

2. Οἱ Ἕλληνες ἀνεπτύχθησαν οἰκοθεν καὶ ἀρχετύπως.

Εἰάν ἐξετάσωμεν τοὺς μετὰ τοὺς Ἕλληνας Ρωμαίους ὡς πρὸς τὰ γράμματα, ἐπιστήμας καὶ καλλιτεχνίαν, εὐρίσκομεν ὅτι, πολεμικοὶ καὶ ἄγροικοι τὸ κατ' ἀρχὰς ὄντες, ὅχι μόνον δὲν τὰ ἐγνώριζαν ἀλλὰ καὶ τὰ κατεφρόνουν. Οἱ ἀρχαιότεροι συγγραφεῖς των, ῥήτορες ἐν ταύτῃ καὶ ποιηταί, ἡμιἝλληνες ὄντες ἐκ τῆς Μεγάλης Ἑλλάδος, ἄλλο δὲν ἔκαμναν παρὰ μεταφράσεις ἐκ τῶν Ἑλληνικῶν. Οὔτε δὲ αὐτοὶ ἐσύνθεταν ἰδίον τι Λατινιστί, τὸ ἀνεγίνωσκαν εἰς ἐπήκοον φίλων ἐπίτηδες συγκαλουμένων· τοῦτο ἦτον ἀμυδρόν τι ἀρχέτυπον ἢ ἀνάλογον τῶν σημερινῶν κατὰ τὴν Ἰταλίαν πολυαριθμῶν ἀκαδημιῶν ἢ ἐταιριῶν.

Ἡ ἀγροικία τῶν Ρωμαίων δεικνύεται ἐκ τῶν ἔργων καὶ λόγων των ἐπὶ τῆς κυριεύσεως τῆς Ἑλλάδος. Ἐπὶ ἀλώσεως τῆς Κορίνθου τόσῃν ἐδειξαν ἀδιαφορίαν καὶ καταφρόνησιν πρὸς τὰ μνημεῖα τῆς Ἑλληνικῆς καλλιτεχνίας καὶ τῶν γραμμάτων ὥστε οἱ ἀπαίδευτοι στρατιῶται τῆς Ρώμης ἐπέτευαν ἐπὶ τῶν πινάκων τῶν ἐπισημοτάτων τεχνιτῶν τῆς Ἑλλάδος, ὡς μαρτυρεῖ ὁ ἰδὼν Πολύβιος παρὰ Στράβωνι (31)· ὁ δὲ πορθητῆς καὶ πυρπολητῆς τῆς λαμπρᾶς ταύτης πόλεως Λεύκιος Μούμμιος, ὁ Ἀχαϊκὸς ἐπονομασθεὶς διὰ τὴν καταστροφὴν τῆς Ἀχαΐας, πολεμικώτατος ἄλλως ὢν καὶ μεγάλωφρων, ἐδείχθη ἀδαέστατος καὶ ἀγροικώτατος εἰς τὰ περὶ τὴν καλλιτεχνίαν. Ἐπρόστάζε νὰ εἴπωσιν εἰς τοὺς καραβορίους, δι' ὧν ἔπεμπεν εἰς τὴν Ἰταλίαν τοὺς πίνακας καὶ ἀνδριάντας, ὅτι ἔπρεπε νὰ τοὺς κάμωσι νέους ἐὰν τοὺς ἔχαναν (32). Οὔτε δὲ εἰς τὴν πώλησιν τινῶν ἐξ ἐκείνων τῶν εἰκόνων ὁ Βάχχος τοῦ ζωγράφου Ἀριστείδου, ὅστις ἐκρίνετο τῶν καλλίστων εἰκόνων τοῦ κόσμου, ἐκηρύχθη, ἀγοραζόμενος διὰ τὸν βασιλέα Ἀτταλον, ἐξ ἑκατῶν σεστερτίων, ἐξεφώνησεν ὁ Μούμμιος, εἶναι τῶν ἀδυνάτων νὰ ἀξίξῃ τόσον πολὺ ἢ

2.nd *The developement of the Greeks was indigenous and Original.*

If we consider the condition of the Romans, who succeeded the Greeks, with regard to their literature, arts, and sciences, we shall find that, being in their origin warlike and barbarous, they not only were not acquainted with them, but even despised them. Their more ancient writers, orators, and poets, being in fact of Greek extraction, produced nothing but translations from the Greek. When they did attempt any original composition in the Latin language, they read it to a select circle of friends expressly invited for that purpose. These circles were the obscure beginnings of those numerous academies or societies which, at this day, are found in Italy.

The barbarism of the Romans is proved by their language and actions after the conquest of Greece. On the taking of Corinth, they showed so much indifference and contempt for the monuments of Greek science, that their ignorant soldiery played at dice on the sculptures and paintings of the most celebrated artists of Greece, as is testified by Polybius who was himself an eye witness of the fact (31).

The captor and destroyer of this famous city, Lucius Mummius, surnamed Achaicus from the conquest of Achaia, shewed such barbarous ignorance in works of art, that he told the masters of the vessels, by which he sent to Italy the paintings, etc., that if they lost them they must make new ones; (32) and when, on the sale of some of them, the Bacchus of Aristides, which was considered to be one of the finest works in the world, was declared to have been purchased for King Attalus, for the sum of 6000 sesteries, Mummius cried out, that it was impos-

εἰκὼν αὐτῇ, ἐὰν δὲν ὑποκρύπτῃ μαγικὴν δύναμιν, καὶ τότε δὲν πρέπει νὰ τὴν ἔχῃ Ἀσιανός· καὶ οὕτω τὴν ἐκράτησεν (33).

Ἀπὸ πολυτέλειαν ἔπειτα καὶ ἐπιδείξιν κινούμενοι ἤρχισαν οἱ Ῥωμαῖοι νὰ στολίζωσι τὴν πόλιν, τὰς οἰκίας καὶ τὰ ἀγροκήπιά των μὲ ὅσα καλλιτεχνήματα ἤρπαζαν ἀπὸ τὴν Ἑλλάδα. Κατὰ μικρὸν δὲ ἀποθέτοντες διὰ τῆς ἐπιμειξίας τῶν ὑποταχθέντων Ἑλλήνων τὸν πρόην ἄγροικον καὶ τραχὺν χαρακτήρα των κατήντησαν τέλος νὰ μαγευθῶσιν ἀπὸ τὴν ἄμαχον δύναμιν τῆς εὐτεχνίας καὶ τῶν γραμμάτων, καὶ νὰ τιμῶσι τὰ πρόην καταφρονούμενα. Ἡ φιλομάθεια διεδόθη κατ' ὀλίγον εἰς ὅλους τοὺς δυνατοὺς, καὶ ἡ Ἑλληνικὴ γλῶσσα καὶ παιδεία ἔγινε τὸ πρώτιστον σπουδάσμα. Πόσον ἐγνωρίζετο εἰς τὴν Ῥώμην ἡ Ἑλληνικὴ γλῶσσα μαρτυρεῖ τὸ παράδειγμα τοῦ Ραδίου Μόλωνος, διδασκάλου τοῦ Κικέρωνος, ὅστις εὑρεθεὶς τὸ δεύτερον ἐν Ῥώμῃ, σταλμένος ἵνα αἰτήσῃ τὴν εἰς τὴν πατρίδα του χρεωστούμενην πληρωμὴν διὰ τὰς εἰς τὸν Μιθριδατικὸν πόλεμον ἐκδουλεύσεις, ἐσυγχωρήθη νὰ λαλήσῃ εἰς πλήρη γερουσίαν Ἑλληνιστὶ χωρὶς διερμηνείας (34), καὶ ἔλαβεν, ὡς λέγουσιν, ἀπόκρισιν πάλιν Ἑλληνιστί.

Μὴ ἀκούμενοι δὲ εἰς τὸ πλῆθος τῶν Ἑλλήνων, τοὺς ὁποίους χρειαί, φιλοδοξία καὶ πᾶσα ἄλλη σχέσις κρατουμένων πρὸς τοὺς κρατοῦντας ἔφερεν εἰς τὴν παντοκράτορα Ῥώμην, ὑπήγαιναν εἰς αὐτὴν τὴν Ἑλλάδα καὶ εἰς τὰς Ἑλληνικὰς ἀποικίας οἱ ἐπίσημοι πολῖται τῆς Ῥώμης πρὸς ἐκπαίδευσιν (35). Ἀπὸ τοὺς πολλὰ δυνατοὺς διεδόθη ὁ ζῆλος τῶν Ἑλληνικῶν καὶ εἰς τοὺς ὀλιγώτερον δυνατοὺς καὶ εἰς τοὺς πλησιάζοντας ἀμφοτέρους. Εἰς ὅλας τὰς πλουσίας οἰκίας εἶχαν διδασκάλους Ἑλλήνας, τὰ παιδία των ἤρχίζαν εἰς τὰ σχολεῖα πρότερον τὰ Ἑλληνικὰ παρὰ τὴν μητρικὴν γλῶσσαν των (36), θυζάζουσι ἐλαμβάνοντο Ἑλληνίδες, καὶ ἡ Ῥώμη κατήντησε πόλις Ἑλληνικὴ ὥστε νὰ κινήσῃ τὴν χολὴν τῶν πικρῶν σατυρικῶν (37).

