T. Lucretius Carus,

OF THE

NATURE OF THINGS.

Translated into English Verse by Thomas Creech, A. M. and Fellow of Wadham College in Oxford.

Volume II.

Containing the Fifth and Sixth Books: Explain'd and Illustrated with Notes and Animadversions.

Felix qui potuit rerum cognoscere causas,
Atque metus omnes, & inexorabile Fatum
Subjecit pedibus, strepitumque Acherontis avari.

Virg.

London:
Printed by John Matthews, for George Sawbridge, at the Three Fleurs de Lys in Little Britain. M.DCCXIV.
VOLUME II

THE

NATURE OF THINGS

Translated into English Verses

By James Stock A.M. and Fellow of Wadham College

in Oxford

ADAMS 219. 4.

and

In the

Sixth Edition

London

Published for J. Dodsley, at the Sign of the Star, in St. Paul's Church-Yard.
HAVING in the Preface to the first Volume given the Publick so full and ample an Account of my Design, in publishing these Notes and Animadversions on this English Translation of Lucretius, as likewise of the Helps I made use of, and of the Method I have observ'd, in this Undertaking, which I take to be the chief Business of a Prefacer, I shall not long detain my Reader by Way of Introduction to this second Volume, that contains only the two last Books of my Author; who, having in these two Books treated of a great Variety of noble Subjects, has afforded me a just Occasion of swelling this Volume to almost an equal Number of Sheets with the former, tho' computing the Number of Verses, it contain but little more than one Third of the whole Poem of Lucretius: The Length however, if I may judge of the Readers Satisfaction in the Perusal, by my own in the compiling, will not, I hope, seem tedious to him; and I flatter my self, that I shall not weary and grow irksome to those, whom it has been my principal Study and Design at once to instruct and divert.
The Preface.

When the Subject of which my Author was treating was naturally crabbed and abstruse, as in the two first Books, in which he disputes chiefly of the Nature and Properties of his Atoms; I thought it not convenient to dwell too long upon it; but endeavour'd only to render it plain and intelligible with as much Brevity as the Province of an Interpreter, which I had undertaken, would allow: But when he came to treat of Things which I judged would be more entertaining, as of the Origine of the World; of the Motion of the Heavens; of the Sun, Moon and Stars; of the first Men, and of their Manners and Way of Life; of the first Institution of Kings, Magistrates and Laws; of the first Invention of Arts and Sciences; of the Things we call Meteors, as Thunder, Lightning, Whirlwinds, Earthquakes, &c. Of the Causes of Rain, Wind, Hail, Snow, and Frost; Of the Flames that are ejected from the Bowels of Mount Aetna; Of the annual Increase of the River Nile; Of the Averni; Of certain miraculous Fountains; Of the Loadstone; and of the Cause and Origine of Plagues and Diseases; Of all which, as well as of many other Subjects of the like Nature, Lucretius has disputed in these two last Books; when he came, I say, to treat of these Matters, he afforded me a wider Field to enlarge and expatiate upon; and I have laid hold of the Opportunity he gave me, to illustrate all those several Subjects, with the Opinions of all the most celebrated, as well antient as modern, Philosophers, concerning them: In which I presume I shall not be deem'd to have transgres's'd the Bounds, which were formerly prescrib'd to an Interpreter, who, as Ammonius allows, Neque benevolentia duè tis conari debet, que perperam dicuntur consentanea facere, eaque veluti à tripode excipere, neque recte prodita prævo seniù per odium carpere; sed eorum esse incorruptus judex, atque auctoris sensum aperire imprimis, illiusque placita interpretari; tum quod alij, & ipse sentiat afferre. Besides; I can not apprehend, but that it will be acceptable to the Publick to see at one View the different Opinions of the Learned Men in all Ages, on the above Subjects; and this is what I have en-
deavour'd to oblige my Readers with in the following Sheets.

I will conclude this Preface with a few Lines in my own Vindication, and then take my Leave.

I foresee that I have render'd myself liable to be carpd at, and that I shall be censur'd by some Criticks, on Account of some particular Words, and certain Ways of Expression, which I have constantly observ'd and made use of, through the whole Course of this Work; contrary to the generally receiv'd Custom and Practise of many, nay perhaps of most, of our present Writers.

I need not be told, that, in Matter of Speech, when Custom has once prevail'd, we are absolutely oblig'd to submit to whatever it has impos'd upon us; and that it is not lawful, on any Pretence whatsoever, to resist the Laws of that Soveraign, I had almost said Tyrant of Languages,

Cui penes arbitrium est & jus & norma loquendi.

Horat.

But on the other Hand, in Language, as in most Things else, there is a good Custom and a bad; The good ought to be the Standard of Propriety and Correctness of Speech; and the bad ought carefully to be avoided, as the Corrupter of it: so that the main Difficulty lies in discerning rightly between them: But how this may be done is not our present Business to inquire.

Dr. Swift, in his Letter to the Lord High Treasurer, with good reason complains, That our Language is extremly imperfect, that its daily Improvements are by no Means in proportion to its daily Corruptions, and that the Pretenders to polish and refine it have chiefly multiply'd Abuses and Absurdities; and so far he is certainly in the right: but I can not agree with him when he goes on, and says, That in many Instances it offends against every Part of Grammar: He seems to impute to the Language itself the Faults of our uncorrect Writers. All Languages, but more especially
especially the modern, and ours among the rest, have
certain Idioms and Proprieties of Speech peculiar to each of
them, in which nevertheless they offend against the general
Rules of Grammar: Of this so many Instances might be
given, that it is needless to give any.

Modern and living Languages are not to be fix'd by the
Standard, nor ascertain'd by the Maxims and Rules of the
antient and the dead; and their chief Beauties consist in
frequent Emancipations from the servile Laws of antient
Grammar. A Man may write ungrammatically, and yet
write very good English; according to this excellent Say-
ing of Quintilian, Aliud est grammaticè, aliud Latinè
loqui.

I now return to what gave Occasion to these Reflections,
and, among several other Instances that my Readers may
observe, will mention only one or two, in which I have
vary'd from some other Writers of these Days. Phenomenon
is a Word that has been introduc'd into our Language:
Necessity brought it in to avoid a Circumlocution: For
it is originally Greek, and signifies an Appearance in
the Heaven, or in the Air. Now some, instead of Phen-
omenon, leaving out the two final Letters, make it Phen-
omen, and say in the Plural, Phenomens; both which I
take to be altogether absurd: Others, who write Phenome-
on in the singular Number, when they have Occasion to
use it in the Plural, say Phenomena, which, in my Opin-
ion, is contrary to the Analogy of our Language; and
others again, in the same Number, Phenomena's, which
I almost dare pronounce to be a Monster in Speech: For my
own Part, whenever I have been oblig'd to use it in the
Plural, I have not felt to say, Phenomenons, rather than
Phenomena, as it is in the Original: and this I am sure is
more conformable to the Analogy of our Language, in
which the Difference between the Singular and the Plural
Number, even in the Words borrow'd from the learned Lan-
guages, consists not in any Variation of the final Syllable,
but in the Addition of the Letter s to the singular Number.
Thus in the following Words, Idea, Anathema, Chimera,
The Preface.

Compendium, Epithalamium, which, together with many other, we have taken from the learned Languages, and naturaliz'd in our own, we say not in the Plural, Ideas, Anathemata, Chimeræ, Compendia, Epithalamia, even tho' we have retain'd their original Terminations in the Singular, but Ideas, Anathemas, Chimeras, Compendiums, Epithalamiums. Besides; Since there is no Method yet propos'd, nor any Rules yet agreed upon, and settled among us, for the ascertaining and fixing of our Language for ever, why has not every Man an equal Share of Liberty, not only to introduce and set up a new Word, if there be Occasion for it, but even to use one that is already introduc'd, in a different manner from the rest of his contemporary Writers, especially since they themselves use it differently from one another? Licuit, semperque licebit. This, I hope, is sufficient to excuse, if not to justify, my having us'd the Word Phenomenons in the plural Number: at least it will make it appear to be an Error, not of Ignorance, but of Judgment, and which I declare my self always ready to recant and rectify, whenever I can be better inform'd, and convinced by good Reasons that I am in the wrong.

