Regions or Coun-
"tries, these also you know were ori-
"ginally ours, which you indeed have

* Bohaden, p. 207.
annexed to your Dominions by the
Imbecillity of the Mussulmans at the
period, when you attacked them. God
has not suffered you to lay a single stone
there, ever since the War began; while
we, 'tis evident, enjoy all the produce
of our Countries to the full. Lastly,
as to the Cross, that in truth is your
Scandal, and a great dishonour to the
Deity; which, however, it does not be-
come us, by giving up, to neglect, un-
less it be for some more important ad-
vantage, accruing thence to the Faith of
Mahomet *.

It must be observed, that the Cross here
mentioned was supposed to have been
that, on which Christ was crucified; and
which being in Jerusalem, when it was
taken, had been from that time in the
hands of Saladin.

* Behadin, p. 208.
'Tho' no Peace was now made, it was made soon after, yet without restoration either of Jerusalem, or of the Cross.

'Twas usual in those days to swear to Treaties, and so did the inferior Parties; but the two Monarchs excused themselves, saying, it was not usual for Kings to swear.*

When Richard was returning home, he was basely seized by a Duke of Austria, and kept prisoner for more than a year, till by a large sum raised upon his people he was redeemed †.

This gallant Prince, after having escaped for years the most formidable perils,

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* Bashad, p. 261.

† See the Histories of Richard's Life, Rapin, Hume, &c.

fell
fell at length unfortunately by the Arrow of an obscure hand, in besieging an obscure Castle, within his own French Domains.

He did not immediately die; but, as the wound began to mortify, and his end to approach, he ordered the person, who had shot him (his name was Bertramn de Gurdun) to be brought into his presence.

When he arrived, the King thus address'd him. "What harm have I ever done thee? for what reason hast thou slain me?" Bertramn replied—"Thou hast slain my Father and two Brothers with thy own hand; and now 'twas thy desire to slay me. Take then any Vengeance upon me thou wilt; I shall freely suffer the greatest tortures thou canst invent, so that thou art but dispatched, who hast done the world so much mischief."
The King, on this intrepid answer, Ch. X. commanded his Chains to be taken off; forgave what he had done, and dismissed him with a Present.

But the King's servants were not so generous, as their master; for, when the King was dead, (which soon happened) they put the prisoner to a cruel death.

A Poet of the time compares, not improperly, the Death of Richard to that of a Lion, killed by an Ant. The sentiment is better than the Metre.

Ilius in morte perimit Formica Leonem*. 'Tis

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* Rogeri de Heredon Annalium pars posterior. p. 791. Edit. Francof. 1601. We have transcribed from the original the Discourse, which past between Richard and Bertram, as it appears to be curious, and the Latinity not to be despised.

Quid mali tibi feci? Quare me interemisti? — Cui ille respondit — Tu interemisti patrem meum, et duas fratres

G g 2 manu
It is somewhat singular, that in these Periods, considered as dark and barbarous, the same Nations should still retain their superiority of Taste, tho' not perhaps in its original purity. During the reign of Henry the Third, (which soon followed) when Bishop Poore erected the Cathedral of Salisbury (which considering its lightness, its uniformity, and the height of its Spire, is one of the completest Gothic buildings now extant) we are informed he sent into Italy for the best Architects.

Long before this, in the eighth Century, when one of the Caliphs erected a most magnificent Temple or Mosque at Damascus,
he procured for the building of it the most skilfull Architects, and those not only from his own Dominions, but (as the Historian informs us) from Greece*.

From these accounts it is evident, that some Knowledge of the Fine Arts, even during this middle Age, existed both in Italy and Greece.

Should it be demanded, to which Nation, in this respect, we give the Preference,—it is a Question to be decided by recurring to Facts.

Italy at the beginning of her History was barbarous; nor did she emerge from her Barbarity, till Greece, which she had conquered, gave her Poets, Orators, Philosophers, &c.

* Abulfed. p. 125.
After a succession of Centuries the Roman Empire fell. By this fatal Event the Finer Arts fell also, and lay for years in a kind of torpid state, till they revived through the genial warmth of Greece.

A Few Greek Painters, in the thirteenth Century, came from Greece into Italy, and taught their Art to Cimabue, a Florentine*. Cimabue was the Father of Italian Painters, and from him came a Succession, which at length gave the Raphael's, the Michael Angelo's, &c.

The Statues, and ruined Edifices, with which Italy abounded, and which were all of them by Greek Artists, or after Gre-

* Cimabue died in 1300.
I N Q U I R I E S.

Cian Models, taught the Italians the Ch. X. Fine Arts of Sculpture and Architecture *.

The Greek Fugitives from Constantinople, after its unhappy Catastrophe, brought that superior Literature into Italy, which enabled the Italians to read in the original the capital Authors of Attic Eloquence †.

When Literature, Sculpture, Architecture, and Painting had thus attained a perfection in Italy, we learn from History, they were transplanted into the North, where they lived, tho' it was rather like Exotics, than Natives.

As therefore Northern Europe derived them from Italy, and this last from

* How early these fine Remains began to excite their admiration, we learn from those warm Verses of Hildebert, quoted before, p. 427.
† Sup. p. 319.

G 4 Greece,
P. III. Greece, the conclusion is evident, that not Italy, but Greece was their common Parent. And thus is the Question concerning Preference to be decided.
Concerning the Poetry of the latter Latins, or Western Europeans—
Accentual Quantity—Rhime—Samples of Rhime in Latin—in Classical Poets, accidental; in those of a later age, designed—Rhime among the Arabians—Odilo, Hucbaldus, Hildigrim, Halabaldus, Poets or Heroes of Western Europe—Rhimes in modern Languages—of Dante, Petrarch, Boccaccio, Chaucer, &c.—Sannazarius, a pure Writer in Classical Latin, without Rhime—Anagrams, Chronograms, &c. finely and accurately described by the ingenious Author of the Scribleriad.

And here, as we are about to speak upon the Poetry of these times; we wish our Readers previously to review, what we have already said upon the two species
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P. III. Species of verbal Quantity, the Syllabic and the Accentual.*

It will there appear that till Greek and Latin degenerated, Accentual Quantity was hardly known. But tho' Degeneracy spread it thro' these two Languages, yet, with regard to modern Languages, 'twas the best that could be attained. Their harsh and rugged Dialects were in few instances suited to the Harmonious Simplicity of the Syllabic Measure.

And yet, tho' this more perfect and elegant Prosody was rarely attainable, so strong was the Love of Mankind for Rhythm, so connate (if I may so say) with their very Being, that Metre of some

* See from p. 74 to p. 92.
fort was every where cultivated, and even these northern Tribes had their Bards, their Minstrels, their Troubadours, and the like.

Now, tho' in the latter Latinity Syllabic Quantity was little regarded, and the Accentual more frequently supplied it's place, they did not esteem even this last always sufficient to mark the Measure. An Expedient was therefore found (flattering to the Ear, because it had something of Harmony) and this was, to mark the last Syllables of different Verses with Sounds that were Similar, so that the Ear might not doubt a moment, where every Verse ended.

And hence in Modern Verse these last Syllables, which Poets of a purer Age in a manner neglected, came to claim a peculiar and superior regard, as helping to mark the Rhythm thro' the medium of the Rhyme.
Si Sol fpendescat Mariâ purificante,  
Major erit glacies post festum, quam fuit  
ANTE*.  

Nor was this practifed in Heroics only, but in Trochaics also.—  

Suscitavit igitur || Deus Hebræorum  
Christianos principes, || et robur eorum  
Vindicare scilicet || Sanguinem Sanctorum,  
Subvenire filiis || Mortificatorum †.  

Nay fo fond were those Poets of their  
Jingle, that they not only infufed it into  
different Verses, but into one and the same  

* Rhime is the Similitude of Sound at  
the Ends of two Verses. Rhythm is Measured  
Motion, and exists in Verses of every sort, whe-  
ther Classical or not Classical, whether Blank Verse, or  
Rhime. In short, without Rhythm no Verse  
can exist of any species; without Rhime they may,  
and often do.  

† Roger Hoveden. Annal p. 379, b.
Verse; making the Middle of each Verse to rhime with its End, as well as one Verse to rhime with another.

Thus in St. Edmund's Epitaph we read—

Hic erat EDMUNDUS, anima cum corpore MUNDUS,
Quem non IMMUNDUS potuit pervertere MUNDUS *.

And again in those verses transcribed from an old monument——

Hic sunt confossa Bernoldi praefulis OSSA;
Laudet cum glossa, dedit hic quia munera GROSSA.

To these may be added the Inscription upon the three Wise Men of the East, buried (as they tell us) at Cologn in the West.

Corpora sanctorum recubant his terna Ma-
gorum,
Ex his sublatum nihil est, alibive locatum.

Verses of this sort, of which there are innumerable still extant, have been called Leonine Verses, from Leo, a writer of the 12th Century, who is supposed to have been their inventor. But this should seem a mistake, if the Inscription upon the Image of a King Dagobert, who lived in the seventh Century, be of the same period with that Monarch.

Fingitur hac specie, bonitatis odore refer-
tus,
Istius Ecclesiae fundator, Rex Dagobertus.

'Tis true there are Verses of this sort to be found even among Poets, the first in classical rank.

Thus Virgil,
Trajicit: i, verbis virtutem illude superbis.

Thus
Thus Horace,

\[ Fratrem \textit{mærentis, rapto de fratre dolentis.} \]

Thus even Homer himself,

\[ \textit{Ex γὰρ μηταών} \textit{γένος ἐνχώματι ἐνευιαών.} \]

The difference seems to have been, the Rhimes, falling from these superior Geniuses, fell (’twas probable) accidentally: with the latter race of Poets they were the Work of labour and design. They may well indeed be called Works of labour and design, when we reflect on the immense pains, which their makers must have taken, where their Plan of Rhiming was so complicated, as they sometimes made it.

Take a singular example of no fewer than three Rhimes to each Verse.

\[ \textit{Crimina crescere flete; tepescere jus, decus, æquum;} \]
\[ \textit{Flete, gemiscite; denique dicite, dicite mecum,} \]

\( \textit{Qui} \)
Fabricius, who gives these Verses, remarks, that they were written in the Daëtylic Leonine; that is, they had every Foot a Daëtyl, excepting the last, and contained three Rhimes in each Verse, two within the Verse itself, and one referring to the Verse that followed. He adds, that their Author, Bernardus Morlanenfis, a Monk of the eleventh Century, composed no less than three Books of this wonderful Versification. What leisure must he have had, and how was it employed?

Before we quit the subject of Rhime we may add, that Rhime was used not only by the Latin, but by the Arabian

* See Fabric. Biblioth. med. et infim. ætatis, under the word, Bernardus Morlanenfis.
INQUIRIES.

Poets, as we may see by a tract upon the Arabic Prosody, subjoined by Dr. Pococke to his Carmen Tograï.

Rhyme however was not so strictly followed, but that sometimes they quitted it. In the following Heroics, the Monk Odilo, addressing himself to his Friend Hucbaldus, appears so warm in his wishes, as not only to forget Rhime, but even Classical Quantity.

Hucbaldus Sōpho Sōphīā sit semper amica; Hucbaldus Sōphus Sōphīce semper amicus: Exposco hoc Odilo, peccator cernuus ēgo.

This Genius (over whose Verses I have occasionally marked the accentual Quantity in contra-distinction to the Syllabic) is supposed to have written in the tenth Century.