Τὴν σπουδὴν τῶν Ἑλληνικῶν ἐφήρμοσαν ἔπειτα εἰς τὴν γλῶσσαν των· καὶ μ' ὅλον ὅτι ἡ παιδεία δὲν ἔγινεν οὐδέποτε φυτὸν ἐγγώριον καὶ αὐτοθαλές εἰς τὴν Ῥώμην, ἐκαλλιεργήθη ὁμως μὲ μεγιστὴν ἐπιτυχίαν εἰς πολλὰ εἶδη, καὶ

sible for any painting or sculpture to be worth so much, unless it concealed some magical power, in which case it ought not to be given to an Asiatic; and thus ordered it to be kept (33). Subsequently, becoming more civilized, the Romans began to ornament their city, their houses and their gardens, with the various works of art which they plundered from Greece. Their intercourse with the conquered Greeks, overcoming by degrees their harsh and barbarous character, they were at last fascinated by the invincible power of Science and learning, and began to respect what they before despised. The love of study spread itself gradually among their nobles, and the Greek language and literature became the first objects of attention. How well the Romans became versed in the Greek language is evident from the example of the Rhodian Milon, the instructor of Cicero, who having proceeded to Rome on a mission, to demand the sums due to his countrymen in payment for their services in the Mithridatic war, was allowed to speak, in a full assembly of the Senate, in Greek, without the use of an interpreter, and received his answer in the same language (34). Not content with the multitude of Greeks whom business, ambition, or the other various relations which always subsist between the conquered and their conquerors, brought to Imperial Rome, the noble Romans frequently travelled in Greece and the Greek Colonies for their instruction (35). From the rich and great, the zealous pursuit of Grecian acquirement extended itself to the other classes of society. In every family that could afford it there were Greek Masters. The children commenced the study of the Greek language before that of their mother tongue (36). They had Greek nurses, and Rome became in time so much a Grecian city as to call forth the bitter criticism of their Satirists (37). The study of the Grecian arts and sciences succeeded to that of their language, and, although they never became natural or indigenous in Rome, nevertheless in many of them the Romans ar-

εἰς διάστημα ἐτῶν ὀλίγον ὑπὲρ τὰ ἑκατὸν πεντήκοντα, ἀπὸ ἀλώσεως Καρχηδόνης μέχρι τελευτῆς τοῦ Αὐγούστου, ἐξέθρεψαν οἱ Ῥωμαῖοι γενναίους συγγραφεῖς καὶ ποιητὰς καθ' ὅλα τὰ εἶδη, πολλοὶ τῶν ὁποίων δυνατόν νὰ παραβληθοῦν με τοὺς Ἕλληνας. Εἴ τι δὲ, πρέπει νὰ τὸ εἰπωμεν ἀπερικαλύπτως, καὶ τοὺς ἐξαπέρασαν (38).

Εἰάν τώρα, λαβόντες τοὺς Ῥωμαίους ὡς ὅρον συγκρίσεως, παραβάλωμεν τοὺς Ἕλληνας πρὸς τοὺς πρώην Ἀσιανούς καὶ Αἰγυπτίους ἐκ τῶν Ἀφρικανῶν, εὐρίσκομεν τὸ αὐτὸ; εἶναι δυνατόν, ἀφιλοπροσώπως λαλοῦντες, νὰ εἰπωμεν ὅτι οἱ Ἕλληνες ἦσαν πρὸς τοὺς Ἀσιανούς ὅ,τι οἱ Ῥωμαῖοι πρὸς τοὺς Ἕλληνας; ὅτι οἱ Ἕλληνες ἔφεραν ἀπὸ τὴν Αἴγυπτον ἢ ἀπὸ τὴν Ἰνδίαν βυζάστρας, διδασκάλους κτλ.; ὅτι αἱ πόλεις τῆς Ἑλλάδος ἔγιναν, ἐκπολιτευθεῖσαι, Ἰνδικαὶ ἢ Αἰγυπτιακαὶ πόλεις; Οἱ Ἕλληνες ὄχι μόνον δὲν ἐγνώριζαν τὴν διδασκαλίαν τῶν Ἀσιανῶν καὶ Αἰγυπτίων, ἀλλ' ὅλους τοὺς κατεφρόνουν ὡς βαρβάρους διωρισμένους ὑπὸ τῆς φύσεως νὰ δουλεύωσιν, ὡς ἑαυτοὺς ἐνούμενους υἱοὺς τῆς αὐτῆς φύσεως ἵνα ἀρχῶσι γεννημένους (39). Οἱ δὲ ὄχι μόνον παρὰ τοῦ καταφρονουμένου, ἀλλὰ καὶ παρὰ τοῦ μὴ ἀρέσκοντος δὲν γίνεται εἰς οὐδένα οὐδεμία παιδείσις, εἶναι παλαιὰ παρατήρησις. Ἐπειτα, ὅτε ἐγνώρισαν τὴν Αἴγυπτον, ἡ εὐκλεία καὶ ἡ σοφία τῆς ἦτον περασμένη τὴν Ἰνδίαν ἤρχιταν μετὰ τὸν Ἀλέξανδρον νὰ γνωρίζωσιν (40).

Οἱ Ῥωμαῖοι ἀνεπτύχθησαν ἐξελληνισθέντες ὅσον ἡ φύσις των ἐπεδίχετο· οἱ Ἕλληνες τούναντίον, φυλάξαντες μέχρι τινὸς τοὺς Αἰσιατικοὺς τύπους τῆς ἀρχῆς των, τὴν κατὰ κάσταις ἴτως διαίρεσιν, τὴν ἱεροκρατίαν, τὰς ἀνθρωποθυσίας, κτλ. τοὺς ἀπέβαλαν ἔπειτα ἵνα δώσουν ἐδικήν των εἰς ὅλα σφραγίδα. ὄχι λυγρὸν ἐξασιατισθέντες ἀλλ' ἀπασιατισθέντες ἔλαβαν τὴν ὑψηλότεραν ἀνάπτυξιν.

Οἱ Ῥωμαῖοι καθυποτάξαντες τοὺς Ἕλληνας τοὺς ἀπέκτησαν καὶ τοὺς ὡμολόγησαν διδασκάλους των (41). οἱ Ἕλληνες ἐξεληλίσαν καὶ ἐξεπολίτευσαν ὑποτάξαντες τὴν Αἴγυπτον καὶ μέγα μέρος τῆς Ἀσίας. Οἱ Ῥωμαῖοι παραιτήσαντες τοὺς ἐγχορίους των γραμματικούς καὶ μετρικούς τύπους εἰσεβίβασαν

rived at high perfection, and, in a period of little more than one hundred and fifty years, from the taking of Carthage to the death of Augustus, they produced many able writers in every branch of knowledge, many of whom might vie with the Grecian Authors. In some things we must confess they even surpassed them (38).

If, taking the Romans as our medium, we in like manner compare the Greeks with the more ancient Asiatics or Egyptians, do we arrive at the same conclusions? Is it possible, judging impartially, for us to say that the Greeks were to the Asiatics what the Romans were to the Greeks? that the Greeks procured from Egypt or from India their teachers or their nurses? that the Cities of Greece by their civilization became Indian or Egyptian cities? The Greeks not only did not acknowledge the Asiatics or Egyptians as their masters or instructors, but they even despised those nations as barbarians, and as predestined by nature to be slaves; as they considered themselves the favoured Children of heaven and born to be great and free (39). Moreover when they first knew the Egyptians, the power and civilization of that nation had declined, and they were not acquainted with the Indians untill after the times of Alexander. (40).

The Romans became civilized by imitating the Greeks as closely as their nature would permit. The Greeks on the contrary, although they preserved for a short time the signs of their Asiatic origin in their religion, human sacrifices etc., subsequently abolished them all to place their own seal upon every thing, and by the complete abandonement of every thing Asiatic, they arrived at the highest pitch of developement. The Romans after the conquest of Greece acknowledged the Greeks as their masters and instructors (41). The Greeks, when they conquered the Egyptians and Asiatics, civilized those nations and made them almost Greeks. The Romans abandoning their own phrases and me-

τοὺς Ἑλληνικοὺς εἰς τὴν ποιήσιν των. Μὲ ὅτιαν εἰσάγοντες κατ' ἀρχὰς τὸν Ἑλληνισμόν μέχρις ἀηδοῦς γλωσσομιξίας· ἀποβάλλοντες ἔπειτα διὰ τῆς παρατηρήσεως τὰ παραπολὺ μαχόμενα εἰς τὴν φύσιν τῆς γλώσσης των, καὶ διὰ τῆς ἐπιμόνου σπουδῆς ἐπεξεργαζόμενοι τὰ πονήματά των ἔφθασαν ἐν τέλει ἐπὶ Αὐγούστου εἰς εὐάρεστον μίξιν τοῦ ἐγγχωρίου καὶ ξένου (42). Πότε ἔγινε τὸ τοιοῦτον εἰς τὰ Ἑλληνικά; Εἶναι ποτὲ δυνατόν ἀναγινώσκων τις τὴν Ἰλιάδα νὰ βλέπῃ πρὸ ὀφθαλμῶν τὰ ποιήματα Ραμαῦδων, ἢ Ραμαῦάνα καὶ Μααραβάτ ὡς βλέπει τὴν Ἰλιάδα καὶ Οδύσειαν ἀναγινώσκων τὴν Αἰνειάδα; νὰ βλέπῃ τὸν λυρικὸν τῆς Ἰνδίας, ὡς, ὅταν ἀναγινώσκῃ τὸν Οῤάτιον, διορᾷ τὸν Αλκαῖον, κτλ.;

Οχι ἐνδόμυχος χρεία ἵνα καθηδύνωσι τὴν ἐορτάσιμον ἀργίαν καὶ νὰ τέρψωσι τὸν νοῦν, ἀπάγοντές τον ἐκ τοῦ ἀληθινοῦ εἰς βίον πλαστὸν, ἔφερε τοὺς Ρωμαίους εἰς εὕρεσιν θεατρικῶν παραστάσεων, ἀλλὰ μόνον ἐλπὶς νὰ εὕρωσιν ἀνεσιν καὶ παρηγορίαν εἰς τρομερὸν λοιμὸν ὅστις κατερῆμαξεν τὸν τόπον τοὺς ἠνάγκασεν, ἀπογνωσθέντας ἀπὸ πάσης ἄλλης θεραπείας, νὰ προστρέξωσιν εἰς τὸ δρᾶμα, ὡς δοκίμιον νὰ καταπραΰνωσι τὴν θεῖαν ὀργήν· καὶ ἐκ τούτου ἐπροσκάλεσαν ἐκ Τυρρηνίας τοὺς θεατρικοὺς ἀγωνιστάς (histriones) οἵτινες ἦσαν ἀπλοὶ ὀρχησταί. Ἐκ τῶν Οσκων ἔλαβαν τὰ πρῶτα δοκίμια τῶν φωνητικῶν παραστάσεων (Atellanas fabulas), ἐκ δὲ τῶν Ἑλλήνων διὰ Λιβίου Ἀνδρονίκου τὴν κανονικὴν τραγωδίαν καὶ κωμωδίαν (43). Ποῖοι εἶναι τῶρα οἱ Τυρρηνοὶ; παῖοι οἱ Οσκοί; ποῖοι οἱ Προέλληνες τῶν Ἑλλήνων;