Again: Nothing is more frequent with our present Writers than the following Way of Expression: They greedily embrace that Doctrine, be it never so erroneous. This Example is taken from one of our most celebrated Authors for Correclnefs of Style; nevertheless I take the Word never in that place to be a Barbarism in Speech: It ought to be ever; be it ever so erroneous: This Way of Expression is an Idiom of our Language; partly elliptick, partly a transposition of the Words; which, when plac'd in due Order, and without any Word understood, will run as follows: How erroneous soever it be. I have not Room in this Place to undertake the Disquisition of this Doubt, nor to give my Reasons at large, why, whenever I have had Occasion to make Use of the like Expression, I have dissented from most of our other Writers, and employ'd the Word ever, rather than never: But this, together
The \textit{PREFACE},

\begin{quote}
\textit{together with some} Hundreds of \textit{Observations, relating to our native Language, and which I have been many Years digesting in my Thoughts, I intend to publish in a short time, as an Essay towards the correcting, improving, and ascertaining of it, under this Title, \textit{Remarks upon the English Tongue}.}
\end{quote}
What Verse can soar on so sublime
A Wing,
As reaches his Deserts? What Muse
can sing,
As he requires? What Poet now,
can raise
A stately Monument of lasting Praise?
Great as his vast Deserts, who first did show
These useful Truths; who taught us first to know
Nature's great Pow'rs? 'Tis more than Man can do!
For, if we view the mighty Things he show'd,
His useful Truths proclaim, he was a God!
He was a God, who first reform'd our Souls,
And led us by Philosophy and Rules,

NOTES.

Lucretius begins this Book with the Praise of Epicurus; and not only makes him equal to the Gods, but even proclaims him a God; because, says he, his Divine Discoveries have been more beneficial to Mankind, than the Inventions of Ceres, or of Bacchus, or than the many glorious Exploits of Hercules: since Men might have liv'd happily enough without them. But true Wisdom, which Epicurus first discover'd and taught, is of the greatest Utility to Mankind, because it chases away all Uneasiness from the Mind, and instructs us aright in the Nature of all Things, and concerning the immortal Gods.

10. Who first, &c.] LaCantius, lib. 3. cap. 14. de falsâ Sapientiâ: and many others, pretend from this Expression of Lucretius, that he did not mean Epicurus, but one of the more antient Philosophers, as Pythagoras, or Socrates, or Thales, or some other of the seven Sages: But they are evidently mistaken, as appears by v. 60. of this Book, where he says,
Cujus ego ingressus vestigia—

His Steps I trace——

And Cicero certainly had his Thoughts on this Passage, when in Tuciul. 4, he says : Quae quidem cogitans foelo saxe mirari nonnullorum insolentiam Philosopherum, qui Natura cognitionem admirantur, ejusque Inventor & Principi gratias exultantes agunt, eumque venerantur ut Deum ; liberos enim se per eos dicunt gravissimis Dominis. When I reflect on these Things, I often wonder at the Insolence of some Philosophers, who admire the Knowledge of Nature, and give Thanks with Transport of Mind to the Inventour and first Author of Natural Philosophy; owning that he has delivered them from most Tyrannous Lords. Thus our grateful Poet confesses to whom he owes his Knowledge in the Nature of Things: And indeed, if Epicurus did deliver the Minds of Men from Cares, and Fears, and Superstition, he justly deserv'd to be rever'd preferably to any of the Heathen Gods. The Words of this Passage run thus in the Original,

Qui primus vitae rationem inventeam, quae
Nunc appellatur Sapientia———

For WISDOM was the Name which the Epicureans, who were a sort of Men not burden'd with too much Modesty, gave only to their own Philosophy. Horat. Lib. 1. Od. 33.

Parcus Deorum cultor, & infrequens
Infiantistes dum sapientiae
Consultus erro.———

But the other Philosophers were content to call their Doctrine by the Name of the Love of Wisdom: for so the Word Philosophy signifies.

15. Bacchus, &c.] The Son of Jupiter and Semele: He is said to have been the first that planted Vines, and made Wine of the Grapes: For which Reason the Poets made him the God of Wine: He travel'd over the whole Earth, conquer'd the Indies, and was the first who triumph'd; which he did, riding upon an Elephant. The chief Badges and Emblems of his Power were Tygres and the Thrysus: The Tygres were harness'd to his Car; and thus he was wont to be carry'd about : Virg. Aeneid. 6. v. 804.

Nec quis pampineis victor jugis
Flectit habenis,
Liber, agens celso Nise de vertice tigres.

Nor Bacchus, turning from his Indian War,
By Tygers drawn, triumphant in his Car,
From Nis's Top descending to the Plains,
With curling Vines around his purple Reins.

The
The Thyrsus, was a Spear or Javelin, wrap’d about with Vine-Branches and Ivy; whose Point ended in the Shape of a Cone: Bacchus, and the mad drunken Women, his Companions, were call’d Bacchæ, always carry’d a-Thyrsus in their Hands: Moreover, Lucretius, in this Place, calls Bacchus by the Name of Liber:

Namque Ceres fertur fruges, Liberque liquoris
Virigeni laticem mortalibus instituissē.

Virg. Georg. i. v. 5.

— Vos, O clarissima mundi
Lumina, labentem caelo quaeris
citris annun,
Liber & alma Ceres; vestro si
munere tellus
Chaoniam pingui glandem mutat aristâ,
Poculaque inventis Acheloïa
miscuit uís.

Upon which the Interpreters say, that the Poet calls Liber and Ceres the Lights of the World, either because they were esteem’d to be the Inventours of, and to preside over, the Harvest and the Vintage, which are the chief Parts or Seafons of the Year, and the chief Ornaments of the World, since they supply Mankind with Meat and Drink: or, because by them he means the Sun and Moon. And indeed Praetextatus, in Macrobius Saturnal. lib. i. cap. 13. evidently proves, that not only Liber and Dionysius, which is another of the Names of Bacchus; but that Jupiter, and Mars, and Mercury, and Hercules too, were the Sun; who was call’d Liber, says he, quod liberè vagetur. He adds likewise, that Ceres was the Moon, and that some derive her Name à creando, because she conduces very much to the Production of Things. Bacchus was call’d Liber, either because he made free, and restor’d to Liberty the Country of Boeotia, where he was born, as we learn from Plut. in Quaest. Cent. or because Wine delivers the Mind from Cares, inspirè with Courage, and occasions a Liberty or Frencnes of Speech. Thus Horace, Carm. Lib. 3. Od. 21, speaking to a Cask of Wine:

Tu lena tormentum ingenio ad
Plerumque duro: tu sapientium
Curas, & arcanum jocofo
Conflìum retegis Lyaro.
Tu sper reducis mentibus anxïs,
Vireique: & addis cornua pau-
peri,
Post te neque iratos trementi
Regum apices, neque militum arma.

Of Bacchus see more, Book II. v. 616. and Book IV. v. 1165.

16. Ceres] She was Daughter of Saturn and Ops, and Mother of Proserpine. She was believ’d to be the first that sow’d Corn, and found out the Art of Using it. Virgil, Georgick I. v. 147.

Prima Ceres ferro mortales verte terram
Instituit.

For which Reason they made her the Goddes of Corn; and hence too, as Varro, Cicero, and Arnobius witnes, she was call’d Ceres, as it were, Geres, because, to use the very Words of Arnobius, lib. 3. Salutarium feminum fruges gerat. See more, B. II. v. 618. and B. IV. v. 1165.
Yet Men might still have liv’d without these two:
They might have liv’d as other Nations do.
But what Content could Man, what Pleasure find,
What Joy in Life, while Passions vex’d the Mind?
Therefore that Man is more a God than these,
That Man, who shew’d us how to live at Ease,
That Man, who taught the World Delight and Peace.
His useful Benefits are rais’d above
25 Alcides Acts, the greatest Son of 

NOTES.