Others, rejecting Rhime, wrote Elegiacs; as that Monk, who celebrated Hildž-
P. III. Hildigrim and Halabuldus; the one for building a Church, the other for consecrating it.

Hildigrim struxit; Hålåbaldus Episcopus Archi
Sanctificavit: honor certus utrumque manet.

In the first of these two Verses the word Archi-Episcopus is, by a pleasant transposition, made into a Daëtyl and Spon-dree, so as to complete the Hexameter *.

'Twas upon these Principles of Verification, that the early Poets of this Æra wrote much bad Verse in much bad Latin. At length they tried their skill in their Vernacular tongues, introducing here also their Rhyme and their Accen-

* See Recueil de divers Ecrits pour servir de l' Eclaircissements a l' Histoire de France par L' Abbe de Beufs, p. 115.—p. 106.
tual quantity, as they had done before in Latin.

Thro' the Southern parts of France the Troubadours (already mentioned) composed Sonnets in the Provençal Tongue. Soon after them Dante, Petrach, and Boccaccio wrote Poems in Italian; and soon after these, Chaucer flourished in England. From Chaucer, thro' Rowley, we pass to Lords Surry and Dorset; from them to Spencer, Shakespeare, and Johnson: after whom came Milton, Waller, Dryden, Pope, and a succession of Geniuses, down to the present time.

The three Italian Poets, we have mentioned, were capital in their kind, being not only strong and powerful in Sentiment, but, what is more surprising, elegant in their Diction at a time, when

* See before, p. 411.
the Languages of England and France were barbarous and unpolished. This in English is evident from our Countryman, Chaucer, who, even to an English Reader appears so uncouth, and who yet wrote later than the latest of these three.

It must, however, be acknowledged, that, if we except his Language, for Learning and Wit he appears equal to the best of his Contemporaries, and I may add even of his Successors.

I cannot omit the following sample of his Literature, in the Frankelein's Tale. In that Poem the fair Dorigen is made to lament the absence of her much loved Arveragus; and, as she sits upon a Cliff, beholding the Sea, and the formidable Rocks, she breaks forth with terror into the following Exclamation.

Eternal God! that thro' thy Purveyance Leadest the World by certain Government;
INQUIRIES.

In idle, as men sayn, ye nothing make.

But, Lord, those grievly, fendly, Rockis, blake,

That seem rathir a foule Confusión

Of Work, than any fair Creation

Of such a perfect God, wise, and full stable:

Why have ye wrought this work unreasonable?

Dorigen, after more expostulation of the same sort, adds—

I wote well Clerkis will sayn, as 'hem lefte,

By Arguments, that all is for the beste,

Tho' I ne cannot well the Causes know—

But thilke God, that made the Winds to blow,

Ay keep my Lord, &c.

There is an elegant Pathos in her thus quitting those deeper Speculations, to address
dress a Prayer for the safety of her Arveragus.

The Verse, before quoted,

To lead the World by certain Government,

is not only a philosophical Idea, but philosophically expressed.

The next Verse,

In Idle, as Men say, ye nothing make,

is a sentiment translated literally from Aristotle, and which that Philosopher so much approved, as often to repeat it.

Take one Example—


As to what follows, I mean that speculation of learned men, that All is for the best, this too we meet in the same Philo-
Philosopher, annexed (as it were) to the Ch. XI. sentiment just alleged.

It may be fairly doubted, whether Chaucer took this from the original Greek—'tis more probable he took it from the Latin Version of the Spanish Arabic Version, which Latin was then current, and admitted thro' Western Europe for the Aristotelic Text.

The same thought occurs in one of our most elegant modern Ballads; tho', whence the Poet took it, I pretend not to decide.
How can they say, that Nature
Has nothing made in vain?
Why then beneath the Water
Do hideous Rocks remain?
Those Rocks no eyes discover,
Which lurk beneath the deep,
To wreck, &c.

But to return to Chaucer—

If in the Tale we have just quoted; if in the Tale of the Nun's Priest, and in many other of his works, there are these sprinklings of Philosophy; if to these we add the extensive Knowledge of History, Mythology, and various other subjects, which he every where shews: we may fairly, I think, arrange him among our learned Poets, and take from Him an Estimate of the Literature of the Times, as far at least as possibl: by men of superior Education.

After having mentioned (as we have lately done) Petrarch and some of the Italians,
Italians, I can by no means omit their countryman Sannazarius, who flourished in the Century following, and whose Eclogues in particular, formed on the Plan of Fishing Life instead of Pastoral, cannot be enough admired both for their Latinity and their Sentiment. His fourth Eclogue, called Proteus, written in imitation of Virgil's Eclogue called Silenus, may be justly valued as a masterpiece in its kind. The following flight sketch of it is submitted to the Reader.

"Two Fishermen, failing during a dark night from Caprea into the Bay of Naples, as they silently approach the Promontory of Minerva, hear Proteus from the Shore, singing a marvelous Narrative of the strange Events, of which those Regions had been the well-known Scene. He concludes with the unhappy fate of the Poet's Friend and Patron, Frederic King of Naples, who, having
P. III. "having been expelled his Kingdom, " died an Exile in France."

If I might be pardoned a digression, it should be on the Elegance of the Numbers, by which this unfortunate part of the Tale is introduced.

Addit tristia fata, et te, quem luget ademp tum
Italia, &c.

The Omission of the usual Caesura, in the first of these verses, naturally throws it into that Anapaestic Rhythm, so finely suited to solemn Subjects.

Addit—tristia—fata et—te quem, &c. *

It may be observed also, in how pathetic, and yet withal, in how manly a way Sannazarius concludes. Frederic died in a remote region, and was buried, where

* So Homer,

Πάντως—Θια μή—μόι τόδε—χῶρον.

Odys. E. 215.
he died. "'Tis pleasing, says Proteus, Ch. XI.

"for a man's remains to rest in his own " Country; and yet for a Tomb every Land " suffices."

Grata quies patriæ, sed et omnis terra Sepulcrum.

Those, who know how much sooner Italy emerged from Barbarity, than the rest of Europe, may choose to place San- nazarius rather at the beginning of a good age, than at the conclusion of a bad one. Their opinion, perhaps, is not without foundation, and may be extended to Fracastorius, Politian, Poggio, and many other eloquent Authors, which that Century then produced, when Eloquence was little known elsewhere.

Before we quit Poetry, we shall say something upon its lowest Species, upon Acrostics, Chronograms, Wings, Altars, Eggs, Axes, &c.
These were the poor Inventions of men devoid of Taste, and yet absurdly aiming at Fame by these despicable whims. Quitting the paths of Simplicity and Truth (of which 'tis probable they were wholly ignorant) they aspired, like Ropedancers, to Merit, which only lay in the difficulty. The Wings, the Axes, the Altars, &c. were wretched Forms, into which they tortured poor Words, just as poor Trees in our Gardens were formerly mangled into Giants, Flower-Pots, Pea-cocks, Obelisks, &c.

Whoever remembers that Acrostics, in Verification, are formed from the Initial Letter of every Verse, will see the Force and Ingenuity of the following description.

Firm and compact, in three fair Columns wove,
O' re the smooth plain the bold Acrostics move:

High
High o're the rest the tow'ring Leaders rise,
With Limbs gigantic and Superior size.

Chronograms, by a different conceit, were not confined to Initial Letters, but, as they were to describe Dates, the Numeral Letters, in whatever part of the Word they stood, were distinguished from other Letters by being written in Capitals.

For example, I would mark by a Chronogram the Date 1506. I take for the purpose the following Words,

—feriam sidera vertice;

and by a strange Elevation of Capitals I compel even Horace to give me the Date required.

—feriam sidera vertice, MDVI.

The Ingenious Author, whom I have quoted before, thus admirably describes this second species of folly.
P. III. Not thus the looser Chronograms prepare; Careless their Troops, undisciplin'd to War; With rank irregular, confus'd they stand, The Chieftains mingling with the vulgar band.

If I have dwelt too long on these trifles, it is not so much for their merit (of which they have none) as for those elegant Lines, in which they are so well described.

On the same motive I conclude this Chapter with selecting a few more Lines from the same ingenious Poem.

To join these squadrons, o'er the champain came
A numerous race, of no ignoble name;
Riddle, and Rebus, Riddle's dearest Son,
And false Conundrum, and insidious Pun;
Fustian,
INQUIRIES.

Fustian, who scarcely deigns to tread the ground,

And Rondeau, wheeling in repeated round.

On their fair standards, by the winds display'd,

Eggs, Altars, Wings, Pipes, Axes were pourtray'd*.

* See the Scribleriad, (Book II. V. 151, &c.) of my valuable Friend, Mr. Cambridge of Twickenham.
PHILOLOGICAL

P. III.

C H A P. XII.

Paul the Venetian, and Sir John Mandeville, great Travellers—Sir John Fortescue, a great Lawyer—his valuable Book, addrest to his Pupil, the Prince of Wales—King's College Chapel in Cambridge, founded by Henry the Sixth.—

'WAS during this middle Period lived those celebrated Travellers, Paul the Venetian, and our Countryman, Sir John Mandeville.

We have mentioned Chaucer before them, tho' he flourished after both; for Chaucer lived till past the year 1400, Paul began his Travels in the year 1272, and Maudeville began his in the year 1322. The Reason is, Chaucer has been arranged with the Poets, already spoken of.

Marc
Marc Paul, who is the first Writer of any Note concerning the Eastern Countries, travelled into those remote Regions as far as the Capital and Court of Cublai Chan, the sixth from that tremendous Conqueror Jingiz Chan*. Paul is a curious and minute Relator of what he saw there.

He describes the Capital, Cambalu, to be a square walled in, of Six miles on every side, having to each side three Gates, and the several streets rectilinear, and crossing at right angles.

The Imperial Palace, he tells us, was inclosed within a square wall of a mile on every side, and was magnificently adorned with Gilding and Pictures. 'Twas a piece of slate, that thro' the grand or principal gate no one could enter but the Emperor himself.

Within the walls of this Square there

* See Abulpharajius, from p. 281 to p. 306.
were extensive Lawns, adorned with Trees, and stocked with wild animals, stags, goats, fallow deer, &c. not to mention a River, which formed a Lake, filled with the finest fish.

Besides this, at a League's distance from the Palace, he describes a small Mountain or Hill, planted with Evergreens, in circumference about a mile. "Here (he tells us) the Emperor had all the finest trees that could be procured, brought to him, employing his Elephants for that purpose, as the trees were extracted with their roots.

"The Mountain, from its verdure, was called the Green Mountain. On its summit stood a fine Palace, distinguished also by its Green Colour, where he (the Great Chan) often retired to enjoy himself."

* The preceding Extracts are taken from a Latin Edition of Paulus Venetus, published, in a small Quarto,
INQUIRIES.

Speaking of the Person of Cublai, the then Monarch, he thus describes him.

"He is remarkably handsome; of a moderate stature; neither too corpulent, nor too lean; having a Countenance ruddy and fair; large eyes; a beautiful Nose; and all the lineaments of his Body formed in due proportion*.”

Quarto, Coloniae Brandenburgicae, ex officina Georgii Schulzii anno 1679.

As the Book is not rare, nor the ftitle curious, we have only given the several Pages, by way of reference.

For the Capital, Cambalu, see p. 63. Lib. 2. Cap. 10.

For the Imperial Palace, Lawns adjoining, and the Green Mountain, see p. 66, 67, Lib. 2. Cap. 9.