Τὸ Τυρρηνικόν, τὸ Οσκικόν, καὶ τὸ Ἰλλυρικόν ἀκόμη σοιχεῖον, ὡς συνάγεται ἐξ ἀκριβοῦς παραβολῆς γλώσσης καὶ μυθολογίας Σλαβικῆς καὶ Ρωμαϊκῆς, τὰ ἐπεσκίασε καὶ συνεκάλυψε τὸ Ἑλληνικὸν στοιχεῖον τῆς Ρωμαϊκῆς ἐκπαιδεύσεως εἰς γλώσσαν, ποιήσιν, μυθολογίαν καὶ εἰς πᾶσαν σχεδὸν σχέσιν. Ποῖα στοιχεῖα τῆς Ἑλληνικῆς ἐκπαιδεύσεως ἐπεσκιάσθησαν ἀπὸ στοιχεῖον Ἀσιατικόν; τοῦναντίον διὰ νὰ εὕρωμεν Ἀσιατισμοῦ ἔχνος πρέπει, διασχίζοντες τοὺς κυρίως Ἑλληνικοὺς αἰῶνας, νὰ φθάσωμεν εἰς τοὺς Πελασγικοὺς, ἀναζητοῦντες τοὺς Βούτας,

trical formulae, forced those of the Greeks into their poetry. With difficulty at first introducing the Greek, and forming a disagreeable confusion of the two languages they subsequently on a more accurate examination, rejecting those parts of their own language which were contrary to nature, arrived at last by continued study and attention at the desired object, and formed in the time of Augustus a pleasing mixture of both (42). When did this ever happen in Greece? Is any one, in reading the Iliad, ever reminded of the Ramayà or Maabarat as in perusing the Eneid he must be of the Iliad and Odyssey; or does any one recognize in the Greeks the Lyric poets of India, as in Horace he must perceive the imitation of Alcaeus.

It was not any internal desire of cultivating their minds, or improving their manners that induced the Romans to introduce theatrical representations, but only the hope of finding in them some amusement and consolation, at a time when their country was laid waste by pestilence, obliged them, ignorant of any other relief, to have recourse to the drama, as a means of averting the anger of the Gods, and they consequently procured a company of Actors from Thyrrenia, and even these were only pantomimic dancers. From the Oscians they acquired their first attempts at vocal entertainments (*Atellanas fabulas*) and Tragedy and Comedy properly so called from the Greeks in the time of Livius Andronicus (43). Who were the Thyrrenians? Who the Oscians, who the originals of the Greeks?

The Thyrrenic, the Oscian and the Illyrian rudiments, as we may perceive by a careful comparison of the Slavonic and Roman languages were obscured and eclipsed by the Greek commencement of Roman civilization, in their language, Poetry, Mythology, and in almost every other respect. What part of the Greek literature was ever eclipsed or obscured by the Asiatics? On the contrary to find any thing Asiatic we must, leaving aside the times of the Greeks, properly so called, trace our way to those of the Pelasgians in

τοὺς Ετεοβουτάδας, τὴν Σιτωνίαν, τὴν Βουδείαν Ἀθηνᾶν, τὰς μετὰ τοῦ Ἡφαίστου ρυπαρὰς μίξεις τῆς, τὰς σκληρὰς ἀνθρωποθυσίας κτλ. (44). Οτε ἤρχισε νὰ ἐπικρατῇ τὸ καθαρὸν Ἑλληνικὸν στοιχεῖον, ἡ Ἀθηνᾶ ἔγινε θεὰ καθαρεύουσα, σύμβολον τῆς ἀνδρίας, συνέσεως καὶ χάριτος (45). Ἡρακλῆς, τὸ σύμβολον τοῦ Ἑλληνισμοῦ, τρέχει ἀπανταχοῦ τῆς Ἑλλάδος καὶ ἀπανταχοῦ τῆς γῆς, καθαρίζων αὐτὴν ἀπὸ παντὸς φθοροποιοῦ ἀνθρώπου καὶ ζώου. Ἀφανίζει τὸν Αἰγύπτιον Βούσιριν τὸν ξε-οκτόνον, καὶ τὸν ἀνθρωποφάγον Διομήδη τὸν Θράκα· καὶ τοῦτο δὲν δηλοῖ ἄλλο παρὰ ὅτι τοῦ νέου πολιτισμοῦ τὸ πνεῦμα κατέλυε τὰς πρῶν συνεπιζομένους ἀνθρωποθυσίας. Εἰς τόπον τῆς διωρισμένης νὰ θυσιάσῃ Ἰφιγενείας ἡ ἐξελληνισμένη Ἀρτεμις πέμπει τὴν ἔλαφον (46). Ἐξερχόμενοι δὲ τῶν μυθικῶν εἰς τοὺς καθ' αὐτὸ ἱστορικοὺς χρόνους εὐρίσκομεν ὅτι ὁ Ἕλλην Γέλων, νικήσας εἰς μεγάλην μάχην τοὺς προγόνους τῶν σημερινῶν ἀρχιπειρατῶν τῆς καὶ πρᾶγμα καὶ ὄνομα Βαρβαρίας, διὰ συνθήκης τοὺς ὑπεχρέωσε νὰ μὴ θυσιάζωσι πλέον τὰ τέκνα των εἰς τὸν Κρόνον (47).

Εἶναι δυνατόν, εἶναι μάλιστα πιθανόν, κατὰ παραδόσεις ἱστορικὰς, ὅτι παρέλαβαν οἱ Ἕλληνες κατ' ἀρχὰς ὀλίγας στοιχεῖώδεις ιδέας τινῶν τεχνῶν καὶ ἐπιστημῶν ἐκ τῆς ἀναντιρρήτως προεκπολιτευθείσης Ἀσίας καὶ Ἀφρικῆς· παρέλαβαν βέβαια τὰς πρῶτας ἀρχὰς τῆς θρησκείας των· ἀλλὰ καὶ εἰς αὐτὰ τὰ παρ' ἄλλων ληφθέντα ἤξευραν νὰ δίδωσι τοιαύτην σφραγίδα, τοιοῦτον τύπον τῆς ἐδικῆς των φύσεως ὥς καὶ τὸ ξένον νὰ τὸ καταστήσουν εὐθὺς ἰδιαίτερον κτῆμά των χωρὶς νὰ ἐλέγχεται ἀπὸ σίγματα ξενισμοῦ. Ἐνα καιρὸν ἐπροσπάθουν νὰ ἐξηγήσουν τὴν Ἑλληνικὴν μυθολογίαν διὰ τῆς Αἰγυπτιακῆς· μετέπειτα, γνωρίσαντες καλλιώτερα τὴν Ἰνδίαν καὶ παρατηρήσαντες περισσότεραν ὁμοιότητα μεταξύ Ἰνδῶν καὶ Ἑλλήνων πρὸς τὴν γλῶσσαν καὶ θρησκείαν (48.) πασχίζουσι τὴν σήμερον νὰ τὴν ἐξηγήσουν διὰ τῆς Ἰνδικῆς. Ἀλλ' ἔστω ἡ ἀρχὴ τῆς Αἰγυπτιακῆς, ἔστω Ἰνδικὴ ἢ Φοινικικὴ, ποία σύγκρισις μεταξύ τῆς μουσαρᾶς κτηνολατρείας τῶν Αἰγυπτίων καὶ τῆς τῶν Ἑλλήνων ὠραίας εἰδωλολατρείας; καὶ πάλιν ποία

search of the Bootes, the Eteobootes, the Boudeian Minerva, the atrocious human sacrifices etc. (44). As soon as the clear light of Grecian Science shone forth, Minerva became a chaste Deity, the symbol of Fortitude, of Intelligence, and of Grace (45). Hercules, the type of the Grecian spirits overruns Greece, and the whole world exterminating every wicked man and noxious animal - he destroys the Egyptian Busires and the cannibal Diomede of Thrace. This only signifies, that by the progress of civilization, the human sacrifices formerly in use were abolished. The stag is provided by the humanity of the Grecian Artemis, in place of the devoted Iphigenia (46). Leaving these fabulous periods and arriving at the historical, we find that the Greek Gelon, having obtained a great victory over the ancestors of the present inhabitants of that country which is both in name and fact Barbary, obliged them by treaty to discontinue the sacrifice of their children to Saturn (47).