18. As other Nations do.] Di-
odorus Siculus, Book III. says,
That the Inhabitants on the
Coast of the Gulph of Arabia;
and of the Countriefs of Trogl-
dydia and South Ethiopia, know
not the Use of Corn or Wine;
but that some of them live upon
Fruits and Snails, others upon
Roots, others upon the Leaves,
Seeds, and Fruits of Trees, and
others upon Locusts. Mela wit-
nesses, that the Trogodytes live
in Dens, and feed upon Serpents:
fo me of which, says Pliny, Nat.
Hist. lib. 31. cap. 2. are twenty
Cubits in Length. And Faber,
in his Note on this Passage of
our Author, says, that scarce
the fith Part of Mankind do
yet know what Wheat is. There-
fore we may well, says Lucretius,
live without Corn and Wine,
but not without Wisdom: Sa-
pientia enim, says Cicero, lib. 1.
de Fin. eft una quæ moeÀtiam
cellat ex animis, quæ nos exor-
refcere metu non finat, quæ pra-
ceptrice in tranquilliitate vivi po-
tet, omnium cupiditatum ardor-
re restituo: For Wisdom only
it is that drives away Sorrow and
Uneafiness from the Mind, that
suffers us not to stand aghaft
with Fear; and by whose Ad-
vice we may extinguish the
Flame of all inordinate Desires,
and lead our Lives in Tranqui-
lity, and exempt from all manner
of Passion.

19. But what Content, &c.] Lucretius:
At bene non poterat fine puro
peciore vivi.

Where by puro peciore the Poet
means a Mind undisturb’d by
Ignorance, and not obnoxious to
Errors; a Heart sincere, and
free from all Anxiety: for, as
Horace says,
Sincerrum eft nifi vas, quodcun-
que infundis, acefci.

In like manner, without Sincere-
ty of Heart and Purity of
Mind, ‘tis impossible to lead a
happy Life, or to pass our Days
in Tranquillity: And Cicero
teaches us, that the only way to
acquire this Purity of Mind is
by the Help of Wisdom, which,
by delivering us from all Ter-
rours and Desires, and from the
Temerity of all false Opinions,
is the surest Guide to Pleasure.
Mentem autem puram ut habeas,
adhibenda est sapientia, quæ, &c.
terroribus cupiditatisbusque de-
tractis, & omnium fallarum op-
inionum temeritate direptâ, certit-
illam in nobis ducem præbeat
ad voluptatem. 1. de Fin.

24. His useful, &c.] In these
v. the Poet enumerates some
of the Labours of Hercules, which,
he tells us, fall as far short of the
Discoveries of Wisdom, made by
Epicurus, as the Soul is more ex-
cellent
Book V.  

For tell me, how the fierce NEMÆAN Roar
Could fright us now? How could th' ARCADIUS Boar,
The CRETAN Bull, the Plague of LÆNE's Lakes,
The poynous HYDRA with her num'rous Snakes?

How

N O T E S.

cellent than the Body: For Hercules did indeed deliver Men from Monsters, that were de
structive to the Body; but Epicurus, who first instructed Men in the Art of Wisdom, delivered their Minds from all vain Anxi
eties, and restles Desires: He chas’d from our Souls the Ter
rors at which we were started and flood aghast; and dissipated the Darkness of Errors, which clouded the Happines of Life.

25. Alcides] Hercules; He was call’d Alcides from his Grandfather Alcæus, who was Father of Amphitryo of Thebes: For Hercules was the Son of Jupiter, by Alcmena the Wife of Amphitryo. Now before either Hercules, or Euryf
theus, King of Mycenæ, were born, Juno, who knew that the Fates had decreed, that whether of them came into the World laft, should serve the other, contriv’d the Matter so, that Her
cules was born after Euryftheus, who, at her Instigation, com
manded Hercules to go upon many dangerous Exploits; but he prov’d successful in all of them, therefore was call’d Her
cules from "Heg., Juno and xæ Gio", Glory, because she was the Caufe of all his Renown, tho’ fore a
gainst her Will. Virgil. Æn. 8. v. 291.

ut duros mille labores
Rege sub Eurytheo, fatis Juno
nis iniquæ
Pertulerit.

26. Næmaon Roar, &c.] That is the Næmaon Lion. Næmaus
magnus hiatus leonis, says Lu
cetius. This is the fifth of the Labours of Hercules, according to the Order in which the chief of them, which are thirty four in Number, are enumerated.

Now there haunted in the Næmaon Wood, near Cleone, a City of Achaia, in the Countrey of Peloponnesus, a vaft and terible Lion, that did a World of Mischief: Hercules, not being able to kill him either with his Club, or with his Darts, laid hold of him, and tore him to pieces with his Nails; then took his Skin, which neither Stone nor Iron could penetrate, and wore it on his Shoulders, as a Badge of Honour, Diod. Sicul. lib. 3. Plaut. in Perf. Virg. Æn. 8. This gave Occasion to the Institu
tion of the Næmaon Games, which were celebrated every third Year in Honour of Hercule
es. But some, particularly Statius, will have this Solemnity to have been first instituted to cele
brate the Funeral of Opheltes, Son of Lycurgus, and who was kill’d by an Adder.

27. Th’ Arcadian Boar.] This was his seventh Labour: for Lucretius does not observe the Order: and mentions only the chief of them. He speaks here of the dreadful Boar that haunted upon the Mountain Erymanthus in Arcadia, and laid waste all the Countrey round. Hercules took him, and carry’d him to Euryftheus, King of Mycenæ.

28. The Cretan Bull.] This was his ninth Labour. A Bull that infested the Country about Crete: Hercules brought him alive likewise to Euryftheus. Some say this Bull was sent into Crete by Neptune, whom Minos
King
30 How could *Geryon's* Force, or triple Face?
How *Diomed* 's fiery Horse, those Plagues of *Thrace*?
How could the Birds, that o'er th' *Arcadian* Plains
With crooked Talons tore th' affrighted Swains,
Offend us here? Whom had the Serpent struck,

35 Mighty in Bulk, and terrible in Look,

**NOTES.**

King of Crete had offended: others, that it was the same Bull which brought Europa, the Mother of Minos, into Crete: and others, that it was the Bull, for Love of which, Pasiphae, the Wife of Minos, run mad.
The Plague of Lerne's Lakes,] This was his third Labour. It was a Serpent that liv'd both upon Land and in the Water, and was call'd Hydra, from ὑδάτω. Water: It kept for the most part in the Lake Lerna, between Mycenae and Argos: and was dreadful for having seven Heads; nay, Virgil says, fifty, if, as many believe, it be the same Hydra that *Æneas* saw when he descended into Hell;

Quinquaginta atris immanibus hiatibus Hydra
Savior intus habet sedem.—— *Æn.* 6. v. 576.

and others an hundred; and no sooner was one of them cut off, than two sprouted out in its Place: but Hercules kill'd him at length, by fearing the Wounds, as fast as he cut off each of his Heads.

30. Geryon] This was the sixteenth Labour of Hercules. Geryon, was a King of Spain, said to have three Bodies, either because he govern'd three Islands of Spain, the greater and leffer Baleares, now call'd Majorca and Minorca; and Eubus, now Ivi-ca; or because he and his two Brothers, who were united in the strictest Ties of Friendship, were all slain by Hercules, who took away their Herds of Cattle, and brought them into Italy, *Pau-fan.* lib. 1. and *Diodor.* lib. 4. *Virg.* *Æn.* 8. v. 201.

—— *Nam* maximus ultor,
Tergemini nece Geryonis, spoli-ique superbus,
Apcides aderat; *Taurosque* hac
Victor agebat
Ingentes; vallemque boves am-nemque tenebant.

31. Diomed's fiery Horse,] This was the sixth Labour. Diomedes was a King of Thrace, who, to make his Horfes the more fierce and wild, fed them, as the above-cited *Diodor* says, not with Oats-and *Barley*, but with human Flesh: Hercules took him, and gave him to his own Horfes to eat.

32. The Birds, &c.] This was the eighth Labour. These Birds were call'd *Stymphalides*, from *Stymphalus*, the Name of a Town, Mountain, and Lake in Arcadia; where these Birds haunt'd: they were of the Size of Cranes; in Shape like the Bird call'd Ibis, which we generally interpret a *Snipe*, and had Beaks so hard, that they would enter into Iron: These Hercules kill'd with his Darts, as *Pau-fanias* and *Catullus* testify; but *Diodor* *Siculus*, lib. 4. says, he frighted them out of the Countrey with a great Bras Rattle.