We here quit our Traveller, only observing, as we conclude, that learned men have imagined this Cambalu to be Pe-kin in China, founded there by Jingiz Chan, soon after he had conquered it.

When we consider the immense Power of this mighty Conqueror, who in a manner subdued the vast Tract of Asia; we are the less difficult in believing such marvellous Relations. The City, the Palace, and the Territory around teach us, what was the Taste of him and his Family, whose boundless Empire could admit of nothing minute.

It is too an additional argument for Credibility, that, tho' the Whole is Vast, yet nothing appears either Foolish, or Impossible.

One thing is worthy of notice, that, tho' Paul resided in China so long, he makes no mention of the celebrated Wall.
Wall.—Was this forgetfulness? or was it not then erected?

As to our Countryman, Sir John Mandeville, tho' he did not travel so far as Marc Paul, he travelled into many Parts of Asia and Africa; and, after having lived in those Countries for thirty-three years, died at Liege in the year 1371.

He wrote his Travels in three Languages, Latin, French, and English, from the last of which Languages we quote, taking the liberty, in a few instances, to modernize the Words, tho' not in the minutest degree to change the Meaning.

We confine ourselves for brevity to a single fact.

Travelling thro' Macedonia, he tells us, as follows—"In this Country was Aristotle born, in a City, that men call..."
call *Strageris*, a little from the City of Tragie or Trakys; and at *Strageris* is Aristotle buried, and there is an Altar at his Tomb, where they make a great *Feast every Year, as tho' he was a Saint.*

Upon this Altar the Lords (or Rulers) hold their Great Councils and Assemblies, for they hope, that, thro' the inspiration of God and of Him, they shall have the better counsel *†.*

Such was the Veneration (for it was more than Honour) paid by the *Stagirites* to their Countryman, more than *eighteen hundred years* after his death *‡*.

* Its antient name in Greek was *Στάγεια*, whence Aristotle was often called, by way of eminence, *The Stagirite*, as being a Citizen there.

† See Mandevile's Voyages, Chap. 2.

‡ Those, who desire a taste of *this great Man's Philosophy* in English, may find their curiosity amply gratified in the last work of that learned and acute Grecian, *Lord Monboddo*, which work he stiles *Antient Metaphysics*, published in Quarto at *Edinburgh*, 1779.
From these times we pass over the triumphant reign of Henry the Fifth (a reign rather of Action than of Letters) to that of his unfortunate Son. This was a Period, disgraced by unsuccessful wars abroad, and by fanguinary disorders at home. The King himself met an untimely End, and so did his hopeful and high spirited Son, the Prince of Wales. Yet did not even these Times keep one Genius from emerging, tho' plunged by his rank into their most tempestuous part. By this I mean Sir John Fortescue, Chancellor of England, and Tutor to the young Prince, just mentioned. As this last office was a Trust of the greatest importance, so he discharged it not only with consummate Wisdom, but (what was more) with consummate Virtue.

His Tract in Praise of the Laws of England*, is written with the noblest

* This Book, which he titles De Laudibus Legum Angliae, is written in Dialogue between him-
P. III. blest view that man ever wrote; written to inspire his Pupil with a Love of the Country he was to govern, by shewing him that, To govern by those admirable Laws, would make him a far greater Prince, than the most unlimited Despotism *

This he does not only prove by a detail of particular Laws, but by an accurate

self, and the young Prince his Pupil, and was originally in Latin. The great Selden thought it worthy of a Commentary, and since that it has been published and enriched with additional Notes by Mr. Gregor. A new Edition was given ann. 1775, and the Latin Text subjoined.

* See of Fortescue's Work, Chap. IX. and XIII. and, above all, Chap. XIV. where he tells us the Possibility of doing amiss, (which is the only Privilege an absolute Prince enjoys above a limited one) can be called an addition of Power no other, than we so call a Possibility to decay, or to die. See p. 41 of the English Version.

'Tis worth observing that Fortescue, in his dialogue, gives these fine sentiments to the young Prince, after he has heard much and due Reasoning upon the excellence of our Constitution. See Chap. XXXIV. p. 119.
comparison between the state of England and France, one of which he makes a Land of Liberty, the other of Servitude. His thirty-fifth and thirty-sixth Chapters upon this subject are invaluable, and should be read by every Englishman, who honours that name.

Thro' these and the other Chapters, we perceive an interesting Truth, which is, that the capital parts of our Constitution, the Trial by Juries, the Abhorrence of Tortures, the Sovereignty of Parliament as well in the granting of Money, as in the making and repealing of Laws, I say, that all these, and many other inestimable privileges, existed then, as they do now; were not new projects of the Day, but sacred Forms, to which Ages had given a venerable Sanction.

As

* For trial by Juries, see of this Author Chap. XX, XXI, and XXII.—For his abhorrence of Torture, see
As for the Literature of this Great Man (which is more immediately to our purpose) he appears to have been a Reader of Aristotle, Diodorus Siculus, Cicero, Quintilian, Seneca, Vegetius, Boethius, and many other ancients; to have been not un-informed in the Authors and History of later Ages; to have been deeply knowing not only in the Laws of his own Country (where he attained the highest dignity they could bestow) but in the Roman or Civil Law, which he holds to be far inferior*; we must add to this a masterly insight into the State and Policy of the neighbouring Nations.

Perhaps

see Chap. XXIII.—For the sovereignty of Parliament see Chap. IX, XIII, XVIII, XXXVI, particularly p. 118 of the English Version.—For the high antiquity of our Laws and Constitution, see Chap. XVII.

* The inferiority of the Roman Law to our own, is a Doctrine he strongly inculcates. See above all Chap. IX, XIIX, &c. also Chap. XXXIV, where he nobly reprobates, as he had done before in Chap. IX, that infamous
Perhaps a person of Rank, even at present, need not wish to be better instituted, if he had an ambition to soar above the Fashionable Polish.

We must not conclude, without observing that the Taste for Gothic Architecture seems never to have been so elegant, as during this period; witness that exquisite structure, built by Henry the Sixth, I mean the Chapel of King's College in Cambridge.

infamous maxim, Quod Principi placuit, Legis habet Vigorem; a Maxim, well becoming an Oriental Caliph, but hardly decent even in a degenerate Roman Law-giver.

CHAP.
Concerning Natural Beauty — its Idea the same in all Times — Thessalian Tempe — Taste of Virgil, and Horace — of Milton, in describing Paradise — exhibited of late years first in Pictures — thence transferred to English Gardens — not wanting to the enlightened Few of the middle Age — proved in Leland, Petrarch, and Sannazarius, — comparison between the Younger Cyrus, and Philip le Bel of France.

BUT let us pass for a moment from the elegant Works of Art to the more elegant Works of Nature. The two subjects are so nearly allied, that the same Taste usually relishes them both.

Now there is nothing more certain, than that the Face of inanimate Nature has been at all times captivating. The Vulgar, indeed, look no farther than to Scenes of Culture,
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Culture, because all their Views merely terminate in Utility. They only remark, that 'tis fine Barley; that 'tis rich Clover; as an Ox or an Ass, if they could speak, would inform us. But the Liberal have nobler views, and tho' they give to Culture is due Praise, they can be delighted with natural Beauties, where Culture was never known.

Ages ago they have celebrated with enthusiastic rapture "a deep retired Vale, "with a River rushing thro' it; a Vale "having it's sides formed by two immense "and opposite Mountains, and those sides "diversified by Woods, Precipices, Rocks "and romantic Caverns." Such was the Scene, produced by the River Penēus, as it ran between the Mountains, Olympus and Offa, in that well known Vale, the Thessalian Tempe*.

Virgil

* Est nemus Haemoniae, prœrupta quod undique claudit Silva: vocant Tempe. Per quae Penēus ab imo Effusit
Virgil and Horace, the first for taste among the Romans, appear to have been enamoured with Beauties of this character. Horace prayed for a Villa, where there was a Garden, a Rivulet, and above these a little Grove.

Hortus ubi, et teeto vicinus jugis aquae fons,
Et paulum Silvae super his foret.

Sat. VI. 2.

Virgil wished to enjoy Rivers, and Woods, and to be hid under immense shade in the cool valleys of Mount Haemus—

—O! qui me gelidis in Vallibus Haemi Sessat, et ingenti ramorum protegat umbra?

Georg. II. 486.

Effusus Pindo spumosis volvitur undis,
Dejectione gravii, &c.


A fuller and more ample account of this beautiful spot may be found in the First Chapter of the Third Book of Ælian's Various History.
The great Elements of this species of Beauty, according to these Principles, were Water, Wood, and uneven Ground; to which may be added a fourth, that is to say, Lawn. 'Tis the happy Mixture of these four, that produces every Scene of natural Beauty, as 'tis a more mysterious Mixture of other Elements (perhaps as simple, and not more in number) that produces a World or Universe.

Virgil and Horace having been quoted, we may quote, with equal truth, our great countryman, Milton. Speaking of the Flowers of Paradise, he calls them Flowers,

--- which not nice Art
In beds and curious Knots, but Nature boon
Pours forth profuse on hill, and dale, and plain.

P. L. IV. 245.
Soon after this he subjoins—

—— this was the Place
A happy rural Seat, of various view.

He explains this Variety, by recounting the Lawns, the Flocks, the Hillocks, the Valleys, the Grotts, the Waterfalls, the Lakes, &c. &c. and in another Book, describing the approach of Raphael, he informs us, that this divine Messenger past

—— Thro' Groves of Myrrh,
And flow'ring Odors, Cassia, Nard and Balm,
A Wilderness of Sweets; for Nature here
Wanton'd as in her prime, and play'd at will
Her Virgin-fancys, pouring forth more sweet,
Wild above Rule or Art, enormous Bliss.—

P. L. IV. 292.
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The Painters in the preceding Century seem to have felt the power of these Elements, and to have transferred them into their Landscapes with such amazing force, that they appear not so much to have followed, as to have emulated Nature. Claude de Lorraine, the Pouffins, Salvator Rosa, and a few more, may be called superior Artists in this exquisite Taste.

Our Gardens in the mean time were tasteless and insipid. Those, who made them, thought the farther they wandered from Nature, the nearer they approached the Sublime. Unfortunately, where they travelled, no Sublime was to be found; and the farther they went, the farther they left it behind.

But Perfection, alas! was not the work of a day. Many Prejudices were to be removed; many gradual Ascents to be made; Ascents from Bad to Good, and from Good to Better, before the delicious
Philological

P. III. cious Amenities of a Claude or a Poussin could be rivalled in a Stour-head, a Hagley, or a Stow; or the tremendous Charms of a Salvator Rosa be equalled in the Scenes of a Peircefield, or a Mount Edgecumb.

Not however to forget the subject of our Inquiry.—Tho’ ’twas not before the present Century, that we established a chaster Taste; tho’ our neighbours at this instant are but learning it from us; and tho’ to the Vulgar every where it is totally incomprehensible (be they Vulgar in rank, or Vulgar in capacity): yet, even in the darkest periods we have been treating, periods, when Taste is often thought to have been lost, we shall still discover an enlightened few, who were by no means insensible to the power of these beauties.

How warmly does Leland describe Guy’s Cliff; Sannazarius, his Villa of Mergilline; and Petrarch, his favourite Vaucluse?
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TAKE Guy's Cliff from Leland in his own old English, mixt with Latin—

"It is a place meet for the Muses; there is Sylence; a praty wood; antra in vivo saxo; (Grottos in the living Rock) the River roling over the stones with a praty noyse." His Latin is more elegant—Nemusculum ibidem opacum, fontes liquidi et gemmei, prata florida, antra muscosa, rivi levis et per saxa decursus, nec non solitudo et quies Musis amicissima*.