It is possible, it is even probable, according to History, that the Greeks received many elementary ideas in some arts and sciences from the Asiatics and Africans, who doubtless were civilized before them. They certainly received the first rudements of their religion. But on that, as on every thing else, they knew so well how to place their own peculiar stamp, that what was of foreign origin, became immediately as it were the indigenous produce of their own country. At one time it was attempted to explain the Greek Mythology by means of the Egyptian. Subsequently, India being better known, and a greater resemblance being found between the Greeks and the Indians in their language and religion, the present students try to compare it with the Indian (48). Let its origin however by either Egyptian, Indian, or Phoenician, what comparison is there between the disgusting animal worship of the Egyptians and the sublime idolatry of the Greeks. Again

σύγκρισις μεταξύ Βισνοῦ, Χρισνᾶ καὶ Απόλλωνος; Τίς δὲν βδελύσσεται τὰς σκληρότητας τοῦ Ινδικοῦ θεησεύματος; τίς δὲν ἀηδιάζει εἰς τὴν χαρκτηρίσιν τοῦ Βισνοῦ καὶ Χρισνᾶ; τίνος καρδία δὲν τέρπεται ἀναγινώσκοντος ὅτι ὁ Απόλλων, ἀφ' οὗ ἐτιμώρησε τὴν πταίσασαν μητέρα, ἔτρεξεν εἰς τὴν πυρὰν νὰ σώσῃ τὸ ἄθωον, τὸ καθαρὸν καὶ θεῖον σπέρμα τοῦ βρέφους (49); τίνος φαντασία δὲν ὑπερίπταται ὅταν ἀκούῃ ὅτι ὁ Απόλλων ἐπιφανείς εἰς τοὺς ἐπικαλεσθέντας Ἀργοναύτας ἐσήκωσε μὲ τὴν δεξιάν του τὸ χρυσοῦν τόξον, περιέλαμψεν ὁ τόπος ἀπὸ τὴν ἀργυρᾶν νευρὰν, ἐβοηθήθησαν οἱ περισκοτισμένοι Ἀργοναῦται, καὶ ὠνόμασαν ἔπειτα Αἰγλήτην τὸν θεὸν καὶ Ἀνάφην τὴν μικρὰν νῆσον (50);

Πθανὸν ὅτι ἡ ἐκ τῶν οὐρανῶν ἐξορία τοῦ Ποσειδῶνος καὶ Απόλλωνος εἶναι Ινδικοῦ μυθεύματος παραμόρφωσις ἀπ' ὅσα οὗτοι ὀνομαζοῦσιν Αὐάταρ ἤτοι θεοφανείας, ἀλλὰ ποία διαφορά μεταξύ τῶν ρυπαρῶν καὶ εἰδεχθῶν μεταμορφώσεων τοῦ Χρισνᾶ ἐκ χελώνης εἰς γαῖρον καὶ τὰ τοιαῦτα, καὶ τῆς καθαράς ἀνθρωποφανείας τῶν Ἑλληνικῶν θεῶν; Πόσον εἰμίμῃσε τὴν ἀνθρωπίνην μορφήν ἡ Ἑλληνικὴ μυθολογία, μόνον αὐτὴν κρίνουσα ἱκανὴν καὶ ἀξίαν νὰ δεχθῇ ὅσους θεοὺς μὴ ἀρκεσθεῖσα νὰ πλάσῃ ἡ λαμπρὰ φαντασία των ἠθέλησε νὰ τοὺς φέρῃ καὶ εἰς κοινωνίαν, εἰς ἐπαφὴν μὲ τὰ γῆνα; καὶ πόσον κατεφρόνησε τὸν θεὸν του ὁ Ινδὸς μεταφέρων αὐτὸν ἀπὸ ρύπου εἰς ρύπον; Αἱ δὲ Μοῦσαι; Αἱ δὲ Νύμφαι μὲ τὰς ὁποίας ἐστολίσθησαν τὰ ὕδατα, τὰ ὄρη καὶ τὰ δάση; Αἱ Χάριτες διὰ τῶν ὁποίων ἐχαριτώθη ὅλος ὁ βίος δὲν εἶναι ὅλως διόλου τῆς Ἑλληνικῆς φαντασίας γεννήματα; Τίς εἶδεν, ἢ τίς ἤκουσε ποτὲ Ινδικὰς ἢ Αἰγυπτιακὰς Χάριτας;

Ἀλλὰ τὰ κοινωνικά των ἥθη, τὰ θεατρὰ των, τὴν λεπτὴν των φιλοσοφίαν, τὴν καλλιτεχνίαν καὶ πᾶν ὅ,τι χαρακτηρίζει τὸ ἰδιοτροπώτατον τοῦτο καὶ ἀρχετυπώτατον τῶν ἐθνῶν, ποθεν τὰ ἔλαβαν; ποῦ ἐπαιδεύθησαν τὴν ποίησιν καὶ τὴν ῥητορίαν; Εἰς τὴν Συρίαν ἢ εἰς τὴν Αἴγυπτον ἥτις δὲν ἐγνώριζεν οὔτε ποιητὰς οὔτε ῥήτορας; τὴν ἀκριβῆ ζήτησιν καὶ ἐρμηνείαν τῆς ἀληθείας εἰς ποῖον σχολεῖον τῆς Ἀσίας ἢ τῆς

what comparison between Vishnu, Crishna, and Apollo. Who does not abominate the cruel and disgusting ceremonies of the Indians? Who does not admire those of the Greeks? Who is not pleased on reading that Apollo, while he punished the guilty mother ran into the fire to save the innocent pure and heavenly infant? (49). Whose imagination is not excited by the fable of Apollo appearing to the supplicating Argonauts, and by lifting up his golden Bow, illuminating the whole place, and thus assisting them in their distress, from which they named the God "Eglites" and the small Island near which it took place "Anaphe" (50).

It is probable that the imagined descent from Heaven of Neptune and Apollo, was taken from the incarnations or "Avatars" of the Indian divinities, but what a difference between the nauseous metamorphoses of Crishna into a tortoise or a hog, and the sublime appearance of the Grecian Gods. How much was the human form honoured by the Greeks, considering it alone worthy to represent the numerous divinities which their powerful imaginations brought into social intercourse with earthly objects; and how did the Indians dishonour their Gods changing them from one disgusting shape to another. The Muses; the Nymphs which formed the ornament of the waters groves and valleys. The Graces who adorned the whole. Are not all these original creations of Grecian fancy? - Who ever heard of Indian or Egyptian Graces?

Again their social manners, - their theatres, - their searching philosophy - their perfection in arts, and every other Characteristic of this most original and natural of nations, - from whom did they obtain these? Who instructed them in rhetoric or poetry? - the Syrians or the Egyptians? From what Asiatic or Egyptian School

Αφρικῆς ἐδιδάχθησαν, εἴθ' αὖ ἡ ἀλήθεια ἦτον καὶ εἶναι ἀμάρτημα; Εἰς ποῖον σχολεῖον, ὅτι μόνον τὸ ἀγαθὸν εἶναι ὠφελίμον καὶ καλὸν, καὶ ὅτι οὐδέποτε οὐδαμῶς, οὐδ' ἀδικούμενος, οὐδ' ὅ,τι καὶ ἂν πάσῃ τις δὲν πρέπει νὰ ἀνταδικῇ (51); εἰς ποῖον Ἀσιανὸν νομολόγιον εὗρχεν περὶ ποινικοῦ δικαίου ὅτι πρέπει νὰ καταργηθῇ ἡ θανατικὴ ποινὴ, διδοί τῃ πρέπει νὰ εὗρωσι τοῦ θανάτου δεινότερον, ἢ οὐδ' αὐτὸ δὲν χρησιμεύει εἰς τὸν σκοπὸν (52); τὴν γουητευτικὴν δύναμιν τῆς ἀρχιτεκτονικῆς τῶν παρέλαβαν ἀπὸ τὰς πυραμίδας τῆς Αἰγύπτου ἢ ἀπὸ τὰ μεγάλα, εὐρύχωρα, ἐκτεταμένα, πάντοτε ὅμως Αἰγυπτισειδῆ κτίρια τῆς Ἰνδίας, χωρὶς καλλονῆς, χωρὶς Ἑλληνικῆς συμμετρίας; τὴν δὲ ἐμψύχωσιν τοῦ χαλκοῦ καὶ μαρμάρου; τὴν δὲ κατὰ πάντα ἰσοτιμίαν, τὴν εἰς αὐτὸ τὸ ἀγορεύειν ἰσότητα, τὴν ἰσηγορίαν, ποῦ τὴν ἔμαθαν οἱ εἰς τοὺς αἰῶνας ἀμίμητοι Ἕλληνες; εἰς τῆς Αἰγύπτου ἢ εἰς τῆς Ἰνδίας τὰς κάσται; τὰ δὲ ὑψηλὰ ἐκεῖνα φρονήματα, θεοὺς μόνον καὶ ὄχι ἀνθρώπους νὰ προσκυνοῦν (53) εἰς ποῖον παιδαγωγεῖον τῆς αἰωνίως δεσποζομένης Ἀσίας καὶ Αφρικῆς ἐποτίσθησαν;

Ὅσα πρὸ τῶν Ἑλλήνων ἔγιναν εἰς τὴν ἀνάπτυξιν τῶν πολιτευμάτων ἀνάγονται εἰς δύο, εἰς τὴν θέλησιν τοῦ ἐνός, ὡς ἦτον εἰς τὰς περισσοτέρας Ἀσιατικὰς μοναρχίας, ἢ εἰς σύστημα ὅχι ὡς ἐπινενοημένον νομιζόμενον καὶ ἀνθρωποχειροποιήτον, οὕτως ἢ ἄλλως τροπολογήσιμον, ἀλλ' ὡς ὑπὸ τῆς φύσεως αὐτῆς δομένον καὶ ὠρισμένον, πάσης ὑπέρτερον ἐπικρίτεως, πάσης διορθώσεως ἀνεπίδεκτον, ὡς ἦτον παρ' Αἰγυπτίους καὶ Ἰνδοὺς. Ὡς κάλλος καὶ φρόνησις, ἢ ἀσχημία καὶ ἀφροσύνη νομίζονται πάντοτε τοῦ οὐρανοῦ δωρήματα, οὕτω, κατὰ τὸ σύστημα τοῦτο, ἢ εἰς τὰς κάσται; θεοῖς, τὰ δικαιώματα καὶ τὰ χρεὴ ἐκάστῳ ἐν τῷ πολιτεύματι, ὡς ὑπὸ οὐρανοῦ δομένα καὶ προσαγμένα πρέπει νὰ ὑπολαμβάνωνται. Διὰ τῆς ἀλλεπαλλήλου γενέσεως καὶ φθορᾶς οὔτε ὁ κάλαμος δρῦς, οὔτε ἡ δρῦς γίνεται κάλαμος. Ὡς λοιπὸν ἡσυχον μένει καὶ ἀκίνητον τὸ φυτὸν, οὕτω καὶ ὁ ἄνθρωπος στερεὸς πρέπει νὰ μένῃ καθ' ὅλας τὰς γενεάς. Δὲν πρέπει νὰ κρημνίζῃ τὸ αἰώνιον οἰκοδόμημα καὶ κατὰ τὴν σοφίαν ἐκάστης ἡμέρας νὰ ἀρχίζῃ νέον, οὔτε νὰ θέλῃ νὰ βαλ-