33. The Serpent, &c.] The fourteenth Labour. *Hesperus*, the Brother of Atlas had three Daughters, *Ægle*, *Arethusa* and *Hesperethusa*, who are said to have
have had Gardens planted with Trees that bore golden Fruit. These Gardens were guarded by a vigilant Dragon, whom Hercules slew, by the Command of Eurytheus, and took away the Apples. Besides the Dragon, Virgil adds a Priestefs, and a Temple, perhaps of Venus, to whom the Apples were consecrated.

Hinc mihi Maffylae gentis monstrata Sacerdos, Hesperidum templi cuftos, eputaiae draco
Quae dabat, & facros fervabat
in arbore ramos.
Æneid. 4. v. 483.

And the fame Poet, according to the common Opinion, describes the Situation of the Gardens to be in the Mauritanian Tingitana, now the Kingdoms of Fez and Morocco, about the Town of Lixa, in the extremefled Western Part of Africa: According to some, they were in the Continent; according to others, in an Island. Others place thefe Gardens of the Hesperides in the quite opposite Parts of Africa, that is to sa, in the very East of Africa, and on the Eastern Shore of the Syrtes Major, near Cyrenaica: but this Error is fully confused by Salmuflis to Solinus. Moreover, some will have it, that the Apples of these Gardens were only Sheep, whose Fleeces were very valuable, and which the Greeks call μαλακα, as well as they do Mala, Apples. Others believe them to have been what we call Citrons, or Lemons, and that Hercules first brought them from thence into Greece: They likewife believe the Gar-

dens to have been the Fortunate Islands, now the Canaries: which lie below Lixus indeed, but very near to Mount Atlas, and not far from the Shore. Lastly, others will have them to be the Islands, which the Antients call'd Hesperides, and Gorgades, or Gorgones, now the Islands of Cape Verdi: but these lie more to the South, at a great Diftance from Atlas, towards the Mouths of the River Niger, and at leaft an hundred and fifty Leagues di-

——Whose Fruit, burnifh'd with Golden Kind,
Hung amiable: Hesperian Fa-
bles true;
If true, here only, and of deli-
cious Taste.

38. Atlantick Shore.] The West of Mauritania, which is wafi'd by the Atlantick Ocean, so call'd from Mount Atlas, which, under feveral Names, ex-
tends itfelf even to Egypt, and dividing all Africa into North and South, that is to fay, Mau-
ritania from the inner Lybia, ends in the Western Ocean. For which Reafon the antient Poets comprehended all the People, that lay to the South of Atlas, under the Name of Ethiopia, and diftinguifh'd them by Oriental and Occidental. The Span-

iards call all this Extent of Moun-
tains, Montes claros Atlas, Brother of Prometheus, Son of Japetus, and King of Mauritania
nian, being admonish'd by The- mis, that he was in Danger of being kill'd by a certain Son of Jupiter, would, for that Reason, receive no Stranger into his House: and having deny'd the Rights of Hospitality to Perseus, the Son of Jupiter by Danae, Daughter of Acrifius King of the Argives, this Perseus, by flewing him Medusa's Head, chang'd him into this Mountain, which bears his Name: This Fable is related at large by Ovid, Metam. 4. v. 621. & seq. Now Atlas was very skilful in Astrology, which gave Occasion to the Fiction of Supporting Heaven on his Shoulders. And Virgil describes the Mountain as still retaining the Figure of a Man, Æneid. 4. v. 246. where speaking of Mercury, he says,

---Jamque volans apicem & latera ardua cernit
Atlantis duri, céulum qui vertice
fulcit:
Atlantis, cinctum affidue cui nubibu atris
Piniferum caput & vento pulsatur & imbri:
Nix humeros infusa tegit: tum
flamina mento
Præcipitant fenis, & glacie riget
horrida barba.

Thus translated by Dryden.

---And flying thence he spies
Atlas, whose brawny Back supports the Skies:
Atlas, whose Head, with piny Forests crown'd,
Is beaten by the Winds, with foggy Vapours bound.

NOTE.

Snoys hide his Shoulders; from beneath his Chin
The Founts of rouling Streams
their Race begin:
A Beard of Ice on his large Breast depends.

39. Defarts untrod by Us, and by the Moor.]
Quo neque nofter adit qui fiquam,
nec barbarus audet. Lucret.

i.e. Whither none of us Romans go, nor any Foreigner dares to go: For the Antients, as well Greeks as Latines, call'd all that were not of their own Countrey Barbarians: But I think our Tranfavour can hardly judge this Expression, untrod by the Moor, since the Moors are the People that inhabit the Countrey of which Lucretius is speaking. Be that as it will, Cicero afferts for certain, that even in his Days there was no Sailing praefis'd any farther than from the Mouths of the Euxine Sea, to the Columns of Hercules: i.e. than Abyle, now Ceuta, on the African Coast, and Calpe, now Gibraltar, on the Coast of Spain. For Hercules, after he had laid waste the Garden of the Hesperides, fix'd two Pillars on the Mountains Abyle and Calpe, as the Bounds of his Travels: which two Mountains were before contiguous; but he is said to have parted them, and by that Means' letting in the Ocean, to have open'd the Sea of Cadiz, now call'd the Straits of Gibraltar.

40. Those others too, &c.]
For many other notable Exploits are
are recorded of Hercules. He kill'd Bysiris, the Son of Neptune and Libya, an Egyptian Tyrant, of such incredible Strength, that he could draw an Ox about at his Pleasure, and who, as well as Diomedes of Thrace, fed his Horses with human Flesh: And Antaeus, the Son of Neptune and Terra, a Giant sixty four Cubits high; who, as often as he was faint or weary, if he but touch'd the Earth, recover'd his full Strength again: And Augeas, the King of Elis, who refus'd to give him what he had agreed for cleaning his Stables of the Filth they had gather'd in thirty Years: And Eryx, the Son of Venus, with whom he fought at the Cœtus, or Hurl-bats: Besides, he flew several of the Centaurs, &c, and was of signal Service to the Gods, in their Wars with the Giants, who durst attack their Heaven; for the Earth had pro nounced an Oracle, at Phlegra, a Town in Thrace, and the Place of the Battel, That the Giants could not be destroy'd, without the Help of two Heroes or Demi-Gods: Upon which the Gods made Choice of Hercules and Bacchus; and by their Assistance got the Victory: Thus Apollodorus: And hence we see the Vainness of the Fables, in teaching that the same Hercules, who flourish'd about the Age of Theseus and Eurystheus, was already among the Gods in the Time of the Giants War.

42. O'eta's Flame] Lucretius says nothing of the Death of Hercules, nor of his rising a God from O'eta's Flame; but since our Tranlatter has thought fit to take Notice of it, it will not be improper for us to explain it. Deianira, growing jealous of her Husband Hercules, who, she heard, was fallen in Love with Iole, sent him a Garment that had been dipt in the poysonous Blood of the Centaur Neffius; and which, she had been informed, had a Vertue, to make any one, that wore it, in Love with her. Hercules had no sooner put it on, than all his Limbs began to burn to that degree, by the Force of the poys'rous Dye, that unable to resišt the Violence of the Torment, he tore up Trees by the Roots, and built himself a Pile, upon the Mountain O'eta, in Thebally, then having set Fire to it, threw himself into the Flames: and being thus purg'd from all the Filth he had contracted here below, he was belief'd to go directly to Heaven, and thus, as Creech says,
Therefore the Man, who thus reform'd our Souls,
That flew these Monsters, not by Arms, but Rules,
Shall we, ungrateful we, not think a God?
Especially since he divinely show'd
What Life the Gods must live; and found the Cause

His Steps I trace; and prove, as Things begun,
By the same Laws, and Nature they live on,
And fall at last, loose all their vital Ties;
But chiefly, that the Soul is born, and dies:

And

NOTES.

— He rose a God from Oeta's Flame.