Mergilline, the Villa of Sannazarius near Naples, is thus sketched in different parts of his Poems.


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* See Leland's Itinerary, Vol. IV. p. 66.
Rupis O! sacra, pelagique custos,
Villa, Nympharum custos et propinquae
Doridos—
Tu mihi solos nemorum recessus
Das, et haerentes per opaca lauros
Saxa: Tu, fontes, Aganippedumque
Antra reclusis.


— quaeque in primis mihi grata ministrat
Otia, Musarumque cavas per saxa latebras,
Mergillina; novos fundunt ubi citria
Flores,
Citria, Medorum sacros referentia lucos.
Ejusd. De partu Virgin. III. sub fin.

De Fonte Mergillino.
Est mihi rivo vitreus perenni
Fons, arenosum prope littus, unde
Saepe descendens sibi nauta rores
Haurit amicos, &c.
Ejusd. Epigr. II. 36.
'Twould be difficult to translate these elegant Morsels—'Tis sufficient to express what they mean, collectively—"that the "Villa of Mergillina had solitary "Woods; had Groves of Laurel and "Citron; had Grottos in the Rock, "with Rivulets and Springs; and "that from its lofty Situation it "lookt down upon the Sea, and com-"manded an extensive prospect."

'Tis no wonder that such a Villa should enamour such an Owner. So strong was his affection for it, that, when during the subsequent Wars in Italy, it was demolished by the Imperial Troops, this unfortunate Event was supposed to have hastened his end*. 

* So we learn from Paulus Jovius, the writer of his Life, published with his Poems by Graevius, in a small Edition of some of the Italian Poets, at Amsterdam, in the year 1695.
Vaucluse (Vallis Claufa) the favourite retreat of Petrarch, was a romantic Scene, not far from Avignon.

"It is a Valley, having on each hand, as you enter, immense Cliffs, but closed up at one of its Ends by a semi-circular Ridge of them; from which incident it derives its name. One of the most stupendous of these Cliffs stands in the front of the semi-circle, and has at its foot an opening into an immense Cavern. Within the most retired and gloomy part of this Cavern is a large oval Basin, the production of Nature, filled with pellucid and unfathomable Water; and from this reservoir issues a River of respectable magnitude, dividing, as it runs, the Meadows beneath, and winding thro' the Precipices, that impend from above.*"

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* See Memoires pour la Vie de Francois Petrarque, Quarto, Tom. I. p. 231, 341, 342. See also Plin. Nat. Hist. L. XXVIII. c. 22.
This is an imperfect sketch of that spot, where Petrarch spent his time with so much delight, as to say that this alone was Life to him, the rest but a state of punishment.

In the two preceding Narratives I seem to see an anticipation of that Taste for natural Beauty, which now appears to flourish thro' Great Britain in such perfection. It is not to be doubted that the Owner of Mergillina would have been charmed with Mount Edgecumbe; and the Owner of Vaucluse have been delighted with Piercefield.

When we read in Xenophon*, that the younger Cyrus had with his own hand planted trees for Beauty, we are not surpris'd, tho' pleas'd with the Story,

* See the Oeconomis of Xenophon, where this Fact is related.
as the Age was polished, and Cyrus an accomplished Prince. But, when we read that in the beginning of the 14th Century, a King of France (Philip le Bell) should make it penal to cut down a Tree, qui a esté gardé pour sa beaute, which had been preferred for its Beauty; tho' we praisè the Law, we cannot help being surprized, that the Prince should at such a period have been so far enlightened*.

* See a valuable Work, intitled Observations on the Statutes, chiefly on the antient, &c. p. 7, by the Honble. Mr. Barrington; a work, concerning which it is difficult to decide, whether it be more entertaining, or more instructive.
SUPERIOR LITERATURE and KNOWLEDGE
both of the GREEK and LATIN CLERGY,
whence—BARBARITY and IGNORANCE
of the LAITY, whence—SAMPLES of
Lay-manners, in a Story from ANNA
COMNENA's HISTORY—CHURCH Au-
THORITY ingeniously employed to check
Barbarity—the same Authority employed
for other good purposes—to save the poor
Jews—to stop Trials by Battle—more
suggested concerning Lay-manners—FERO-
city of the NORTHERN LAYMEN, whence
—different Causes assigned—INVENTIONS
during the dark Ages—great, tho' the In-
ventors often unknown—Inference aris-
ing from these Inventions.

BEFORE I quit the LATINs, I shall subjoin two or three Observations on
the EUROPEANS in general.
P. III. The superior Characters for Literature here enumerated, whether in the Western or Eastern Christendom (for 'tis of Christendom only we are now speaking) were by far the greater part of them Ecclesiastics.

In this number we have selected from among the Greeks the Patriarch of Constantinople, Photius; Michael Pselius; Eustathius and Eustratius, both of Episcopal Dignity; Planudes; Cardinal Bessario—from among the Latins, Venerable Bede; Gerbertus, afterwards Pope Sylvester the Second; Ingulphus, Abbot of Croyland; Hildebert, Archbishop of Tours; Peter Abelard; John of Salisbury, Bishop of Chartres; Roger Bacon; Francis Petrarch; many Monkish Historians; Æneas Sylvius, afterwards Pope Pius the Second, &c.
INQUIRIES.

Something has been already said concerning each of these, and other Ecclesiastics*. At present we shall only remark, that 'twas necessary, from their very Profession, that they should read and write; accomplishments, at that time usually confined to themselves.

Those of the Western Church were obliged to acquire some knowlege of Latin; and for Greek, to those of the Eastern Church it was still (with a few Corruptions) their native Language.

If we add to these Preparations their mode of Life, which, being attended mostly with a decent competence, gave them immense leisure; 'twas not wonderful that,

* Those, who wish to see more particulars concerning these learned Men, may recur to their Names in the Index, or, if he please, may consult the Third Part of these Inquiries, in Chapters IV. IX. X. XI. XIV.
among such a multitude, the more meritorious should emerge, and soar by dint of Genius above the common herd. Similar Effects proceed from similar Causes. The Learning of Egypt was possessed by their Priests; who were likewise left from their institution to a life of leisure.

For the Laity on the other side, who, from their mean Education, wanted all these Requisites, they were in fact no better than what Dryden calls them, a tribe of Issachar; a race, from their cradle bred in Barbarity, and Ignorance.

A Sample of these illustrious Laymen may be found in Anna Comnena's History of her Father Alexius, who was

* Aristotle, speaking of Egypt, informs us — ἕρεθι γὰρ ἕλειγ οἰκολάγειν τὸ τῶν ἵππων ἰθυς — For there (meaning in Egypt) the Tribe of Priests were left to lead a Life of Leisure. Arist. Metaph. L. I. c. 1.
Grecian Emperor in the eleventh Century, when the first Crusade arrived at Constantinople. So promiscuous a Rout of rude Adventurers could not fail of giving umbrage to the Byzantine Court, which was stately and ceremonious, and conscious withal of its internal debility.

After some altercation, the Court permitted them to pass into Asia thro' the Imperial Territories, upon their Leaders taking an Oath of Fealty to the Emperor.

What happened at the performance of this Ceremonial, is thus related by the fair Historian above mentioned.

"All the Commanders being assembled, and Godfrey of Bulloign himself among the rest, as soon as the Oath was finished, one of the Counts had the audaciousnes to seat himself beside the Emperor upon his throne."
"Earl Baldwin, one of their own people, approaching, took the Count by the hand; made him rise from the throne; and rebuked him for his insolence.

"The Count rose, but made no reply, except it was in his own unknown Jargon to mutter abuse upon the Emperor.

"When all things were dispatched, the Emperor sent for this man, and demanded, who he was, whence he came, and of what Lineage? — His answer was as follows — I am a genuine Frank, and in the number of their Nobility. One thing I know, which is, that in a certain part of the Country I came from, and in a place, where three ways meet, there stands an ancient Church, where every one, who has a desire to engage in single Combat, having put himself into fighting order, comes and there implores the
INQUIRIES.

"the assistance of the Deity, and then " waits in expectation of some one, that " will dare attack him. On this spot I " myself waited a long time, expecting " and seeking some one, that would arrive, " and fight me. But the man, that " would dare this, was no where to " be found*.

* Those, who attend to this Story, and who have perused any of the Histories of Chivalry, in particular an ingenious French Treatise upon the subject, in two small Volumes 8vo. published at Paris, in the year 1759, intitled, Mémoires sur l'ancienne Chevalerie, will perceive that the much admired Don Quixote is not an Imaginary Character, but a Character, drawn after the real Manners of the times. 'Tis true indeed, the Character is somewhat heightened; but even here the witty Author has contrived to make it probable, by ingeniously adding a certain mixture of Infinity.

These Romantic Heroes were not wholly extinct even in periods far later than the Crusades. The Chevalier Bayard flourished under Francis the First of France, and Lord Herbert of Cherbury under James and Charles the First of England.

"" THE
The Emperor, having heard this strange Narrative, replied pleasantly—

"If at the time, when you fought War, you could not find it, a Season is now coming, in which you will find Wars enough. I therefore give you this advice: not to place yourself either in the Rear of the Army, or in the Front, but to keep among those, who support the Centre; for I have long had knowledge of the Turkish method in their Wars."

This was one of those Counts, or Barons, the petty Tyrants of Western Europe; men, who, when they were not engaged in general wars, (such as the ravaging of a neighbouring Kingdom, the massacring of Infidels, Heretics, &c.) had no other method of filling up their

* See Anna Comnenus's History of her Father, Fol. Gr. Lat. p. 300. leisure,
leisure, than, thro' help of their Vassals, by waging war upon one another.

And here the Humanity and Wisdom of the Church cannot enough be admired, when by her authority (which was then mighty) she endeavoured to shorten that scene of Bloodshed, which she could not totally prohibit. The Truce of God (a name given it purposely to render the measure more solemn) enjoined these ferocious Beings, under the terrors of Excommunication, not to fight from Wednesday Evening to Monday Morning, out of reverence to the Mysteries, accomplished on the other four days; the Ascension on Thursday; the Crucifixion on Friday; the Descent to Hell on Saturday; and the Resurrection on Sunday.

I hope

* See any of the Church Histories of the time, in particular an ingenious French Book, entitled Histoire Ecclesiastique, in two Volumes, 12mo. digested into L 1 Annals,
I hope a farther observation will be pardoned, when I add that the same Humanity prevailed during the fourteenth Century, and that the terrors of Church Power were then held forth with an intent equally laudable. A dreadful plague at that period desolated all Europe. The Germans, with no better reason than their own senseless Superstition, imputed this calamity to the Jews, who then lived among them in great opulence and splendour. Many thousands of these unhappy people were inhumanly massacred, till the Pope benevolently interfered, and prohibited by the severest Bulls so mad and sanguinary a proceeding*.

* Annals, and having the several years marked in the course of the Narrative. Go to the years 1027, 1031, 1041, 1068, 1080.

* See the Church Histories about the middle of the fourteenth Century, and Petrarch's Life.
I could not omit two such salutary exertions of Church Power, as they both occur within the period of this Inquiry. I might add a third, I mean the opposing and endeavouring to check that absurdest of all Practices, the Trial by Battle, which Spelman expressly tells us that the Church in all ages condemned.