did they derive their diligent research, and pursuit of truth, when on the contrary in those countries Truth was, and is still a crime? who taught that Justice alone is useful and beautiful, and that on no pretence whatever or under no temptation is it lawful to revenge? (51). From what Asiatic lawgiver did they learn, that the punishment of death should be abolished because either some more severe punishment must be found or that of death is useless? (52). Was the enchanting beauty of their Architecture derived from the pyramids of Egypt, or from the vast and extensive but still Egyptian buildings of India? Their sublime Sculpture in fusing life as it were into Marble. Their perfect liberty both of speech and action. By whom were these taught to the ever unexampled Greeks? From what part of the enslaved and despotically ruled Asia and Africa did they imbibe their high and magnanimous sentiments, bowing and submitting to the will of the Gods alone, and never to that of Men? (53) Any progress that had been made by nations prior to the Greeks in forming and establishing their political systems, may be traced to one of two sources; either to the will of one man, as in most Monarchical Governments of Asia, or to a system supposed not to have been formed by the reasoning powers of man and therefore not subject of improvement but fixed and ordained by nature herself and therefore not susceptible of change or amelioration as with the Egyptians and Indians. As beauty and wisdom, or deformity and folly are always considered ordinances of heaven, so according to this system, the relative situation of the "*castes*", the rights and duties of every individual in the state, are to be regarded as derived from heaven itself. And as it is not possible, by successive generation and destruction, for the Reed to become an Oak, or the Oak a Reed, so man must always remain stationary throughout his successive generations. He must not demolish the eternal fabric and construct another according to his daily experience, nor must he attempt to alter

τιώσῃ τοὺς σεβαστοὺς νέμους τῆς φύσεως κατὰ τὸ καθημέραν δοκοῦν. Μόνον κατ' αὐτὸν τὸν τρόπον διασώζεται ἡ ἡσυχία, εὐταξία καὶ κοινὴ εὐχαρίστησις ἐκ τοῦ ἐναντίου ἄγριος σάλης καὶ ταραχῇ παθῶν ἀκάθεκτος, ἀνευχαρίστητος καὶ καθεκάζστην αὐτανάϊρετος καὶ αὐτοφθορουμένη καινοτομίας ῥοπή εἶναι ἀφευκτον ἀποτελεσμα.

Καὶ τὰ δύο ταῦτα ἀπέβαλαν οἱ Ἕλληνες εἰς τὴν ἀνάπτυξιν τοῦ πολιτεύματός των· τὸ πρῶτον, στηριζόμενον εἰς τὴν δουλικὴν ὑποταγὴν καὶ συντηρούμενον διὰ τυφλῆς πίσεως τὸ ἐνόμισαν καὶ ὠνόμασαν αὐθαίρετον, καὶ δεισιδαιμονίαν τὴν τυφλὴν πίσιν εἰς τὰ τοιαῦτα. Εἰς τὸ δεύτερον ἐδέχθησαν μὲν ὅτι ἡ κοινωνία εἶναι βέβαια φυσικόν, ἀλλ' ὁ ἄνθρωπος εἰς τοῦτον τὸν κοσμον δὲν στέκει ἀπλῶς παθητικὸς καὶ ἐτεροκίνητος, ἀλλ' ἐλεύθερος, αὐθόρμητος καὶ δημιουργικός. Αἰσθινα οὐδὲν φυτὸν δὲν μετατρέπεται εἰς ἄλλο, ἀλλ' αἱ τοιαῦται παρομοιώσεις εἶναι ἀνάρμοστοι, τοῦτο μὲν διότι ὁ ἄνθρωπος δὲν ὑπόκειται εἰς τοὺς φυσικοὺς νόμους, ὡς τὸ φυτὸν, τοῦτο δὲ διότι μεταξὺ ἀνθρώπων δὲν ὑπάρχει ἐκείνη ἡ διαφορὰ ἡ μεταξὺ φυτοῦ καὶ φυτοῦ ὑπάρχουσα. Κάλλος, σοφία καὶ ἀρετὴ δὲν εἶναι οὐδεμιᾶς κᾶςως ἰδιαιτέρον προγονικὸν κληρονόμεμα· τοῦναντίον ἕκαστος τῶν ἀπάντων ἔχει τὸ μερίδιόν του καὶ τὰ πρὸς ταῦτα δικαιώματά του. Οὐχὶ ὅταν φυλαχθῶσιν, ἀλλ' ὅταν ἀναιρεθῶσι τὰ τεχνικὰ ἐκεῖνα ἐμποδίσματα, ἀνοίγεται ὁ δρόμος εἰς τοὺς ἀληθινούς νόμους τῆς φύσεως καὶ εἰς τὴν ἀνθρωπίνην ἐλευθερίαν, καὶ οὕτω σώζεται ἡ ἡσυχία, εὐταξία καὶ κοινὴ εὐχαρίστησις (54.)

Οὕτως ἐσυλλογίσθησεν οἱ Ἕλληνες, οὕτως ἐπράχον, καὶ ἐγέναν ὅχι Ἀσιανοὶ ἢ Αἰγύπτιοι, τὸ ὅποιοι καὶ ἐν ἡμετέροις δὲν ἠμποροῦν, ἀλλ' Ἕλληνες, ὅχι ἀνθρώπων ἀλλὰ τῆς φύσεως καὶ τῆς προκρίσεως γνωρίζοντες ὅρια εἰς τὴν ἐλευθερίαν ἐνὸς ἑκάστου ἀνάπτυξιν. Ἐπειτα λοιπὸν ἀπὸ τοιοῦτον ἀκριβὴ χωρισμὸν καὶ διέκρισιν εἰς τὰς κυριωτέρας σχέσεις τοῦ βίου, εἰς τὸν ἐπίσημον τοῦτον χαρακτῆρα καθ' ὃν ἡ γίνεται ὁ ἄνθρωπος μηχανῇ, ἢ αὐτοκίνητος καὶ ἐλεύθερος, ποῦς μένει ὁ Ἀσιατισμὸς

or improve the venerable and sacred laws of nature, in union with his own progressive improvement. In this manner alone can be maintained tranquillity, good order and general contentment. While by the contrary system a perpetual and insatiable thirst for variety and confusion; the works of one day being destroyed by the next, must be the inevitable consequence. Both these were rejected by the Greeks in the progress of their civilization. The first, founded on slavish obedience and blind credulity they considered arbitrary, and such blind faith was by them called superstition. With regard to the second, they admitted that a social community is certainly the natural condition of man, but asserted that man is not placed in this world to be a mere passive agent, guided by the will of others, but to be free and independent. It is no doubt true that one plant cannot assume the form of another, but such a comparison does not hold good with regard to man. 1.st Because man is not subjected to the same physical laws. 2.nd Because the same difference does not exist between man and man as between one plant and another. Justice, Wisdom, and Virtue, are not the inheritance of any peculiar "caste". On the contrary every man has his share of them, and enjoys equal rights, and it is not by the conservation, but by the complete abolition of any such restraints that the true laws of nature can be fulfilled, and the freedom of man secured. Thus alone can be obtained peace, order and general satisfaction (54).

Thus thought the Greeks, thus they acted, and so became not Asiatics or Egyptians, which, had they wished it they could never have done, but Greeks, acknowledging no limits but those fixed by nature herself, and not by man, to their civilization and developement. Having therefore carefully examined and compared the principal circumstances of their life, and particularly those distinctive marks which either constitute man a mere machine in the hands of others, or declare him

τῶν Ἑλλήνων; Ἡ λοιπὸν οἱ Ἕλληνες δὲν ἦσαν μαθηταὶ τῶν Ἀσιανῶν, ὥς ἦσαν οἱ Ῥωμαῖοι τῶν Ἑλλήνων, ἢ, ἐὰν ἦσαν, ἦσαν μαθηταὶ γίγαντες πρὸς νάνους διδασκάλους.

«Ὁ,τι καλὸν, ὅ,τι ὑψηλὸν, ὅ,τι εὐγενικὸν (εἶναι λόγοι τοῦ Ἐρεννίου) ἔχει νὰ καυχηθῇ ὁ ἄνθρωπος, ἐβλάστησεν, ἢ ὠρίμασε, τοῦλάχιστον, ἐν Εὐρώπῃ. Εἰς ἀφρονίαν, ποικιλίαν καὶ ὠραιότητα προϊόντων ὑπερτεροῦσιν Ἀσία καὶ Ἀφρική. Εἰς ὅ,τι ὅμως εἶναι ἀνθρώπινον ὑπερέχουσιν οἱ λαοὶ τῆς Εὐρώπης Αἱ ἀπλαῖ ἀρχαὶ τῶν μηχανικῶν τεχνῶν δυνατὸν νὰ χρεωσθῶνται εἰς τὴν Ἀσίαν, ἀλλὰ πόσον ἐτελειοποιήθησαν διὰ τῶν Εὐρωπαϊκῶν! ἀπὸ τὸ ὑφαντήριον τοῦ Ἰνδοῦ ἕως εἰς τὴν ἀτμοκίνητον μηχανὴν δι' ἧς γνέθεται τὸ βαμβάκιον· ἀπὸ τὸν ἡλιακὸν γνώμονα ἕως εἰς τὸ θαλάσσιον ὠρολόγιον τὸ ὁποῖον ὡδηγεῖ τὰ καράβια εἰς τὸν ἀπέραντον Ὠκεανόν· ἀπὸ τὸ Σιναιτικὸν πλοῖον ἕως εἰς τὸ τρίτεγον τῆς Μεγάλης Βρετανίας ποία διαφορὰ, ποία διάσπαις! Οὔτε δὲ ρίψωμεν τὰ βλέμματά μας εἰς τὴν εὐλογημένην ἐκείνην κώχην τῆς γῆς ὅπου ἡ ἀνθρωπίνη φύσις ἔγινε τρόπον τινὰ κρείττων ἐαυτῆς, ποία ἀπόστασις μεταξὺ Διὸς τοῦ Φαιδίου καὶ ἐνὸς Ἰνδικοῦ εἰκονίσματος! μεταξὺ τοῦ Παρθενῶνος καὶ τῆς Ἰνδικῆς παγώδας! Πρὸς δὲ τὰ ἀειθαύμαστα προπύλαια τί θέλει ἀντιπροβληθῇ! Ἡ Ἀσία εἶχε τοὺς χρονογράφους της, οὐδέποτε ὅμως δὲν παρήγαγεν ἓνα Θουκιδίδην, οὐδέποτε Τάκитον· εἶχε τοὺς ποιητάς της, οὐδέποτε ὅμως δὲν ἐγέννησε Πίνδαρον. Κριτικὴν ποτὲ της δὲν ἐγνώρισεν· πρακτικῶν φιλοσόφων δὲν ἴσπερῆθη, ἀλλ' ἓνας Πλάτων, ἓνας Κάντιος, ἓνας Νεύτων ποτὲ δὲν ὠρίμασεν, οὐδέποτε δὲν ἀνεπτύχθη εἰς τὰς ὀχθὰς τοῦ Γάγγου καὶ Χοάγγου.»