Milton, in Paradise Lost, B. II.

As when Alcides, from Oechalia crown'd
With Conquest, felt th' envenom'd Robe, and tore
Thro' Pain up by the Roots
Theffalian Pines,
And Lichas from the Top of
Oeta threw
Into th' Euboick Sea, &c.

55. But Rules] Epicurus, in his Writings, treated not only of Phyficks, but Ethicks likewise: The first by the Care of Laeritus have escap'd, most of them, from the Rage of Time; but of his Ethicks, the little that remains, is in his three Epiftles to Herodotus, Meenecius and Pythocles.

57. He divinely show'd, &c.] Faber says, that Lucretius here speaks of the Treatife that Epicurus compos'd φιλοσοφίας; of Holines.

60. His Steps, &c.] In thefe 40. v. the Poet gives us the Argument of this Book, in which he will endeavour to prove, that the World had once a Beginning,
Book V.  

LUCRETIA US.  

And that those Shadows, which in Dreams appear,  
65 And Forms of Friends, and perish'd Heroes bear,  
Are but loose Shapes, by Fansy wrought in Air.  
Now I must teach, the World, as Years prevail,  
Must die; this noble Frame must sink and fail;  
And how at first 'twas form'd; what curious Blows  
Made Seed, Earth, Seas, Sun, Heav'n, and Stars, compose:  
What living Creatures did, what never role.  
How Leagues, and how Society began;  
What civilized the savage Creature, Man.  
Whence sprung that mighty Dread of Pow'rs above,  
75 That Reverence, that awful Fear and Love,  
Which first religious Duties did engage;  
And now secures their holy Things from Rage,  
How tow'rs both Poles the Sun's first Journey bends,  
And how the Year his crooked Walk attends:  
By what just Steps the wand'ring Lights advance;  
And what eternal Measures guide the Dance;  
Left some should think their Rounds they freely go,  
Scarring their servile Fires on Things below,  
On Fruits, and Animals, to make them grow.

NOTES.

64. Shadows which in Dreams appear, &c.] Which the ignorant Vulgar mistake for Souls separated from the Body; but Epicurus has shewn them their Error, by proving that the Soul dies with the Body. See Gafarellus, in his Collection, de Talifmannis.  
70. Seed.] The Atoms, which Lucretius held with Epicurus to be the Principles of all Things.  
71. Never role.] He means Chimæras, Scyllas, Centaurs, Hermaphrodites, &c.  
77. Holy Things.] Lucret.  

Fana, Lacus, Lucos, Aras, Simulacraque Divum,  
The Temples, Lakes, Groves, Altars, and Images of the Gods.

91. Eternal Measures] Lucretius says, Natura gubernans; and means what he calls afterwards Fortuna gubernans, v. 103, which our Translators there calls Chance. And indeed Lucretius means nothing else in this Place: Pliny, 'tis true, calls Nature the Parent and Maker of all Things; And Seneca, lib. 4. de Benef. makes her the God, by whom all Things are made and govern'd, Quid enim, says he, aliuude Natura, quam Deus, & divina ratio toti mundo ac partibus infterta? But Lucretius was of another Opinion, and makes her, other than God, and means in Effect nothing more by ruling Nature, than the Power and Motion of the Atoms, that fortuitously and without Design hurried and join'd themselves together into this Frame of the World.

Guide the Dance.] The Motions of the Planets may well be
Or that some God does whirl the circling Sun,
And fiercely laft the fiery Horses on:
For ev'n those few exalted Souls, that know,
The Gods must live at Ease, not look below,
Free from all meddling Cares, from Hate, and Love;

If they admire, and view the World above,
And wonder how those glorious BEINGS move,
They are intrap'd, they bind their flavish Chain;
And sink to their religious Fears again;
And then the World with heavily TYRANTS fill,
Whose Force is as unbounded as their Will.

Compar'd to a Dance, from the
regular Measures of them.

Or that, &c.] Epicurus
himself to Herodotus.

The Horses of the Sun are said to be four in Number: Phlegon, so call'd from θυρ., Fire; Eous, from ήως, the Morning; Aethon, from αἴθω, I burn, or I heat; and Pyrois, from φλεγω, I burn.

Lucretius mentions them not, but owes this Verse to his Translators.

For ev'n, &c.] This and the twelve following Verses are repeated in Book VI. v. 51, and seqq. And in Book I. v. 78, and Book II. v. 666. he teaches almost the fame Doctrine.

If they admire, &c.] Horace, the Epicurean, manifestly drew from this Fountain, when he said;

Nil admirari prope res est una,
Numici,
Solaque quae posse facere & ferire beatum:
Hunc solem, & stellas, & decedentia certis

Tempora momentis, sunt qui formidine nullâ
Imbuti spectent.

Explain that Passage of Horace by this of Lucretius, and you will be more in the right than the other Interpreters. Moreover this is exactly the Doctrine of Socrates: and therefore this Saying, The Things that are above us, are nothing to us, which is commonly ascribed to Socrates by others, is by Tertullian ascribed to Epicurus: Sed Epicurus qui dixerat, Quæ super nos nihil ad nos, cum & ipsè cælum &c. pedalem apprehendit, &c. lib. 2. ad Nationes.

Heav'ly Tyrants] In the second Book he calls them Dominos superbos, proud, ingenious Lords. And Velleius, in Cicero, I. 1, de Nat. Deor. says the same Thing. Dum Deum rerum authorem facitis, imposuit in cervibus nostris Dominum sempiternum, quem dies & noctes timeremus, Quis enim non timeat omnia providentem, & cogitamentem, & animadvertentem, & omnium ad se pertinere putantem, curium & plenum negotii Deum? By making God the Author of all Things, you set over us an eternal Lord, of whom we must Day and Night stand in Awe. For who can not but dread a God, who
Deluded Ignorants! who ne'er did see,
By Reason's Light, what can, what can not be;
How ev'ry Thing must yield to fatal Force;
What steady Bounds confine their nat'ral Course.

But now to prove all this; first cast an Eye,
And look on all below, on all on high:
The solid Earth, the Seas, and arched Sky:
One fatal Hour (dear Youth) must ruin all;
This glorious Frame, that stood so long, must fall.

NOTES.

Exitio terras cum dabit una dies.

104. This Frame must fall.] This is deny'd by Aristotle, l. i. de Coelo, and by Plato in Timæus; tho' they disagree in the Manner of it: For Plato fays, the World had a Beginning, and that God created it; but denies it will ever have an End; not that it is immortal in its own Nature, but because it would be unworthy of the Wildom of God, whose Workmanship it is, to dissolve so glorious a Frame, or to suffer it to be disfoly'd! But Aristotle holds, That whatever has had a Beginning, may, and will have an End: but that the Heavens never were created, and will never be disfoly'd: Nor ought Aristotle alone to boast, that he ascertained a World uncreated and eternal: for before him Xenophanes, Parmenides, Melissus, Philolaus, Ocellus, Aristæus, the Chaldeans, and others taught the same Doctrine. In like manner, not Epicurus alone of all the antient Philosophers, gave the World a Beginning; for Empedocles, Heraclitus, Anaximander, Anaximenes, Anaxagoras, Archelaus, Diogenes, Leucippus, Democritus, the Brachmans, the Egyptians, and others, were of the same Opinion; to which Pliny too subscribes, in these Words: Numen

who oversees all, provides for all, thinks of all, takes Notice of all, and believes that all belongs to him, in short, a meddling, inquisitive, and never idle God?

But now, &c.] In these 19. v. he at length falls upon his Subject; which, he fays, is a noble one indeed, but intricate, and to which he shall find it difficult to gain Belief: for Men do not easily give Credit to what they are unwilling to believe: and who would willingly regard the Ruin of the World, of which he can not be a Witness without his own Destruction? The Poet himself seems to commiserate so great a Misfortune:

--- tria talia texta
Una dies dabit exitio--- v. 95.

Which he did certainly dread, when he said,

Quod procul à nobis flecat Fortuna gubernans,

V. 108.

All-ruling Chance, avert it far from us.