It must be confessed, that the Fact just related concerning the unmannered Count, at the Court of Constantinople, is rather against the order of Chronology, for it happened during the first Crusades. It serves however to shew the Manners of the Latin or Western Laity, in the beginning of that Holy War. They did not, in a succession of years, grow better, but worse.

* Truculentum morem in omni ævo acriter infectarunt Theologi, &c. See before, p. 243.
'Twas a Century after, that another Crusade, in their march against Infidels, sacked this very City; deposed the then Emperor; and committed Devastations, which no one would have committed, but the most ignorant, as well as cruel Barbarians. If we descend not at present to particulars, it is, because we have already quoted so largely from Nicetas, in a former Chapter.*

But a Question here occurs, easier to propose, than to answer.—"To what are we to attribute this character of Ferocity, which seems to have then prevailed thro' the Laity of Europe?"

* See Part III. chap. 5, and Abulpharagius, p. 282, who describes their indiscriminate Cruelty in a manner much resembling that of their Brother Crusaders at Bezieres, and that nearly about the same time. See before, p. 409.
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SHALL we say, 'twas CLIMATE, and THE NATURE OF THE COUNTRY?—These we must confess have in some instances great Influence.

The Indians, seen a few years since by Mr. Byron in the southern parts of South America, were brutal and savage to an enormous excess. One of them, for a trivial offence, murdered his own Child (an infant) by dashing it against the Rocks. The Cyclopes, as described by Homer, were much of the same sort; each of them gave Law to his own Family, without regard for one another; and besides this, they were Atheists and Man-eaters.

MAY we not suppose, that a stormy sea, together with a frozen, barren, and inhospitable shore might work on the Imagination of these Indians, so, as by banishing all pleasing and benign Ideas, to fill them
them with habitual Gloom, and a Propensity to be cruel?—or might not the tremendous Scenes of Etna have had a like Effect upon the Cyclopes, who lived amid Smoke, Thunderings, Eruptions of Fire, and Earthquakes? If we may believe Fazelius, who wrote upon Sicily about two hundred years ago, the Inhabitants near Etna were in his time a similar Race*.

If therefore these limited Regions had such an effect upon their Natives, may not a similar Effect be presumed from the vast Regions of the North? May not its cold, barren, uncomfortable Climate have made its numerous Tribes equally rude and savage?

If this be not enough, we may add another Cause, I mean their profound Ignorance.

* See Fazelius de Rebus feculis, L. II. c. 4.
INQUIRIES.

Nothing mends the mind more than culture, to which these emigrants had no desire, either from example or education, to lend a patient ear.

We may add a farther cause still, which is, that, when they had acquired countries better than their own, they settled under the same military form, thro' which they had conquered; and were in fact, when settled, a sort of army after a campaign, quartered upon the wretched remains of the antient inhabitants, by whom they were attended under the different names of serfs, vassals, villagers, &c.

'Twas not likely the ferocity of these conquerors should abate with regard to their vassals, whom, as strangers, they were more likely to suspect, than to love.
'Twas not likely it should abate with regard to one another, when the Neighbourhood of their Castles, and the Contiguity of their Territories, must have given occasions (as we learn from History) for endless Altercation. But this we leave to the learned in Feudal Tenures.

We shall add to the preceding Remarks one more somewhat singular, and yet perfectly different; which is, that tho' the Darkness in Western Europe, during the Period here mentioned, was (in Scripture Language) a Darkness that might be felt, yet is it surprising that, during a Period so obscure, many admirable Inventions found their way into the world; I mean such as Clocks, Telescopes, Paper, Gunpowder, the Mariner's Needle, Printing, and a number here omitted *

* See two ingenious Writers on this Subject, Polydore Virgil, De Rerum Inventoribus; and Panziolellus, De Rebus perditis et inventis.

'Tis
INQUIRIES.

’Tis surprising too, if we consider the importance of these arts, and their extensive utility, that it should be either unknown, or at least doubtful, by whom they were invented.

A lively Fancy might almost imagine, that every Art, as it was wanted, had suddenly started forth, addressing those that sought it, as Eneas did his companions—

—Coram, quem quaeritis, adsim.  
Virg.

And yet, Fancy apart, of this we may be assured, that, tho’ the particular Inventors may unfortunately be forgotten, the Inventions themselves are clearly referable to Man; to that subtle, and active Principle, Human Wit, or Ingenuity.

Let me then submit the following Query—

If
If the Human Mind be as truly of divine Origin, as every other part of the Universe; and if every other part of the Universe bear testimony to its Author: do not the Inventions above mentioned give us reason to assert, that God, in the Operations of Man, never leaves himself without a Witness?
CHAP. XV.

Opinions on Past Ages, and the Present—Conclusion arising from the Discussion of these Opinions—Conclusion of the Whole.

And now having done with the C.XV. Middle Age, we venture to say a word upon the Present.

Every Past Age has in its turn been a Present Age. This indeed is obvious, but this is not all; for every Past Age, when present, has been the object of Abuse. Men have been represented by their Contemporaries not only as bad, but degenerate; as inferior to their predecessors both in Morals and bodily Powers.

This is an Opinion so generally received, that Virgil (in conformity to it) when he would express former times, calls
P. III. calls them simply better, as if the Term, better, implied former of course.

Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi Heroes, nati melioribus annis.

The same opinion is ascribed by Homer to old Nestor, when that venerable Chief speaks of those Heroes, whom he had known in his youth. He relates some of their names; Perithous, Dryas, Cæneus, Theseus; and some also of their exploits; as how they had extirpated the savage Centaurs—He then subjoins

κέινοις δ' ἀν ἔτις,
Τῶν δὲ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοις.

Il. A. 271.

with these no one
Of earthly race, as men are now, could fight.

As
As these Heroes were supposed to exceed in strength those of the Trojan War, so were the Heroes of that period to exceed those, that came after. Hence, from the time of the Trojan War to that of Homer, we learn that Human Strength was decreased by a complete half.

Thus the same Homer,

\[\text{γ} \delta \chi\varepsilon\rho\mu\mu\alpha\delta\iota\nu\ \lambda\acute{a}e \chi\varepsilon\iota\iota\]

Then grasp’d Tydides in his hand a stone,
A Bulk immense, which not two men could bear,
As Men are now, but he alone with ease Hurl’d it——

Virgil goes farther and tells us, that not twelve men of his time (and those too chosen ones) could even carry the stone, which Turnus flung.

\[\text{Vix}\]

\(\text{C. XV.}\)
PHILOLOGICAL

P. III. Vix illud lecti bis sex service subirent,
Qualia nunc hominum producit corpora
tellus:
Ille manu raptum trepidâ torquebat in hostem.
Æn. xii. 899.

Thus Human strength, which in Homer's
time was lessened to half, in Virgil's
time was lessened to a twelfth. If Strength
and Bulk (as commonly happens) be pro-
portioned, what Pygmies in Stature must
the Men of Virgil's time have been, when
their strength, as he informs us, was so
far diminished? A Man only eight times
as strong (and not, according to the Poet,
twelve times) must at least have been be-
tween five and six feet higher, than they were.

But we all know the Privilege, claimed
by Poets and Painters.

'Tis in virtue of this Privilege that Ho-
race, when he mentions the moral De-
gerenacies of his Contemporaries, affirms
that "their Fathers were worse than their
" Grand-
"Grandfathers; that they were worse than their Fathers; and that their Children would be worse than they were," describing no fewer, after the Grandfather, than three Successions of Degeneracy.

Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiores.
Hor. Od. L. iii. 6.

We need only ask, were this a fact, what would the Romans have been, had they degenerated in this proportion for five or six Generations more?

Yet Juvenal, subsequent to all this, supposes a similar Progression; a Progression in Vice and Infamy, which was not complete, till his own times.

Then truly we learn, it could go no farther.

Nil erit ulterior, nostris quod moribus addat
Posteri-
But even Juvenal it seems was mistaken, bad as we must allow his times to have been. Several Centuries after, without regard to Juvenal, the same Doctrine was inculcated with greater zeal than ever.

When the Western Empire began to decline, and Europe and Africa were ravaged by Barbarians, the Calamities then happening (and formidable they were) naturally led Men, who felt them, to esteem their own Age the worst.

The Enemies of Christianity (for Paganism was not then extinct) absurdly turned these Calamities to the discredit of the Christian Religion, and said the times were so unhappy, because the Gods were dishonoured, and the ancient Worship neglected. Orosius, a Christian, did not deny the melancholy facts, but, to obviate
I N Q U I R I E S.

ate an objection so dishonourable to the true Religion, he endeavours to prove from Historians, both sacred and profane, that Calamities of every sort had existed in every age, as many and as great, as those that existed then.

If Orosius has reasoned right (and his Work is an elaborate one) it follows that the Lamentations made then, and made ever since, are no more than natural Declamations incidental to Man; Declarations naturally arising, let him live at any period, from the superior efficacy of present Events upon present Sensations.

There is a Praise belonging to the Past congenial with this Censure; a Praise formed from Negatives, and best illustrated by Examples.

Thus a Declaimer might assert, (supposing he had a wish, by exalting the eleventh Century, to debase the present)
that "in the time of the Norman Conqueror we had no Routs, no Ridottos, no Newmarkets, no Candidates to bribe, no Voters to be bribed, &c." and string on NÉGATIVES, as long as he thought proper.

**What** then are we to do, when we hear such Panegyrick? — Are we to deny the Facts? — That cannot be — Are we to admit the Conclusion? — That appears not quite agreeable. — No method is left but to compare Evils with Evils; the Evils of 1066 with those of 1780; and see whether the former Age had not Evils of its own, such as the present never experienced, because they do not now exist.

We may allow, the Evils of the present day to be real — we may even allow, that a much larger number might have been added — but then we may allege evils, by way of return, felt in those days severely, but now not felt at all.

"We
INQUIRIES.

"We may assert, we have not now, as happened then, seen our Country conquered by foreign Invaders; nor our Property taken from us, and distributed among the Conquerors; nor ourselves, from Freemen, debased into Slaves; nor our Rights submitted to unknown Laws, imported, without our consent, from foreign Countries."

Should the same Reasonings be urged in favour of Times, nearly as remote, and other Imputations of Evil be brought, which, tho' well known now, did not then exist; we may still retort that—"we are no longer now, as they were then, subject to feudal Oppression; nor dragged to War, as they were then, by the petty Tyrant of a neighbouring Castle; nor involved in scenes of blood, as they were then, and that for many years, during the uninteresting disputes between A Stephen and a Maud."
PHILOLOGICAL

P. III. Should the same Declaimer pass to a later period, and praise after the same manner the reign of Henry the Second, we have then to retort, "that we have now no Beckets." Should he proceed to Richard the First, "that we have now no Holy Wars"—to John Lackland, and his Son, Henry, "that we have now no Barons Wars"—and with regard to both of them, "that, tho' we enjoy at this instant all the benefits of Magna Charta, we have not been compelled to purchase them at the price of our blood."

A series of Convulsions brings us, in a few years more, to the Wars between the Houses of York and Lancaster—thence, from the fall of the Lancaster Family, to the calamities of the York Family, and its final destruction in Richard the Third—thence to the oppressive Period
Period of his avaricious Successor; and from Him to the formidable reign of his relentless Son, when neither the Coronet, nor the Mitre; nor even the Crown could protect their wearers; and when (to the amazement of Posterity) those, by whom Church Authority was denied, and those, by whom it was maintained, were dragged together to Smithfield, and burnt at one and the same stake *

The reign of his Successor was short and turbid, and soon followed by the gloomy one of a bigotted Woman.