Ἀλλ' ἡ ἀρχέτυπος αὕτη τῶν Ἑλλήνων ἀνάπτυξις τοῦ ἔχει τὰς ρίζας της, ποῦ τὰς πηγὰς της; εἰς τὴν γῆν ἢ εἰς τοὺς οὐρανοὺς; ὅπου ἔχει τὰς ἰδικὰς της ἢ τελειότης τοῦ κατ' ἰδέαν καλοῦ τῶν ἐπισήμων γλυπτῶν. Ἡ φύσις εἶναι, ὥς παρατηροῦμεν, εἰς ἄκρον ποικιλοχαρὲς, σκορπίζει ὅπως αὕτη γνωρίζει καὶ θέλει τὰ καλὰ της, ὀλίγον φροντίζουσα περὶ τῶν ἐδικῶν μας ἰδανικῶν. Ἐνίστε, ὥς ἂν εἶχε σκοπὸν νὰ καταπλήξῃ τοὺς

free and independent, where do we find any thing Asiatic in the Greeks? It must be admitted that either the Greeks were not the pupils of the Asiatics, as the Romans were of the Greeks, or that if so they were gigantic scholars under pigmy masters. Whatever man has to boast of as noble, great or sublime, (in the words of Herennius) was produced or matured in Europe. In natural abundance, beauty and variety, Asia and Africa are perhaps superior. But in every thing that depends on human intellect, the people of Europe far surpass them. The first simple rudiments of mechanical science were perhaps derived from the Asiatics, but what an immense difference is there between the Indian hand-loom, and the Steam Cotton-Mill; between the simple Sundial and the Chronometer which now guides our vessels on the boundless ocean; between the Chinese canoe, and the three decker of Great Britain. Turning our eyes to that favoured corner of the world, where human nature as it were surpassed herself, what a difference between the Jupiter of Phidias and the Indian images! Between the Parthenon, and the Pagods of the Ganges! What can be compared to the magnificent Propylæa of Athens? Asia had no doubt chronographers, but never produced one who might be compared with Thucydides or Tacitus. Poets there were, but none equal to Pindar. Criticism they were utterly ignorant of. Practical Philosophers were not wanting, but no Plato, Cant, or Newton ever arose in the banks of the Ganges.

But where then are we to look for the true sources of this original developement of the Greeks? On earth or in heaven? They can only be found in union with those of the ideal perfection of the most renowned Sculptors. Nature is, as we before observed, ever fond of variety, and distributes her beauties according to her own fancy without troubling herself about our ideal wants, as if she had intended to astonish every

πολλούς, παραιτούσα σχεδὸν τὰ κακὰ εἰς κἀνὲν δυστυχὲς ἄτομον τὸ ὁποῖον προσφυστάτα ὀνομάζομεν ἀφύσικον, ἐπιδαφιλεύεται ὅλας τὰς χάριτας καὶ καλλονάς της εἰς ἄλλο εὐτυχὲς τὸ ὁποῖον μὲ διάφορα θωπευτικὰ ὀνόματα χαρακτηρίζουσιν οἱ πολλοί. Ἀλλ' οἱ ἐπίσημοι τεχνῖται οὐδὲ εἰς τοῦτο δὲν εὐχαριστοῦνται. Δὲν ἀρκοῦνται νὰ μιμηθῶσι πρὸς τὴν καλὴν ταύτην φύσιν, ἀλλ' ἀφίνοντες τοῦτο ἰδιαιτέρον ἔργον εἰς τοὺς κυρίως εἰκονικοὺς τεχνίτας ἢ ἀπεικονιστὰς ἀμιλλῶνται μὲ τὴν φύσιν καὶ πασχίζουσι νὰ παράξωσι τίποτε καινόν, τίποτε τελειότερον. Ἐκλέγουσι τὰς ἀπανταχοῦ ἐσκορπισμένας καλλονάς, τὰς συναρμύζουσι ὅσον τὸ δυνατόν καταλληλότερα, ἀναπληροῦνσι μὲ τὴν γονιμότητα τοῦ νοῦς ὅ,τι λείπει (55), καὶ οὕτω προσπαθεῖσι νὰ παραστήσουν τὸ ὑπέργειον διὰ τοῦ ἐπιγείου, τὸ νοερόν διὰ τοῦ αἰσθητοῦ, τὴν ἰδέαν διὰ τοῦ σώματος, διὰ τῆς ὕλης.

« Εἰς ποῖον οὐρανὸν ἐθεώρησες ὅτε ἐξωγράφησες τοῦτον τὸν ἄγγελον; » Ἠρώτησεν ἕνας Πάπας τὸν Γυῖθον Πένην· καὶ οὕτως ἀναγκάζεται καθεὶς νὰ ἐρωτᾷ ὅταν μαγεύεται ἀπὸ τὰ κάλλη τῶν ἀριστετεχνημάτων. Καὶ ὅμως ἄλλην ἀπόκρισιν παρὰ τοῦ τεχνίτου δὲν ἡμπορεῖ νὰ μάθῃ παρὰ ὅτι ἠκολούθησε τὴν φύσιν, τὸ ὑψηλόν του αἶσθημα, καὶ τὴν γονιμότητα τοῦ νοῦς του (56.)

Τοῦτο ἠκολούθησαν καὶ οἱ Ἕλληνες εἰς ὅλην των τὴν ἀνάπτυξιν.

(Ἀκολουθεῖ ἡ Συνέχεια.)

one. Thus sometimes she loads with every thing evil some unfortunate atom which is therefore termed deformed, to shower every benefit upon some other happy being who is consequently praised and flattered by all. But the celebrated Artist of Greece were not even satisfied with this. They were not content with representing faithfully nature alone, but leaving this to mere Portrait-painters, they endeavoured to vie with nature and to produce something new and more perfect. Selecting with care the various scattered beauties they adopted them to each other, and supplying from their own sublime imaginations what was wanting in nature, endeavoured to represent heavenly objects in earthly forms (55). "In what heaven did you seek to paint this Angel"? was demanded by a certain Pope from Guido Rheni, and this question must be repeated by every one who examines the Chef D'Oeuvres of Art; and no other answer can be returned, but that of the Artist who replied that he only consulted nature, his sublime imagination and the fertility of his mind (56).

This plan was followed by the Greeks in the whole progress of their developement.

(To be continued.)

(30) Ἰδε Στράβ. Η'. 5'. 23.

(31) Ἰδε Οὐέλλ. Πατερκ. Ἰσορ. Ρωμ. βιβλ. Α'. 13.

(32) Ἰδε Πλίν. Φυσ. Ἰσορ. βιβλ. ΔΕ'. 4. καὶ Γ. ΔΙ6. Η'. 18.

Παραβάλε δὲ Πλίν. Φυσ. Ἰσορ. Ζ'. 38. ΔΕ'. 7. 10.

(33) « Quis ergo huic consuetudini, qua nunc Graecis actionibus aures curiae exurdantur, januam patefecit? ut opinor, Molo Rhetor, qui studia M. Ciceronis acuit eum namque ante omnes exterarum gentium in Senatu sine interprete auditum constat, quem honorem non immerito cepit, quoniam summam vim Romanae eloquentiae adjuverat. » Val. Maxim. Moral. exempl. libr. II. C. II.

Ας μὴ συχασθῇ ὁμως κἀνείς ὅτι νῦν τυχουν διὰ τοῦτο οἱ Ἕλληνες ὑπὸ τοῦς Ρωμαίους· ἐκ τούτου ἀπείχαν πολὺ. Τὸ πρὸς τὴν Μόλωνα ἦσαν ἰδιαιτέρως τιμῇ ἐν γένει ὁμως εἰς δημόσια πράγματα ἠνάγκαζαν τοὺς ταλαιπώρους Ἕλληνας καὶ εἰς τὴν πόλιν καὶ εἰς τὰς ἐπαρχίας νὰ λαλῶσι δι' ἑρμηνείας, καὶ Λατινιστὶ ἐλάμβαναν τὰς ἀποκρίσεις· « Magistratus vero prisci quantopere suam populiue Romani majestatem retinentes se gesserint, hinc cognosci potest, quod inter caetera obtinendae gravitatis indicia illud quoque magna cum perseverantia custodiebant, ne Graecis umquam nisi latine responsa darent· quin etiam ipsa linguae volubilitate, qua plurimum valent, excussa per interpretem loqui cogebant, non in urbe tantum nostra, sed etiam in Graecia et Asia, quo scilicet Latinae vocis honos per omnes gentes venerabilior diffunderetur. » ibidem.