Moreover, upon the Words of Lucretius cited above, Tria talia, &c. Faber observes, that Ovid pays him a Compliment in his own Coin;

Carmina sublimis tunc sunt pe-ritura Lucreti,
I know, that this seems strange, and hard to prove,
(Strong harden'd Prejudice will scarce remove)
And so are all Things new, and unconfin'd
To Sense, nor which thro' that can reach the Mind;
Whole Notice, Eye, nor Hand, those only Ways,
Where Science enters, to the Soul conveys.
And yet I'll sing: perchance the foll'wing Fall
Will prove my Words, and shew 'tis Reason all:
Perhaps thou soon shalt see the sinking World
With strong Convulsions to Confusion hurl'd;
When ev'ry rebel Atom breaks the Chain,
And all to prim'tive Night return again:
But Chance avert it! Rather let Reas'n shew
The World may fall, than Sense should prove it true:

NOTES.

men esse mundum credi par est;
acernum, immensum; neque
genitum, neque interitum unquam.
Nat. Hist. lib. 2. cap. 1.
Thus Epicurus agreed with us,
That the World had a Beginning;
but he err'd in teaching,
that God was not the Creator of it: And we know, for certain,
that, In principio creavit Deus
celum & terram. And both
Epicurus, and the other Philosophers with him, were mistak'en,
when they taught, That
the World was not created out
of Nothing, but made of a pre-existing Matter. Lucan, in
Pharsal. lib. 1. v. 73. describes
the future Dissolution of the World, in the following Verses:

Sic cum, compage solutâ,
Sæcula tot mundi suprema coegeric hora,
Antiquum repetens iterum Chaos, omnia mitis
Sydera syderibus concurrent;
ignea pontum
Altra petent; tellus extendere
littera nolet,
Executierque fretum: fratri contraria Phœbe

Ibit, & obliquum bigas agitare
per orbem
Indignata diem poscet fibi: to-taque dístors
Machina divulsl turbabit fœdera
mundi.

Which May has not amis interpreted in the following Verses:

So when this Knot of Nature is
dissolv'd,
And the World's Ages in one
Hour involve'd
In their old Chaos; Seas with
Skies shall join,
And Stars, with Stars confound-
ed, lose their Shine.
The Earth no longer shall extend
its Shore,
To keep the Ocean out: the
Moon no more
Follow the Sun; but, scorning
her old Way,
Cross him, and claim the Gui-
dance of the Day:
The falling World's now jarring
Frame no Peace,
No League shall hold, &c.

109. Those only Ways, &c.] For all Men give most Credit to
those Things which they see or
touch, and Sight is the chief In-
Book V.  
L U C R E T I U S.  

But now before I teach these Truths, more sure 120 And certain Oracles, and far more pure,  
Than what from trembling P T H I A reach’d our Ears;  
I'll first propose some Cure against thy Fears:  

NOTES.  

let of Knowledge: Therefore Milton, complaining of his being blind, says finely;  

Thus with the Year  
Seasons return, but not to me returns  
Day, or the sweet Approach of  
Ev’n and Morn,  
Or Sight of vernal Bloom, or  
Summer’s Rofe,  
Or Flocks, or Herds, or human  
Face divine:  
But Cloud instead, and ever-  
during Dark  
Surround me, from the cheerful  
Ways of Man  
Cut off, and for the Book of  
Knowledge fair  
Presented with an universal  
Blank  
Of Nature’s Works, to me ex-  
pung’d and raz’d;  
And Wisdom at one Entrance  
quite shut out.  

119. But now, &c.] But because  
the Poffy of the Stoicks, the Ignorance of others, and the Superfition of the Generality of  
Men had oppos’d many Obje-  
tions to this Opinion, Lucre-  
tius removes them all, and first,  
in 39.v. confines the Stoicks, who  
held, that the Sun, the Sea, the  
Earth, in short, the Univerfe,  
being animated by a Spirit infu-  
s’d thro’ the whole, is God.  
Thus Manilius, lib. i. v. 238.  

Hoc opus immens\ae constructum  
corpore mundi,  
Membraque naturae divers\ae con-  
dita form\ae  
Aris, atque ignis, terr\ae, pe-  
lagique jacentis  

Vis animae divina regit, sacroq;  
meatu  
Conspirat Deus, & tacit\ae ratio-  
ne gubernat.  

Which Creech thus renders:  
To this vaft Frame, in which  
four Parts conpire,  
Of diff’rent Form, Air, Water,  
Earth, and Fire,  
United God, the World’s al-  
mighty Soul,  
By secret Methods, rules and  
guides the Whole;  
By unfeen Paffes he himself con-  
veys  
Thro’ all the Mafs, and ev’ry  
Part obeys.  

But these Men the Poet despifes,  
and treats them and their fool-  
ifh Doctrine with the utmost  
Contempt and Indignation.  

121. Pythia] See the Note  
upon v. 758. Book I. from  
whence this and the foregoing  
Verfe are repeated. And to what  
is there faid on them, I will here  
add some farther Particulars  
concerning the Oracle of Apollo,  
who was call’d Pythius, from his  
killing the Python, a huge Ser-  
pent, which had its Name  
\$ Σ ερπην, because he was engen-  
der’d of the Putrefaction of the  
Earth, and sprung from the  
Filt that the Flood of Deucali-  
on had left behind it, Ovid.  
Metam. i. v. 438.  

---Te quoque, maxime  
Python,  
Tum genuit; populisque novis,  
incognite Serpens,  
Terror eras: tantum spatii de  
monste tenebas:  

Hunc
Left Superstition prompt thee to believe,  
That Sun and Moon, that Seas and Earth must live;  

Are

**NOTES.**

Hunc Deus arcitenerns,—
Mille gravem telis, exhausta pe-
ne pharetrâ,
Perdisit, effufo per vulnera ni-
gra veneno.

Now the Person, or Prophetefs, who, instead of Apollo, pro-
ounced the Oracle, and gave Answ' to tho' that came to
consult the God, was a Maid,
and the first that perform'd it
was Phenomoe, the Daughter
of Apollo. The Oracle was de-
levered from a Place in the Tem-
ple, call'd the Adyrum, which
was the most secret and retir'd
Part of it, and into which none
but the Prophetefs was permitted
to enter; and, according to the
Description Strabo gives of it, it
was a deep and crooked Cave,
with a Mouth or Entrance but
indifferently large, and out of
which the Answ' of the God
was thought to attend, and in-
spire the Prophetefs. Over the
Mouth of this Cave stood the
Tripod, upon which when the
Prophetefs got up, she was im-
mEDIATELY transported with a
Spirit of Divination; and then
gave the Answ', sometimes in
Profe, sometimes in Verse. Du
Choul, in his Treatife de la Re-
ligion des ancien Romaine, gives
us the Form of the Tripod, with
a Crow sitting on it, as a Bird
sacrified to Apollo, and with a
Harp and Laurel at the Feet of
it. To which we may add, that
in Constantine's Oration ad Sa-
crorum coetum, in Euefbus
there is Mention made, cap. 18,
of a Serpent also twining about
the Tripod, and of a Diadem
with which the Prophetefs was
adorn'd. Lee, in the Tragedy of
Mithridates, describes the Ago-
ny of the Pythian, when, "in-
spir'd by the God, she was about
to pronounce the Oracle.

— At Delphi, when the
glorious Fury
Kindles the Blood of the proph-
etick Maid,
The bounded Deity does shoot
her out,
Draws ev'ry Nerve, thin as a
Spider's Thread,
And beats the Skin out like ex-
panded Gold.

And Dryden, in OEdipus, makes
the old Tirefias say :
Now the God shak's me! he
comes! he comes!

I feel him now
Like a strong Spirit, charm'd
into a Tree,
That leaps, and moves the Wood
without a Wind :
The rowzed God, as all this
while he lay
Intom'd alive, starts, and di-
lates himself:
He struggles, and he tears my
aged Trunk
With holy Fury; my old Arte-
ries burst;
My rivet'd Skin,—
Like Parchment, crackles at the
hallow'd Fire:
I shall be young again, &c.

To both of whom Virgil shew'd
the Way, in his Description of
the convulsive Rage of the Cu-
mæan Sybil. Æneid. 6.