We stop here, thinking we have instances enough. Those, who hear any portion of these past times, praised for the

---

* Some of these unfortunate men denied the King's Supremacy, and others, the real Presence. See the Histories of that Reign.
invidious purpose above mentioned, may answer by thus retorting the Calamities and Crimes, which existed at the time praised, but which now exist no more. A true Estimate can never be formed, but in consequence of such a Comparison; for if we drop the laudable, and allege only the bad, or drop the bad, and allege only the laudable, there is no Age, whatever its real character, but may be made to pass at pleasure either for a good one, or a bad one.

If I may be permitted in this place to add an observation, it shall be an observation founded upon many years experience. I have often heard Declamations against the present Race of Men; Declamations against them, as if they were the worst of animals; treacherous, false, selfish, envious, oppressive, tyrannical, &c. &c. This (I say) I have often heard from grave Declaimers, and have heard the Sentiment delivered
delivered with a kind of Oracular Pomp. C. XV.
—Yet I never heard any such Declaimer say (what would have been sincere at least, if it had been nothing more) "I prove " my assertion by an example, where I " cannot err; I assert myself to be the " Wretch, I have been just describing."

So far from this, it would be perhaps dangerous to ask him, even in a gentle whisper—You have been talking, with much Confidence, about certain profligate Beings.—Are you certain, that you yourself are not one of the number?

I hope I may be pardoned for the following Anecdote, altho' compelled in relating it, to make myself a party.

" Sitting once in my Library with a " friend, a worthy but melancholy man, " I read him out of a Book the following " passage—

Mm 4  " In
"In our time it may be spoken more truly than of old, that Virtue is gone; the Church is under foot; the Clergy is in error; the Devil reigneth, &c. &c. My Friend interrupted me with a sigh, and said, Alas! how true! How just a picture of the Times! — I asked him, of what Times? — Of what Times, replied he with emotion, can you suppose any other, but the Present? Were any before ever so bad, so corrupt, so &c.? — Forgive me (said I) for停止ing you — the Times, I am reading of, are older than you imagine; the Sentiment was delivered above four hundred years ago; its Author Sir John Mandeville, who died in 1371 *.

* See this Writer's own Preface, p. 10, in the large Octavo English Edition of his Travels, published at London, in 1727. See also of these Philolog. Inquiries, p. 485.
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As Man is by nature a social Animal, good humour seems an ingredient highly necessary to his character. 'Tis the Salt, which gives a seasoning to the Feast of Life; and which, if it be wanting, surely renders the Feast incomplete. Many Causes contribute to impair this amiable Quality, and nothing perhaps more, than bad opinions of Mankind. Bad opinions of Mankind naturally lead us to Misanthropy. If these bad opinions go farther, and are applied to the Universe, then they lead to something worse, for they lead to Atheism. The melancholy and morose Character being thus insensibly formed, Morals and Piety sink of course; for what equals have we to love, or what superior have we to revere, when we have no other objects left, than those of Hatred, or of Terror*?

* Misanthropy is so dangerous a thing, and goes so far in sapping the very foundations of Morality.
It should seem then expedient if we value our better Principles, nay, if we value our own Happiness, to withstand such dreary Sentiments. 'Twas the advice of a wise Man—Say not 'Thou, what is the Cause, that the former days were better than these? For thou

One absurdity in this Author (a wretched Philosopher, tho' a great Wit) is well worth remarking—in order to render the Nature of Man odious, and the Nature of Beasts amiable, he is compelled to give Human Characters to his Beasts, and Beastly Characters to his Men—so that we are to admire the Beasts, not for being Beasts, but amiable Men; and to detest the Men, not for being Men, but detestable Beasts.

Whoever has been reading this unnatural Filth, let him turn for a moment to a Spectator of Addison, and observe the Philanthropy of that Classical Writer; I may add the superior Purity of his Diction and his Wit.

DOST
INQUIRIES.

DOST NOT INQUIRE WISELY concerning this*.

Things Present make Impressions amazingly superior to things Remote; so that, in objects of every kind, we are easily mistaken as to their comparative Magnitude. Upon the Canvas of the same Picture a near Sparrow occupies the space of a distant Eagle; a near Mole-hill, that of a distant Mountain. In the perpetration of Crimes, there are few persons, I believe, who would not be more shocked at actually seeing a single man assassinated (even taking away the Idea of personal danger) than they would be shocked in reading the Massacre of Paris.

The Wise Man, just quoted, wishes to save us from these Errors. He has already informed us—The thing, that hath been, is that, which shall be; and

* Ecclesiastes, Chap. vii. v. 10.

THERE
P. III. *PHILOLOGICAL*

There is no new thing under the Sun.
Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us. — He then subjoins the Cause of this apparent Novelty — things past, when they return, appear new, if they are forgotten; and things present will appear so, should they too be forgotten, when they return*.

This Forgetfulness of what is similar in Events which return (for in every returning Event such Similarity exists) is the Forgetfulness of a Mind uninstructed and weak; a Mind ignorant of that great, that Providential Circulation, which never ceases for a moment thro' every part of the Universe.

* See of the same Ecclesiastes, chap. the first, v. 9, and chap. the second, v. 16.
It is not like that Forgetfulness, which I once remember in a man of Letters, who, when at the conclusion of a long life, he found his Memory began to fail, said cheerfully—"Now I shall have a pleasure, I could not have before; that of reading my old Books, and finding them all new."

There was in this Consolation something philosophical and pleasing. And yet perhaps 'tis a higher Philosophy (could we attain it) not to forget the Past; but in Contemplation of the Past to view the Future, so that we may say on the worst Prospects, with a becoming Resignation, what Eneas said of old to the Cumean Prophetess,

—Virgin, no Scenes of Ill
To me or new, or unexpected rise;
I've seen 'em all; have seen, and long before
Within myself revolv'd 'em in my mind*.

* Æn. VI. 103, 104, 105.
In such a Conduct, if well founded, there is not only Fortitude, but Piety: Fortitude, which never finks, from a conscious Integrity; and Piety, which never resists, by referring all to the Divine Will.

But left such Speculation, by carrying me above my subject, should expose a Writer upon Criticism to be himself criticized, I shall here conclude these Philological Inquiries.

The End.
APPENDIX

OF

DIFFERENT PIECES.

The First, containing an Account of the Arabic Manuscripts, belonging to the Escorial Library in Spain.

The Second, containing an Account of the Manuscripts of Livy in the same Library.

The Third, containing an Account of the Manuscripts of Cebes, in the Library of the King of France, at Paris.

The Fourth, containing some Account of Literature in Russia, and of its Progress towards being civilized.
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PART THE FIRST.

An Account of the Arabic Manuscripts, belonging to the Escorial Library in Spain.

THIS Account is extracted from two fair Folio Volumes, to the First of which Volumes the Title is conceived in the following words.

BIBLIOTHECAE ARABICO-HISPANAE ESCURALIENSIS, five Librorum omnium MSS. quos Arabice ab autoriibus magnam partem Arabo-Hispamis compositos Bibliotheca Caeobii Escuraliensis complexitur,

Recensio et Explanatio:

Opera et Studio Michaelis Casiri, Syro-Maronitae, Presbyteri, S. Theologiae Doctoris, Regis a Bibliothecâ, Linguarumque Orientalium Interpretatione,


TOMUS PRIOR.
MATRITI.
Antonius Perez de Soto imprimebat
Anno MDCCIX.

This Catalogue is particularly valuable, because not only each Manucript is enumerated, but its Age also and Author (when known) are given, together with large Extracts upon occasion, both in the original Arabic, and in Latin.

Nn FROM
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From the first Volume it appears that the Arabians cultivated every species of Philosophy and Philology, as also (according to their Systems) Jurisprudence and Theology.

They were peculiarly fond of Poetry, and paid great honours to those, whom they esteemed good Poets. Their earliest Writers were of this sort, some of whom (and those much admired) flourished many centuries before the time of Mahomet.

The study of their Poets led them to the Art of Criticism, whence we find in the above Catalogue, not only a multitude of Poems, but many works upon Composition, Metre, &c.

We find in the same Catalogue Translations of Aristotle and Plato, together with their Lives; as also Translations of their best Greek Commentators, such as Alexander Aphrodisiensis, Philoponus, and others. We find also Comments of their own, and original Pieces, formed on the Principles of the above Philosophers.

There too may be found Translations of Euclid, Archimedes, Apollonius Pergæus, and the other ancient Mathematicians, together with their Greek Commentators, and many original Pieces of their own upon the same Mathematical subjects. In the Arithmetical Part they are said to follow Diophantus, from whom they learnt that Algebra,
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Gebrâ, of which they are erroneously thought to have been the Inventors.

There we may find also the works of Ptolemy translated, and many original Treatises of their own upon the subject of Astronomy.

It appears too, that they Studied with care the important Subject of Agriculture. One large Work in particular is mentioned, composed by a Spanish Arabian, where every mode of Culture, and every species of Vegetable is treated; Pasture, Arable, Trees, Shrubs, Flowers, &c. By this work may be perceived (as the Editor well observes) how much better Spain was cultivated in those times; and that some species of Vegetables were then found there, which are now loft.

Here are many Tracts on the various Parts of Jurisprudence; some ancient Copies of the Alcoran; innumerable Commentaries on it; together with Books of Prayer, Books of Devotion, Sermons, &c.

Among their Theological Works, there are some upon the Principles of the Mystic Divinity; and among their Philosophical, some upon the Subject of Talismans, Divination and Judicial Astrology.

The first Volume, of which we have been speaking, is elegantly printed, and has a learned Preface.
face prefixed by the Editor, wherein he relates what he has done, together with the assistance he has received, as well from the Crown of Spain and its Ministers, as from learned Men.

He mentions a fatal Fire, which happened at the Escorial, in the year 1670; when above three thousand of these valuable Manuscripts were destroyed. He has in this Volume given an account of about fourteen hundred.

The Second Volume of this valuable Work, which bears the same Title with the First, was published at Madrid, ten years after it, in the year 1770.

It contains chiefly the Arabian Chronologers, Travellers, and Historians; and, tho' national partiality may be sometimes suspected, yet, as these are accounts given us by the Spanish Arabs themselves, there are many Incidents preserved, which other writers could not know; Incidents respecting not only the Successions, and the Characters of the Arabic-Spanish Princes, but the Country and its Productions, together with the Manners, and the Literature of its then Inhabitants.

Nor are the Incidents in these Volumes confined to Spain only, many of them relate to other Countries, such as the Growth of Sugar in Egypt; the Invention of Paper there (of which material there are Manuscripts in the Escorial Library of the year 1180); the use of Gunpowder, carried not only to the beginning of the fourteenth Century, but even so far back (if
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we can believe it) as to the seventh Century; the Description of Mecca; the Antiquity of the Arabic Language, and the practice of their most antient Authors, to write in verse; their Year, Months, Weeks, and Method of Computation; their Love for Poetry, and Rhetoric, &c.

Great Heroes are recorded to have flourished among them, such as Abdelrahmanus, and Abi Amer Almoapheri.

Abdelrahmanus lived in the beginning of the tenth Century, and Abi Amer Almoapheri at its latter end. The first, having subdued innumerable Factions and Seditions, reigned at Corduba with reputation for fifty years, famed for his love of Letters, and his upright administration of Justice. The second, undertaking the tuition of a young Prince (who was a minor, named Hesham) and having restored Peace to a turbid Kingdom, turned his Arms so successfully against its numerous Invaders, that he acquired the honourable name of Almanzor, that is, the Defender. (See Vol. 2d of this Catalogue, pages 37, 49, 50.)