Γνωστὸν δὲ εἶναι ὅτι εἰς τὴν ὑπόθεσιν τοῦ Οὐγγέρου κατηγορήθη ὁ Κικέρων ὅτι ἠτίμασε τὸ ἄξιωμα τῆς Ρώμης, καταδεχθεὶς ὅχι μόνον νὰ λαλήσῃ εἰς ξένην βουλὴν (τῶν Συρακουσίων), ἀλλὰ καὶ Ἕλληνας, τὴν γλωττῶσαν δηλ. τοῦ υποδουλωμένου ἔθνους «et ait indignum facinus esse quod in Senatu Graeco verba fecissem, quod quidem apud Graecos, Graece locutus essem, id ferri nullo modo posse.»

(34) Εἰς τὰς Ἀθήνας ὑπῆγε Πομπώνιος ὁ ἐπικαλούμενος Ἀττινός· ἐκεῖ διέτριψε πολλοὺς χρόνους ὁ φίλος τοῦ Κικέρων, ἀκρωμένους τὰ μαθήματα τῶν ἐπισημοτάτων διδασκάλων· ἐκεῖ ὑπῆγεν ὁ υἱὸς τοῦ Κικέρωνος, ἐκεῖ ὁ Βιργίλιος, ὁ Οράτιος καὶ μυρίοι ἄλλοι ἵα μάθωσιν, ὡς ἔλεγαν, νὰ διακρίνωσι τὸ ἀγαθὸν καὶ τὸ κακόν, καὶ νὰ ζητήσωσι τὴν ἀλήθειαν εἰς τοὺς κήπους τῆς Ακαδημίας. Ἐν Ἀπολλωνίᾳ φαίνεται ὅτι συνῆψεν ὁ Μαικίνας τὴν μετέπειτα διακρίσασαν φιλιάν μὲ τὸν Αὐγούστου· ἐν Ρόδῳ ἦκουε τοὺς σοφιστὰς ὁ Τιβέριος, ἀπὸς διεφυλάχθη ἐν Σπάρτῃ.

(35) « A sermone Graeco puerum incipere malo quia Latinus, qui pluribus in usu est, vel nobis nolentibus se praebeat: simul quia disciplinis quoque Graecis prius instituendus est, unde et nostrae fluxerunt. » Quintil. Instit. Orat. Lib. I. C. I.

(36) Ἰδε Ιουβενάλ. Σάτ. Γ'. 61. — 5'. 185.

(37) « Βαρβάρων δ' Ἕλληνας εἰκὸς ἄρχειν, ἀλλ' οὐ βαρβάρους,

Μῆτερ Ἑλλήνων· τί μὲν γὰρ δοῦλον, εἰ δ' ἐλευθεροί. Ἑρπ. Ἰεργ. Αὐλ. 1400.

Παραβάλ. Δημοσθ. Ολυμπ. β'. (ἢ γ'. περὶ Πατεύσε.) Θ'.

NOTES.

(30) See Strabo VIII. 6. 23.

(31) See Vell. Paterculi History of Rome Book. i. 13.

(32) See Pliny. Nat. Hist. Book XXXV. 4. and Titus Livius VIII. 18. compare with Pliny Nat. History VII. 38. XXX. 7. 10.

(33) „ Quis ergo huic consuetudini, qua num Græcis actionibus aures curiæ exurdantur, januam patefecit? ut opinor, Molo Bhetor, qui studia M. Ciceronis acuit. eum namque ante omnes exterarum gentium in Senatu sine interprete auditum constat, quem honorem non immerito cepit, quoniam summam vim Romanæ eloquentiæ adjuverat. „ Val. Maxim. Moral. Exempl. lib. II. c. II.

It must not however be supposed from this that the Greeks were happy under the Roman Government. Far from it. This was only a peculiar mark of respect shewn to Molon. In all public affairs the unfortunate Greeks were obliged to make use of an interpreter and received their answers in the Latin language. „ Magistratus vero prisci quantopere suam populique Romani majestatem retinentes se gesserint, hinc cognosci potest, quod inter cætera obtinendæ gravitatis indicia illud quoque magna cum perseverantia custodiebant, ne Græcis unquam nisi latine responsa darent: quin etiam ipsa linguæ volubilitate, qua plurimum valent, excussa per interpretem loqui cgebant, non in urbe tantum nostra, sed etiam in Græcia et Asia, quo scilicet latinæ vocis honos per omnes gentes venerabilior diffunderetur. „ ibidem. It is well known that in the affair of Verres Cicero was blamed for having compromised the Roman dignity by condescending to speak in a foreign Senate (that of Syracuse) and in the Grecian tongue it being that of an enslaved nation. „ ait indignum facinus esse quod in Senatu Græco verba fecissem quandoquidem apud Græcos. „

(34) To Athens went Pomponius, surnamed Atticus. In the same place his friend Cicero remained many years, hearing the lectures of the celebrated Masters. There also went the son of Cicero, there Virgil, and Horace and numberless others, to learn, as they said, to distinguish good from evil, and to search for truth at the Academy's gardens. At Apollonia it appears that Mecenas first commenced that intimacy with Augustus which subsequently ripened into the warmest friendship. At Rhodes Tiberius attended the lectures of Sophisty.

(35) A sermone Græco puerum incipere malo, quia Latinus, qui pluribus in usu est, vel nobis nolentibus se præbet: simul quia disciplinis quoque Græcis prius instituendus est, unde et nostræ fluxerunt. „ Quintil. Instit. Orat. Lib. I. C. I.

(36) See Juvenal. Sat. III. 61. VI. 185.

(37) See Eurip. Iphig. Aul. 1400.

(38) Ἰδε τὸ περὶ τῆς ὑπὸ τῶν ἀρχαίων γνωριζομένης Ἰνδίας πόνημα τοῦ Ραβετσώνου.

(39) "Ego semper admiratus sum scripta veterum jurisconsultorum Romanorum, uaquecumque nobis sive in digestis illis, sive alibi, velut ex naufragio tabulae pretiosae supersunt. Romani in omni genere doctrinae Graecis cedunt. Ab iis philosophiam, medicinam, studia mathematica mutuo sumpserunt, de suo vix quicquam magni momenti adjunxerunt; in una jurisprudentia regnant, hujus etsi semina a Graecis acceperint, inde tamen hortum excitant amplissimum pulcherrimumque, eaque in re una omnes populos, quod constet, vicerunt. Dixi saepius post scripta geometrarum nihil extare quod vi ac subtilitate cum Romanorum juriscorsultorum scriptis comparari possit: tantum nervi inest, tantum profunditatis."

Αὕτη εἶναι ἡ γνώμη τοῦ περιωνύμου Δειβνιτίου, ὅστις μετὰ τὰ μέσζα τῆς δεκάτης ἐκδόσεως Μ. Χ. ἐκατονταετηρίδος διέπρεψεν ἐν Γερμανίᾳ ὡς μαθηματικῆς, ὡς μεταφυσικῆς, ὡς θεολογῆς, ὡς νομικῆς, αὐχ' ἦττον δὲ καὶ ὡς φιλολόγῆς, ἀνευρὼν συγχρόνως μὲ τὸν Νεύτωνα τὸν διαφορικὸν ὑπολογισμὸν, καπιᾶσας ἑα συμβιβάζει τὸν Ἀριστοτέλη καὶ Πλάτωνα, τὸν Λούθηρον καὶ Βισσουίτην, γραφῆς εἰς ἑλικίαν εἰκοσιδυὸς ἐτῶν, χωρὶς πολλῆς εὐκαιρίας, καὶ χωρὶς σχεδὸν βιβλίων, τὴν ὀνομαστὴν Νέαν μέθοδον τοῦ μαθητῆν καὶ διδάσκειν τὴν δικαιοσύνην, καὶ προσπάθησας δι' ἐτυμολογῶν τῶν γλωσσῶν νὰ εὕρῃ τὰς ἀρχὰς τῶν διαφορῶν ἔθνων. Τὰ λεγόμενα ἀνωτέρω περὶ τῶν ἐξ Ἑλλήνων ληφθέντων πρώτων σπερμάτων τῆς Ρωμαϊκῆς νομοθεσίας ἀναφέρονται εἰς τὸ γνωστὸν ἀνεκδότουν περὶ τῆς Δωδεκαδέχτου ἦτοι τῶν δώδεκα πινάκων εἰσίνες, ἐάν πιστεύσωμεν τὸν Κικέρωνα, ὑπερεβαίναν κατὰ τὰ ἄλλα καὶ κατὰ τὴν ὀφέλειαν πάντων τῶν φιλοσόφων τὰς βιβλιοθήκας (Περὶ Ρήτ. Α'. 44). Ἡ νεωτέρα κριτικὴ ἡ διστάζει περὶ τῆς ἀληθείας τοῦ ἀνεκδότου τούτου, ἡ ἀναφανδὸν καὶ ἀπροφασίστως τὸ ἀπειβάλλει (Ἰδε πρὸς τοὺς ἄλλους, Introduction à l'histoire générale du droit, par M. E. Lerminier. Bruxelles, 1830. p. 134). Ἀλλ' ὅπωςδήποτε καὶ ἔχη περὶ τούτου τὸ πρᾶγμα, ἀνantiόρρητον εἶναι ὅτι ἡ θαύτης, ἡ ἁριστεία, ἡ θαυμασιωτάτη λογικὴ, ἡ αὐστηρὰ δικαιοσύνη, ἡ γεωμετρικὴ μέθοδος ἐφημερισμένη εἰς θηϊκὰς ἐννοίας καὶ ἡ κατὰ πάντα φιλοσοφικὴ ἀνάπτυξις τῆς Ρωμαϊκῆς νομοθεσίας χρεωστεῖται εἰς τὴν Ἑλληνικὴν φιλοσοφίαν καὶ μάλιστα τὴν Στωϊκὴν (Ἰδε τοῦ αὐτοῦ πονήματος τοῦ Δερμινιέρου σελ. 15 καὶ σελ. 234)

(40) « Graecia capta ferum victorem cepit et artes. Intulit agresti Latio. . . . » Horat. Epist. L. II. I. 156.