124. That Sun, &c.] Pyth-
agoras, Plato, Trifmegiftus, and
many others of the antient Phi-
losophers, imagin'd the World
to be endow'd with a rational
Soul, and to partake of the Na-
ture of the God that made it:
They were induc'd to this Belief,
by considering the admirable Or-
der and Connexion of all the
Parts
Parts of the Universe; which, they were persuaded, could not be sustained, but by a Soul intrinsically informing, ordering, disposing, and connecting them. This Soul Plato indeed did not believe to be God himself, but the Work of the Supreme God: but Pythagoras and Thales, as we learn from Minutius Felix, affected it to be God himself: To this Opinion the Hermetic Philo¬

phers seem likewise to subscribe, and explain it in this manner: They tell us, that the Divine Spirit, which produced the World out of the first Water, being infused, as by a continual Inspiration, into all the Works of Nature, and largely diffus'd thro' them, by a certain secret and continual Act, moving the Whole, and every individual Part of it, according to its Kind, is the Soul of the World. Plato, and the old Academicks, as we find their Opinion deliver'd by Cicero, in Acad. Quæst. lib. 1. say thus of it; The several Parts of the World, and all Things contain'd in them, are kept together by a sensitive Nature; which is endow'd likewise with perfect Reason: It is also sempiternal; because there is nothing more strong, by the Power or Force of which it can be dissolv'd. And this Nature is the Power, which is call'd the Soul of the World: Plutarch, de Placitis Philosoph. lib. 4. cap. 1. teaches, That Heraclitus affirm'd the Soul of the World to be an Exhalation of the humid Parts of it. Varro, on the contrary, would have it to be Fire, but means, perhaps, the same Thing with Chalcidius in the Timæus, where he calls Vesta, the Soul of the universal Body: or with Pliny, who afferts the Sun to be the Soul of this World: Hunc mundi totius effe animam, ac plane mentem, hunc principale Naturæ regimen, ac Numerum credere decret, says he, lib. 2. cap. 6. But the Stoicks went yet farther, and held, That every one of the Celestial Bodies, that have Motion, is to be esteemed in the Number of the Gods: and this Opinion they grounded on the Constancy they had observ'd in the Revolutions of the Heavens, and in the Courses of the Stars; whence they concluded their Motion to be voluntary, and, consequently, that they are Gods. Thus the Stoick Lucilius in Cicero, says, Hanc igitur in stellis constantiam, hanc tantam in tam variis calibus, in æternitate convenientiam temporum, non possum intelligere, line mente, ratione, confilio: Quæ cum in syderibus effe videamus, non possumus ea ipsa in Deorum numero non ponere: De Natur. Deor. lib. 3. And a little higher he says, Reffat ut motus Aërorum sit voluntarius: quæ qui videat, non inodice solum, verum etiam impie faciet, si Deos effe negat. But Laëntius retorts their very Argument upon these Philosophers, and says, That the constant and fixed Revolutions and Courses of the celestial Bodies, are an evident Argument that they are not Gods: For, if they were, they would not be determin'd to, nor prescrib'd any certain Motions; but, like Animals upon Earth, whose Will is free, would move wherever they list. Quid, quod argumentum illud, quò colliginct universa cœlestia Deos effe, in contrarium valet? Nam si Deos effe idcirco opinan-
And therefore they, whose impious Reasons try, (Sky.)

To prove the World is mortal, and may die;

That

LUCRETIIUS.

Book V.

And therefore they, whose impious Reasons try,
(More bold than those fond Fools that storm'd the
To prove the World is mortal, and may die;

N O T E S.

128. Fond Fools] The Giants, who fought against the Gods at Phlegra, and attempted to scale Heaven, by heaping one on another the Hills of that Country, and of Thessalia, Virgil, Georg. 3. v. 281. See likewise the Note on Book I. v. 243. To which I add, that Phlegra was so call'd Σφήν, to burn, perhaps, because of the Giants being destroy'd there chiefly by Lightning: or, as others, from Baths of hot Water that ar'd thereabouts. Eufbathiius says, it was likewise call'd Pallene; and that the Wickedness of the Inhabitants gave Occasion to the Fable of the Giants Fight. Now what Lucretius here says, is this: Left you should think, that all those, who by their Arguments endeav'our to prove the World to be mortal, equally deserve to be punish'd for their Impiety, as were the impious Giants of old, who, in their Way, did likewise all they could to destroy Heaven, and durst to wage War with the Gods. Whoever desires to be fully instructed concerning Giants, may consult the learned Caffarion, who has treated of them at large: I will only add, That the antient Heathens drew the Occasion of this, and of many of their other Fables, from the Mosaiical History, which they wretchedly profan'd and deprav'd by their childish Fictions: And that too the rather, if it be true what Bouldue, a French Capuchin, in a Treatise printed not long ago, and intituled, De Ecclesia ante legem, tells us, in lib. 1. cap. 9. That the Names, Raphaim, Emin, Zuzin, and others, as he says, commonly in Scripture taken for Giants, ought not to be expounded in that Sense. Then he affirms, that the Title of Giant was antiently a Name of Honour, by which they distinguis'd such Perfons, as in those Days were Refhers of Piety; and that the Assemblies of Giants, were Colleges of Instrucutions in that Age of the World. Thus he endeavours to prove, that Nimrod was, in that Sense, a Giant, a Man instru'd by God himself: and this he would make good out of Methodius. But these Affecti ons of his, and the curious Proofs he alludes from their Hebrew Titles, are new and daring Flights of Fanzy.
That Orbs can fall, the Sun forfake his Light;
And bury'd lie, like meaner Things, in Night,
Calling that MORTAL which is ALL DIVINE,
Must needs be damn'd for their profane Design.

For these are so unlike the GODS; the FRAME
So much unworthy of that glorious Name;
That neither lives, nor is an Animal;
That neither feels; dull Things, and senseless all.

NOTES.

That Orbs, &c. That the Heavens are immutable and incorruptible, nay, even immaterial, and consequently no ways obnoxious to the Catastrophe which Lucretius here afferts, has always been the vulgar Opinion, as well as the Belief, of ARISTOTLE, Xenophanes, AVERROES, CICERO, and indeed of most of the Philosophers: And tho' Experience it fell of the visible Mutations, that sometimes happen in them, for Example, the new Star, that appear'd in CASIIOPEIA, in 1573, and vanish'd the Year following, are abundantly sufficient to convince them, by natural Reason, of the Erroneousness of that Opinion; yet some Men are so given up, even to the most reprobrate Sense of Aristotles, that not the Divine Authority itself can draw them from it: as in this Point particularly, Suarez, and many others, are so far from believing the Heavens to be corruptible and mutable, that they will allow them to be chang'd only accidentally, as they call it, and not substanially, at the last Day: Upon which MALDON, on ST. MATTHEW, says very well, That he had rather believe Christ, who affirms it, than Aristotles, who denies it.

In these 24. v. he says, That it is so far from being true, That what he is about to teach of the future Dissolution of the World, will derogate from the Power and Divinity of the Immortal Gods, that, on the contrary, it will evince their Dignity, and the Excellence of their Nature; because it will help us to distinguish between what is endow'd with a Divine Body, and what is not: For what can be more disrespectful and injurious to the Gods, than to declare aloud, that the Heavens, the Earth, the Sea, the Sun, the Moon, and the Stars, are endow'd with their Immortality, Eternity, and Divine Understanding, as they most manifestly do, who hold them to be immortal? Especially, since they are incapable even of being animated with the Breath of Life: For a Soul can no more be in them, than a Tree in the Air, a Cloud in the Sea, or a Fish upon dry Ground: And as every Thing has a proper Place assign'd it, to be produc'd and live in; So neither can the Soul be produc'd, or exist without a Body. This Opinion is both impious and repugnant to true Reason; but since we have already fully answer'd, in the third Book, all the Epicurean Objections against the Immortality of the Soul, we will not trouble our Reader with the Repetition of them. Besides, the Drift of Lucretius is, to prove, that Heaven, Earth, Sea, &c. are mortal, and consequently will be dissolv'd, and perish.