Arabian Spain had too its Men of Letters, and those in great numbers; some, whose Fame was so extensive, that even Christians came to hear them from remote Regions of Europe. But this has been already mentioned, p. 394, 395, of these Inquiries.

Public Libraries (not less than seventy) were established thro' the Country; and noble Benefactions
they were to the Cause of Letters, at a time when Books, by being Manuscripts, were so costly an Article, that few Scholars were equal to the expense of a Collection.

To the Subjects, already treated, were added the Lives of their famous Women; that is, of Women who had been famous for their Literature and Genius.

'Tis somewhat strange, when we read these accounts, to hear it asserted, that the Religion of these people was hostile to Literature, and this Assertion founded on no better reason, than that the Turks, their successors, by being barbarous and ignorant, had little value for accomplishments, of which they knew nothing.

These Spanish Arabian{s also, like their Ancestors in the East, were great Horsemen, and particularly fond of Horses. Accounts are preserved both of Horses and Camels; also of their Coin; of the two Races of Caliphs, the Ommiadae, and the Abbassadae; of the first Arabic Conqueror of Spain, and the Conditions of Toleration granted to the Christians, whom he had conquered.

It farther appears from these Arabic Works, that not only Sugar, but Silk was known and cultivated in Spain. We read a beautiful Description of Grenada, and its Environs; as also Epitaphs of different kinds; some of them approaching to Attic Elegance.
When that pleasing Liquor Coffee was first introduced among them, a Scruple arose among the Devout (perhaps from feeling its exhilarating Quality), whether it was not forbidden by the Alcoran, under the article of Wine. A Council of Mahometan Divines was held upon the occasion, and the Council luckily decreed for the Legality of its use. (See Vol. 2d of this Catalogue, p. 172, 173.)

The Concessions made by the Arabian Conqueror of Spain to the Gothic Prince, whom he subdued, is a striking Picture of his Lenity and Tolerance. He neither deposed the Gothic Prince, nor plundered his People, but, on payment of a moderate Tribute, stipulated not to deprive them either of their Lives or Property, and gave them also their Churches, and a Tolerance for their Religion. See this curious Treaty, which was made about the year 712 of the Christian Era, in the second Vol. of this Catalogue, p. 106.

When the Posterity of these Conquerors came in their turn to be conquered, (an Event, which happened many Centuries afterward) they did not experience that Indulgence, which had been granted by their Forefathers.

The conquered Moors (as they were then called) were expelled by thousands; or, if they ventured to stay, were exposed to the Carnage of a merciless Inquisition——

pueri, innuptaque puellae,
impositique rogis juvenes ante ora parentum.

N n 4
It appears that many of these Arabic-Spanish Princes were men of amiable Manners, and great Encouragers both of Arts and Letters, while others, on the contrary, were tyrannic, cruel, and sanguinary.

There were usually many Kingdoms existing at the same time, and these on every occasion embroiled one with another; not to mention much internal Sedition in each particular state.

Like their Eastern Ancestors, they appear not to have shared the smallest Sentiment of Civil Liberty; the difference as to good and bad Government seeming to have been wholly derived, according to them, from the Worth or Pravity of the Prince, who governed. See p. 385 of these Inquiries.

The Reader will observe, that the Pages referring to Facts, in the two Historical Volumes of these Manuscripts, are but seldom given, because whoever possesses those Volumes (and without them any Reference would be useless) may easily find every Fact, by referring to the copious and useful Index, subjoined to the second Volume, which Index goes to the whole Work.
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PART THE SECOND.

Concerning the Manuscripts of Livy, in the Escorial Library.

It having been often asserted, that an intire and complete Copy of Livy was extant in the Escorial Library, I requested my Son, in the year 1771 (he being at that time Minister Penipotentary to the Court of Madrid), to inquire for me, what Manuscripts of that Author were there to be found.

He procured me the following accurate Detail from a learned Ecclesiastic, Don Juan de Pellegeros, Canon of Lerma, employed by Monfr. De Sander, his Catholic Majesty’s Librarian, to inspect for this purpose the Manuscripts of that valuable Library.

The Detail was in Spanish, of which the following is a Translation.

Among the MSS. of the Escorial Library are the following Works of T. Livy.

1st. Three large volumes, which contain so many Decads, the 1st, 3d, and 4th (one Decad in each Volume) curiously written on Parchment, or fine Vellum, by Pedro de Middleburgh, or of Zeeland (as he styles himself).
The Books are truly magnificent, and in the Title and Initials curiously illuminated. They bear the Arms of the House of Borgia, with a Cardinal's Cap, whence it appears that they belonged either to Pope Callixtus the third, or to Alexander the sixth, when Cardinals.

2d. Two other volumes, written by the same Hand, one of the first Decad, the other of the third; of the same size, and beauty, as the former. Both have the same Arms, and in the last is a Note, which recites: This Book belongs to D. Juan de Fonseca, Bishop of Burges.

3d. Another volume of the same size, and something more ancient, than the former (being of the beginning of the fifteenth Century) containing the third Decad entire. This is also well written on Parchment, tho' not so valuable as the former.

4th. Another of the first Decad, finely written on Vellum. At the end is written as follows—Ex centum voluminibus, qua ego indies vitae meae magnis laboribus haefenus scriptus memini, hos duos Titi Livii libros Anno Dni. 1441. Ego Ioannes Andreas de Colonia feliciter, gratia Dei, absolvi—and at the end of each book—Emendavi Nicomachus Fabianus.

In the last leaf of this Book is a Fragment either of Livy himself, or of some Pen, capable of imitating him. It fills the whole leaf, and the Writer says, it was in the Copy, from which he transcribed. It appears to be
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be a Fragment of the latter times of the second Punic War.

5th. Another large Volume in Parchment, well written, of the same Century, viz. the fifteenth containing three Decads—1. De Urbis initus. 2. De Bello Punico. 3. De Bello Macedonico. In this last Decad is wanting a part of the Book. This Volume is much esteemed, being full of Notes and various Readings, in the hand of Hieronimo Zunita, its former possessor.

6th. Another very valuable Volume, containing the first Decad, equal to the former in the elegance of its Writing and Ornaments. This also belonged to Hieronimo Zunita, the age the same.

7th. Lastly, there is another of the first Decad also, written on Paper, at the beginning of the fifteenth Century. This contains nothing remarkable.

In all, there are ten Volumes, and all nearly of the same age.

Here ends the Account of the Escorial Manuscripts, given us by this learned Spaniard, in which Manuscripts we see there appears no part of Livy, but what was printed in the early Editions.

The other Parts of this Author, which Parts none of the Manuscripts here recited give us, were discovered and printed afterwards.
As to the Fragment mentioned in the fourth article, (all of which Fragment is there transcribed) it has, tho' genuine, no peculiar rarity, as it is to be found in all the latter printed Editions. See particularly in Crevier's Edition of Livy, Paris, 1736, Tome 2d, pages 716, 717, 718, beginning with the words Raro simul hominibus, and ending with the words increpatis risum esse, which is the whole Extent of the Fragment here exhibited.

From this Detail it is evident, that no intire Copy of Livy is extant in the Escurial Library.
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PART THE THIRD.

GREEK MANUSCRIPTS OF CEDES, IN THE LIBRARY OF THE KING OF FRANCE.

THE PICTURE OF CEDES, one of the most elegant Moral Allegories of Grecian Antiquity, is so far connected with the middle Age, that the ingenious Arabian of that time thought it worth translating into Arabic.

It was also translated from Greek into Latin by Ludovicus Odaxius, a learned Italian, soon after Greek Literature revived there, and was published in the year 1497.

After this it was often printed, sometimes in Greek alone, sometimes accompanied with more modern Latin Versions. But the Misfortune was, that the Greek Manuscripts, from which the Editors printed, (that of Odaxius alone excepted) were all of them defective in their End or Conclusion. And hence it followed that this Work for many years was published, Edition after Edition, in this defective manner.

Had its End been lost, we might have lamented it, as we lament other losses of the same kind. But in the present case, to the shame of Editors, we have the End preserved, and that not only in the Arabic Paraphrase, and the old Latin Translation of Odaxius; but, what is more, even in the original Text, as it stands
stands in two excellent Manuscripts of the King of France's Library.

From these MSS it was published in a neat 12mo. Edition of Cebes, by James Gronovius, in the year 1689; and after him by the diligent and accurate Fabricius, in his Bibliotheca Graeca, Tom. I. p. 834, 835; and, after Fabricius, in a small octavo Edition, by Thomas Johnson, A. M. printed at London, in the year 1720.

Whoever reads the Conclusion of this Treatise will find sufficient internal Evidence to convince him of its Authenticity, both from the purity of the Language, and the Truth, as well as Connection of the Sentiment.

However, the Manuscript authority resting on nothing better than the perplexed account of that most obscure and affected writer, James Gronovius, I procured a search to be made in the Royal Library at Paris, if such Manuscripts were there to be found.

Upon Inspection of no less than four Manuscripts of Cebes, preserved in that valuable Library, No. 858, 2992, 1001, 1774, it appeared that in the second, and in the third, the End of Cebes was perfect and intire, after the manner in which it stands in the printed Editions above mentioned.
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The End of this short Essay is to prove, that the Genuine of the Conclusion thus restored does not rest merely on such authority, as that of James Gronovius, (for Fabricius and Johnson only follow Him) but on the authority of the best Manuscripts, actually inspected for the purpose.
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PART THE FOURTH.

Some Account of Literature in Russia, and of its Progress towards being Civilized.

The vast Empire of Russia, extending far into the North, both in Europe and Asia, 'tis no wonder that, in such a Country, its Inhabitants should have remained so long uncivilized. For Culture of the finer Arts it is necessary there should be comfortable Leisure. But how could such Leisure be found in a Country, where every one had enough to do, to support his family, and to resist the Rigour of an uncomfortable Climate? Besides this, to make the finer Arts flourish, there must be Imagination; and Imagination must be enlivened by the Contemplation of pleasing Objects; and that Contemplation must be performed in a manner easy to the Contemplator. Now, who can contemplate with ease, where the Thermometer is often many degrees below the freezing point? Or what object can he find worth contemplating for those many long months, when all the Water is Ice, and all the Land covered with Snow?

If then the Difficulties were so great, how great must have been the Praise of those Princes and Legislators, who dared attempt to polish mankind in so un-
unpromising a Region, and who have been able, by their perseverance, in some degree to accomplish it?

Those, who on this occasion bestow the highest praises upon Peter the Great, praise him, without doubt, as he justly deserves. But if they would refer the Beginning of this work to Him, and much more its Completion, they are certainly under a mistake.

As long ago as the time of our Edward the 6th, Ivan Basilowitz adopted Principles of Commerce, and granted peculiar privileges to the English, on their discovery of a Navigation to Archangel.

A sad scene of sanguinary Confusion followed from this period to the year 1612, when a Deliverer arose, Prince Pajanky. He, by unparalleled fortitude, having routed all the Tyrants and Impostors of the time, was by the Bojars or Magnates unanimously elected Czar. But this Honor He, with a most disinterested magnanimity, declined for himself, and pointed out to them Michael Fedorowitz, of the house of Romanoff, and by his mother's side descended from the antient Czars.