Sint ista Graecorum, quamquam ab his philosophiam et omnes ingenuas disciplinas habemus. « Cicer. de Fin. I. 21.

(41) Ἰδε Οὐλλ. Στέγγελου περὶ Δραματ. Τέχν. Μαθήμ. Η'.

(42) Ἰδε ὡς ἀνωτέρω.

(43) Ἰδε Μυλλέρου Πολιάδος Ἀθηνᾶς Ἱερὰ, καὶ Ριττιέρου Προπύλαια Εὐρώπ. προηροδοτικῶν Ἱστοριῶν, κτλ. ἔνθα οἱ Βουτάδαι παράγονται ἐκ τοῦ Ἰνδικοῦ Βούδδα.

(38) See Robertsons work on ancient India.

Intulit agresti Latio. . . . Horat. Epist. Lib. II. I. 156

„Sint ista Græcorum, quamquam ab his philosophiam et omnes ingenuas disciplinas habemus. «Cicer. de Fin.» I. 21.

(39) „Ego semper admiratus sum scripta veterum jurisconsultorum Romanorum quæcumque nobis sive in digestis illis, sive alibi, velut ex naufragio tabulæ pretiosæ supersunt. Romani in omni genere doctrinæ Græcis cedunt. Ab iis philosophiam, medicinam, studia mathematica mutuo sumpserunt, de suo vix quicquam magni momenti adjunxerunt; in una jurisprudentia regnant; hujus etsi semina a Græcis acceperint, inde tamen hortum excitarunt amplissimum pulcherrimumque, eaque in re iuna omnes populos, quod constet, vicerunt. Dixi sapius post scripta geometrarum nihil extare quod vi ac subtilitate cum Romanorum jurisconsultorum scriptis comparari possit: tantum nervi inest, tantum profunditatis.,

This was the opinion of the celebrated Leibnitz who about the middle of the seventeenth century distinguished himself in Germany as a Mathematician, Metaphysician Theologist, and Legislator, nor was he at all inferior in Philology, having discovered at the same time with Newton the method of differential calculation; endeavouring to unite the opinions of Aristotle and Plato, Luther and Bossuet, and having written at the early age of twenty two, without much leisure and almost without books the work entitled. *A new method of learning and teaching jurisprudence*, and trying if possible to discover the origin of the different nations by the Etymology of their respective languages.

What has been above remarked on the subject of the first rudiments of Roman Legislation having been borrowed from the Greeks refers to the well known Anecdote with regard to the Twelve Tables which, if we believe Cicero, surpassed in justice and usefulness all the Libraries of the Philosophers (de Orat. I. 44.

Modern critics either doubt the truth of this anecdote or openly deny it. (Among others see “Introduction générale à l’histoire du droit par M. E. Lerminier. Bruxelles, 1830. p. 134). Let this however be true or false it is undeniable that the profundity, accuracy, strict justice, application of geometrical principles to moral practice and the general developement of the Roman Legislation was owing to the Philosophers of Greece and principally to the Stoics. (See the above mentioned work of Lerminier pages 15 and 234).

(40) Græcia capta ferum victorem cepit et artes.

(41) See Wilh. von Schlegel. Dramatic Art. VIII.

(42) See the same ibid.

(43) See Myller Poliadis Minervæ Sacra and Ritter Vorhalle Europ. Voelkergesch. for Herodotus, where the Bootes are derived from the Indian Buddha.

(44) Ἰδε Εὐριπ. Ἰφιγ. Ἀύλ. 1587.

(45) « Γέλων δὲ καὶ προσπολεμήσας ἄρις, καὶ κρατήσας μάχῃ μεγάλῃ Κερκηιδονίων, οὐ πρότερον εἰρήνην ἐποιήσατο πρὸς αὐτοὺς δεομένους ἢ καὶ τούτο ταῖς συνθήκαις περιλαβεῖν, ὅτι παύσονται τὰ τέκνα τῷ Κρόνῳ καταθύοντες. » Πλούτ. Απεφθ.

(46) Ἰδε Φριδ. Σλεγέλου τὸ περὶ γλώσσης καὶ σοφίας Ἰνδῶν πόνημα, καὶ Ριττέρου Προπύλαια, κτλ.

(47) Ἰδε Πινδ. Πύθ. Γ'. εἰς. 70 — Π. 40 — Ν. Εκδ.

(48) Ἰδε Απολ. Ροδ. Ἀργον. Δ'. 1708. —

(49) Διὰ τὰ παρατηθῶσι τὰ ἄλλα, εἰ Ἰνδισαί, τῶν ὁποίων πλημμυρεῖ τὴν σήμερον ἡ Εὐρώπη, ἀνευρίσκουσιν ἐν Ἰνδίαις τὴν Ἀριστοτελικὴν θεωρίαν τοῦ Συλλογισμοῦ, καὶ τὰς Ἀριστοτελικὰς κατηγορίας. Εἰς τὴν λύσιν τοῦ φαινομένου τούτου τρεῖς ὑποθέσεις παρίστανται, α'. ὅτι εὗρεθσαν καὶ εἰς τὰ δύο μέρη εἰκόθεν καὶ χωρὶς μεταδόσεως αἱ αὐταὶ θεωρίαι β'. ὅτι εἰ Ἕλληνες τὰς παρέλαβαν παρὰ τῶν Ἰνδῶν γ'. ὅτι εἰ Ἰνδοὶ παρὰ τῶν Ἑλλήνων. Ο ἡσάσιμος χαρακτηρ τῶν Ἰνδῶν καὶ ὧν ἐν γένει τῶν Ἀσιανῶν, τὸ ἀσύμφωνον τῆς τριαύτης φιλοσοφίας πρὸς τὸν χαρακτῆρα τοῦ Ἑθνους, κτλ. πεθεοσι τὸν γράφοντα ὅτι τὰ ἀήττητα τοῦ Ἀλεξάνδρου ὅπλα ἔφεραν εἰς τὰς Ἰνδίας καὶ τὸν Ἀριστοτελισμόν. Οὕτε κυρίως καλλιτεχνίαν, οὔτε κυρίως φιλοσοφίαν ἐγνώρισεν ἡ Ἀσία. Ἰδε ἐν τισούτῳ τὸν περιώνυμον Πλατωνικὸν τῶν Παρισίων (cours de philosophie, etc. tom. premier p. 205.)

(50) Ἰδε Πλάτ. Γοργίαν, Κρίτων, κτλ.

(51) Ἰδε τὴν δημηγορίαν τοῦ Διοδότου παρὰ Θουκυδ. Β'. μέ. καὶ παρὰ βάλκι τοὺς ἐκ πειθίσεως περὶ τούτου συγγράψαντας νεωτέρους, τῶν ὁποίων τὰ πινήματα ἀπαριθμεῖ Εἰδουάρδος Δουκπετιώξ (Ducpetiaux) εἰς τὸ περὶ θανατικῆς πινῆς σύγγραμμά του, ἐν Βρυξέλλαις, 1827. Εἶθε μόνον ἀπροσδίκντα περιστικὰ νὰ μὴ ἀναγκάσουν τοὺς ὑπερφιλανθρωπευομένους τούτους νομολόγους νὰ παλινωδίσωσιν.

(52) « Οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς Θεοὺς προσκυνεῖν. » Ξενφ. Ἀναβάσ. Γ'. Β'. 13.

(53) Ἰδε Ραϋμέρου Μαθήματα περὶ τῆς Ἀρχαίας Ἱστορίας Τόμ. Α'. σελ. 273.

(54) Ἰδε Quatremere de Quincy, Essai sur la nature, le but et les moyens de l'imitation dans les beaux-arts, Paris 1825. Trois part. parag. VI.

(55) Ἰδε Καλλιεργίαν ἢ Αἰσθητικὴν (Acsthetik) Βουτερίκου σελ. 207.

(44) See Eurip. Iphig. Aul. 1587.

(45) „Γιλὼν δὲ καὶ προπλεμέσας ἄριστα, καὶ κρατήσας μάχῃ μεγάλῃ Καρχηδονίων, εὖ πρότερον εἰρήνην ἐποίησαντο πρὸς αὐτοὺς; δεομένους ἢ καὶ ταῦτα ταῖς συνθήκαις περιλαβεῖν, ὅτι παύσονται τὰ τέχνη τῷ Κρόνῳ καταθρόνους;,” Plutarch, Apopthegms.

(46) See Fried. von Shlegel work on the language and learning of India.

(47) See Pind. Pyth. X. v. 70. of the ancient Edition and 40 of the modern.

(48) See Apol. Rhod. Argon IV. 1708.

(49) Leaving apart other facts the dissertators on India with whom Europe now abounds pretend to discover in India the Aristotelian Philosophy. And in solving this phenomenon three different conjectures may be formed. 1st That this system existed both in Greece and India originally. 2^d That the Greeks received it from the Indians. 3rd That the Indians learnt it from the Greeks. The well known unchangeable character of the Indians and of all Asiatic Nations; the complete variance that character etc. confirm my opinion that the invincible army of Alexander first introduced Aristotelism into Asia. See on this subject the celebrated French Platonist. “Cours de Philosophie etc.” Tom. premier p. 205.

(50) See Plato. Gorgias, Criton etc.

(51) See the Oration of Diodotus by Thucydides. II. 45. and compare with modern authors on this subject; whose works are enumerated by Edward Ducpetiaux in his writings on Capital punishments (Bruxelles 1827.)

(52) Xenophons Expedition III. 2. 13.

(53) See Raumer Lessons on Ancient History Tom I. p 273.

(54) See Quatremere de Quincy, Essai sur la nature, le but et les moyens de l'imitation dans les beaux arts. Paris, 1825. troisième partie. parag. VI.

(55) See Bousterwek's Aesthetik p. 207.