From this period we may date the first appearances of a real Civilizing, and a Development of the Wealth and Power of the Russian Empire. Michael reigned thirty-three years. By his wisdom, and the mildness of his character, he restored Ease and Tranquility to subjects, who had been long deprived of those
Those ineffimable Blessings—he encouraged them to Industry, and gave them an example of the most laudable behaviour.

His son Alexius Michaelowitz was superior to his Father in the Art of Governing and found Politics. He promoted Agriculture; introduced into his Empire Arts and Sciences, of which he was himself a lover; published a Code of Laws, still used in the Administration of Justice; and greatly improved his Army, by mending its discipline. This he effected chiefly by the help of Strangers, most of whom were Scott. Lesley, Gordon, and Ker, are the Names of Families still existing in this Country.

Theodore or Fjedor succeeded his Father in 1677. He was of a gentle Disposition, and weak Confititution; fond of Pomp and Magnificence, and in satisfying this passion contributed to polish his Subjeets by the introduction of foreign Manufactures, and Articles of Elegance, which they soon began to adopt and imitate. His delight was in Horses, and he did his country a real service in the beginning and establishing of those fine breeds of them in the Ukraine, and elsewhere. He reigned seven years, and having on his death-bed called his Bojars round him, in the presence of his Brother and Sister, Ivan and Sophia, and of his half Brother Peter, said to them; “Hear my last sentiments; they are dictated by my love for the State, and by my affection for my people—the bodily infirmities of Ivan necessarily must affect his mental faculties—he is incapable of ruling a Dominion like
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"like that of Russia—he cannot take it amiss, if I re-
commend to you to set him aside, and to let your appro-
bation fall on Peter, who to a robust Consti-
tution joins great strength of Mind, and
"marks of a superior understanding."

Theodore dying in 1682, Peter became Emperor,
and his brother Ivan remained contented. But So-
phia, Ivan's sister, a Woman of great Ambition,
could not bring herself to submit.

The Troubles, which ensued; the imminent
Dangers, which Peter escaped; his Abolition of that
turbulent and seditious Soldiery, called the Strelitz; the
Confinement of his half-sister Sophia to a Monastery;
all these were important Events, which left Peter
in the year 1689 with no other competitor, than the
mild and easy Ivan; who, dying not many years
after, left him sole Monarch of all the Russ-
rias.

The Acts at home and abroad, in Peace and in
War, of this stupendous and elevated Genius, are too
well known to be repeated by me. Peter adorned
his Country with Arts, and raised its Glory by Arms;
he created a respectable Marine; founded St. Peters-
burgh, a new Capital, and that from the very ground;
rendering it withal one of the first Cities in Europe for
Beauty and Elegance.

To encourage Letters he formed Academies, and
invited foreign Professors not only to Petersburgh.

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(his new City) but to his antient Capital Moscow, at both which places these Professors were maintained with liberal Pensions.

As a few Specimens of Literature from both these Cities have recently come to my hand, I shall endeavour to enumerate them, as I think it relative to my subject.

1. Plutarchus Ἡδήυ Δυσπαίρας, νῦν Ἡμών Τύχης—Gr. Lat. cum animadversionibus Reiskii et alior.—suas adjecit Christianus Fridericus Mathaei. Typis Universitatis Mosquensis, an. 1777, 8vo.


3. Lectiones Mosquenses, in two Volumes, 8vo. bound together, and printed at Leipsic, an. 1779—they contain various Readings in different Authors, and some entire pieces, all in Greek, collected from the Libraries of Moscow, and published by the same learned Editor.

4. Isocratis, Demetrii Cyd. et Michael. Glycae aliquot Epistolae, nec non Dion. Chrysostomi Oratio—Græc.—Typis Universitatis Caesareae Mosquensis—8vo.—By the same learned Editor.

5. Glos.
5. **Glossaria Graeca minora, et alia Anecdota Graeca**—a Work, consisting of two Parts, contained under one Volume, in a thin Quarto, by the same able Professor, printed at Moscow by the University Types, in the years 1774 and 1775. A Catalogue of the several pieces in both Parts is subjoined to the end of the second Part—Among the Pieces in the first Part are, Excerpta ex Grammaticis Niceph. Gregorii; ex Glossario Cyrilli Alexandrini; Glossarium in Epistolas Pauli; Nomina Mensium;—those of the 2d Part are chiefly Theological.

6. **Notitiae Codicum Manuscriptorum Graecorum Bibliothecarum Mosquensium, cum variis Anecdotis, Tabulis Æneis, Indicibus locupletissimis**—edidit Chr. Fridericus Matthaei—Mosque, Typis Universitatis, an. 1776.

This Publication, on a large Folio Paper, is as yet incomplete, only sixty Pages being printed off. It ends, **Partis prima Sectionis prima Finis**.

7. **An Ode to the present Empress, Catharina**, in ancient Greek and Russian.

8. **An Ode on the Birth-day of Constantine, second son to the Grand Duke**, in ancient Greek and Russian—printed at Petersburg, and as we learn from the Title, εν τῇ Ἀνωκτορικῇ Ἀκαδημίᾳ τῶν Ἑπιστημῶν, in the Imperial Academy of Sciences.
9. An Ode to Prince Potemkin, antient Greek and Russian, and printed (as before) an. 1780.

10. An Ode, consisting of Strophe, Antistrope, and Epode, antient Greek and Russian, made in 1779, in honour of the Empress, the Great Duke and Duchess, and Alexander and Constantine, their two Sons, Grandfons to the Emprefs.

This Ode was sung in the Original Greek by a large number of Voices, before a numerous and splendid Court in one of the Imperial Palaces.

As I have a Copy of this Music, I cannot omit observing, that it is a genuine Exemplar of the Antient Antiphon, so well known to the Church in very remote ages. On this Plan two complete Choirs (each consisting of Trebles, Counters, Tenors, and Bases) sing against each other, and reciprocally answer; then unite all of them; then separate again, returning to the alternate Responses, till the Whole at length concludes in one general Chorus. The Music of this Ode may be called purely Vocal, having no other accompaniment but that of an Organ.

The Composer was no less a man than the celebrated Paesiello, so well known at present, and so much admired, both in Italy and elsewhere, for Music of a very different Character, I mean his truly natural, and pleasing Burlettas.
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Those, who are curious to know more of this Species of Music, may consult the valuable Glossary of Spelman, under the word Antiphona, and the ingenious Musical Dictionary of Rousseau, under the Word Antienne.

11. A short Copy of Greek Elegiac Verses, printed at Peterburgh, in the year 1780, and address'd to Prince Potemkin, with this singular Title,

Ἐπίγραμμα ἐπὶ τῆς σκηνῆς ὑπὸ χαρμοσύνη Γοργονιδιοφοριάς, τῆς κοινοτέρως Μάσκαραδός καλουμένης, ἐν x. τ. λ.

Thus Englisht — A Poem, on the splendid and delightful Festivity, where they wear Gorgonian Visors; more commonly called a Masquerade; which Prince Potemkin celebrated &c. &c.

A better Word to denote a Masquerade could hardly have been invented, than the Word here employed, Γοργειοφόρεια. In attempting to translate it, that I might express one Word, I have been compelled to use many.

12. A Translation of Virgil's Georgics from the Latin Hexameters into Greek Hexameters, by the celebrated Eugenius, famous for his Treatise of Logic, published a few years since in antient Greek at Leipsic. He was made an Archbishop, but chose to resign his dignity. He is now carrying on this Translation under the protection of Prince Potemkin, but has
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has as yet gone no farther, than to the end of the First Georgic.

The Work is printed on a large Folio Paper, having the Original on one side, and the Translation on the other. Copious Notes in Greek are at the bottom of the several Pages.

Take a short Specimen of the Performance.

Continuo, ventis surgentibus, aut freta ponti
Incipient agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe
Littora miseri, et nemorum increbrefcere murmur.

Geor. I. 356.

Of these various printed Works, the first six were sent me by the learned Scholar above mentioned, Chriftianus Fridericus Matthei, from Moscow; the last six I had the honour to receive from Prince Potemkin at Peterburgh.

Besides the Printed Books, the learned Profeflor at Moscow sent me a curious Latin Narrative in Manuscript.
In it he gives an account of a fine Manuscript of Strabo, belonging to the Ecclesiastical Library at Moscow—He informs me, this MS. is in Folio; contains 427 Leaves; is beautifully written by one, whom he calls a learned and diligent scribe, at the end of the fifteenth or beginning of the sixteenth Century; and came, as appears by a memorandum in the Manuscript, from the celebrated Greek Monastery at Mount Athos.

He adds (which is worth attention) that almost all the Greek Manuscripts, which are now preserved at Moscow, were originally brought thither from this Monastery; and that, in the last Century, by order of the Emperor Alexius Michaelowitz, and the Patriarch Nico, by means of the Monk Arsenius. So early in this Country did a Gleam of Literature shew itself.

He strongly denies the Fact, that there is any other MS. of Strabo besides this either at Moscow, or at Petersburg.

Of the present MS. he has been so kind as to send me Collations, taken from the first and second Book.

After this he mentions the unpublished Hymn of Homer upon Ceres, and the Fragment of another by the same Poet upon Bacchus; both of which, since I heard from him, have been published by Runkeniuss at Leyden, to whom my Correspondent had sent them from the Moscowan Library.

He
He has been generous enough to send me Copies of all the Books he has published, for which valuable Donation I take this public opportunity of making my grateful acknowledgments.

With regard to all the Publications here mentioned, it is to be observed, that those from Petersburg are said to be printed in the Imperial Academy of Sciences; those from Moscow, by the Types of the Imperial University; each Place by its title indicating its Establishment.

In justice to my Son, his Majesty's Minister to the Court of Russia, it is incumbent upon me to say, that all this Information, and all these Literary Treasures have been procured for me by his Help, and thro' his Interest.

I must not conclude without observing (tho' perhaps it may be a Repetition) that the Efforts to Civilize this country did not begin from Peter the Great, but were much older. A small Glimmering, like the first Day-break, was seen under Czar Iwan, in the middle of the sixteenth Century.

This Dawn of Civilizing became more conspicuous a Century afterwards, under Czar Alexius Michaelowitz; of whom, as well as of his Son Theodore or Fædor we have spoken already.

But under the Great Peter it burst forth, with all the splendor of a Rising Sun, and (if I may be
be permitted to continue my Metaphor) has continued ever since to ascend towards its Meridian.

More than fifty years have past since the Death of Peter; during which period, with very little exception, this vast Empire has been governed by Female Sovereigns only. All of them have pursued more or less the Plan of their great Predecessor, and none of them more, than the illustrious Princess, who now reigns.

And so much for Literature in Russia, and for its Progress towards being civilized.
It was proposed, as mentioned in p. 41 of this Work, to have joined a few Notes to the Pieces contained in the preceding Appendix; but, the Work growing larger than was expected, the Notes, as not being essentially Parts of it, have been omitted.

One Omission however we beg to supply, because it has happened thro' Inadvertence. Besides the Arabic Translations from the Greek, mentioned in the Appendix, Part the First, there are also Translations of Hippocrates, Galen, and the old Greek Physicians, whom the Arabians, as they translated, illustrated with Comments, and upon whose Doctrines they formed many Compositions of their own, having been remarkably famous for their Study and Knowledge of Medicine.
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We here repeat, what we have said already, that the two Capital Letters, A and B. which occur in this Index, denote the two Volumes: for example. A 112, denotes page 112, of the former Volume; B 337, denotes page 337 of the latter Volume; and so, in other instances.

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