Neither] None, not one of them: we generally say, nei-

L 11 2
For Life, and Sense, the Mind, and Soul refuse
To join with all; their Bodies must be fit for Use:
140 As Heav'n does bear no Trees; no Stars below;
As Stones no Blood, and Fish no Mountains know;
But each has proper Place to rise and grow:
So neither Souls can rise without the Blood, (cou'd,
And Nerves, and Veins, and Bones; for grant they)
145 Then thro' each single Part, as Arms, or Head,
'Twould first be fram'd, thence o'er the other spread;
As Water, into Vessels pour'd, will fall
First to one Part; then rise, and cover all.
But since 'tis certain, that a proper Place
150 Is settle'd for the Life, and the Increase
Of Mind and Soul; 'tis Folly to believe
That they can rise without fit Limbs, or live;
Or be in fitting Air, or chilling Seas;
Or Earth, or scorching Flames. Fond Fanfies these!
155 Therefore they are not Gods, their Sense divine;
For they are made unfit for that Design;
Since none with Minds in vital Union join.
Nor must we think these are the blest Abodes,
The quiet Mansions of the happy Gods;

NOTES.

The rest of them, when we speak but
of two.
140. As Heav'n, &c.] You
will find this and the following
144. For grant, &c.] This
and the four following Verses are
rejected by Faber, who imagines,
they were by Mistake brought
to this Place, together with the
five preceding Verses, from the
third Book, where we find them
all together; but his Supposition
is without Reason: For they
seem to be a Part of this Argu-
ment, and as much to the Pur-
pose as the other Verses of it.
For, says the Poet, if even in our
Bodies, which are compos'd of
Veins, Nerves, Blood, &c. there
be certain and appointed Places,
where the Mind and the Soul are
born, and exift apart by them-
selves, it is in vain for any one
to pretend, that there is a Mind
and a Soul in the Heavens, the
Earth, the Sea, and other Bodies,
that have no Organs whatever.
156. For they are, &c.] To
this Purpofe Velleius, in Cicero,
lib. i. De Nat. Doer. says: Qui
Mundum ipsum animantem fa-
pientemque esse dixerunt, nullo
modo animi naturam intelligentes
viderunt, in quam naturam
cadere possit; They who said,
that the World is an Animal,
and endow'd with Understanding,
did not in the leaf know
the Nature of the Mind, nor in-
to what Nature it can be infus'd.
158. Nor must, &c.] Since
the Gods are immortal, and e-
ternal, they must of Necessity
have Abodes that are so too:
Therefore all Men place the
Gods in the Heavens, which,
for
Their Substance is so thin, so much refined,
Unknown to Sense, nay, scarce perceiv'd by Mind:
Now since their Substance can't be touch'd by Man,
They can not touch those other Things that can;
For whatsoever is touch'd, that must be touch'd again.

NOTES.

for that Reason, say they, can never be destroy'd. To this the Poet answers in these ii. v. That this is only the Invention of Poets, or of the ignorant Vulgar: For the Nature of the Gods is too subtile to touch such thick Bodies as the Heavens; and therefore we must not believe them to be the Mansions of the Gods. Nay, says he, no Part of the Universe is, or can be their Abodes: For whatever has an Abode, or is in any Place, both touches and is touch'd: For Place, and the Thing plac'd, as they call them, are Bodies; and Body can both touch and be touch'd: But the Gods neither touch nor are touch'd: They are not touch'd, because their Nature is so subtile, that it is wholly imperceptible to our Senses: and therefore we ought to believe, that their Abodes are answerable to their Nature, and far different from ours, that is, from those that are commonly assign'd to the Gods: that is to say, that they are of so subtile a Nature, as renders them wholly imperceptible-like wise to our Senses. But all the Parts of the World are perceivable to our Senses; therefore none of them can be the Abode of the Gods. And since the Gods are not touch'd, it necessarily follows that they do not touch:

Tangere enim non quit, quod tangi non licet ipsum. Lucr.

For nothing can touch, but what may be touch'd again. Therefore you must look out for some other Mansions for the Gods, than those you have hitherto assign'd them.

Nardius takes Occasion from this Argument to prove, that Lucretius contradicts his own Doctrine, and that even according to his own Assertions there can be no Gods: He argues to this Purpose: If the Gods, says he, of Lucretius are no where, then Lucretius has no Gods: for they must certainly be nothing at all, or they must be the Void: This is evident from his own Principles: For Book I. v. 550. he says,

Two Sorts of Beings Reason's Eye despis'd,
And prov'd before, their Difference vastly wide:
Body and Void, which never could agree
In any one essential Property:
For Body, as 'tis Matter, is from Place
Distinct; and Void from Body, as 'tis Space.

Therefore, whatever is, is either Place, or a Thing plac'd.

And to afford a Place,
Is the peculiar Gift of empty Space. B. I. v. 490.

Thus if the Gods are not Bodies, they are empty Space, and altogether nothing, as was said before. That they are not Bodies, Lucretius himself can not deny: What can neither touch, nor be touch'd, is not Body: The Gods of Lucretius neither are touch'd, nor touch; therefore they are not
not Bodies: For nothing but Body can be touch’d or touch.
He has confirm’d the minor Proposition in this Argument:

Now since their Substance can’t be touch’d by Man,
They can not touch those other things that can;
For whatsoever is touch’d, that must be touch’d again.

The supine Idleness and Inaction of his Gods, made him aware how he plac’d them among Bodies: And B. I. v. 486. he says,

——What ever is, a Pow’r must own,
Or fit to act, or to be acted on;
Or be a Place, in which such Things are done;
Now Body only sufferers, and act.

And yet he allows them a Body, but so subtile, as not to fall under the Perception of Sense.
Perhaps he will say, with Epicurus, that his Gods have not a Body, but as it were a Body:
And thus he will set up a third Nature, in Contradiction of his own Doctrine, when he taught,

That

A third different Nature in vain is sought,
And never can be found out by Sense or Thought.

Book I. v. 491.

Certainly he will not pretend, that his Gods are Conjunctis, or Events of concrete Bodies: What then can they be, but a meer Fiction, an empty Word, to soothe the credulous Ears of unthinking Men? And since he is contriving some most tenuious Abode for them, what can be more tenuious than the Void, which is wholly destitute of Body? But he is officiously about to invent something yet more subtile, and not unlike their own Nature; that is to say, Nothing.

167. Suitable to their own] The same Difference of Tenuity as there is between us and the Gods, there ought to be likewise between their Abodes and ours: and thus by, suitable to their own, he means, that the Seats and Mansions of the Gods, confist of the same Principles as the Gods themselves.

169. But now, &c.] But, say they, the Gods made this World, and decreed it to be eternal. To which Lucretius answers in 32. v. Did they make it for their own sake, or out of Love to Man? Whoever says for their own, may as well pretend, that to be ador’d and worship’d by Men is of Advantage, and adds to the happy State of a God, who is entirely blest, and wants nothing: And if any one say for the Sake of Man, let him tell me, what Trouble it would have been to us if we never had had a Being, not to have a Being?

To make good his Assertion in this Place, Lucretius chiefly labours to prove, that the Gods did not make the World for the Benefit of Man. Therefore, says he, there is no Reason, why any of
And therefore this vast Frame they toil'd to raise,  
And fit for us, should meet with equal Praise;  
Or be esteem'd eternal, all secure  
From Ruin, or the Teeth of Time endure;  
And that 'tis impious to design to prove,  
What was contriv'd by the wise Pow'rs above,  
And fix'd eternal for the Man they love;  

That

NOTES.

of us should, as in Gratitude for  
such great a Favour, extol this  
mighty Work, believe it eternal,  
and that it will be immortal: For what Advantage  
could our Acknowledgements be to the Gods, that that Consideration only should induce them  
to make the World for the Sake of us, or for our Benefit? Besides, what new Thing was there  
to allure the Gods, who enjoy the most perfect Tranquillity, to change, either for their own sake  
or ours, their former Life of happy and uninterrupted Repose,  
and to take upon themselves the Care of Man, and of all created  
Beings, they who, 'till then, liv'd in undisturb'd Delights and Happiness? Farther, what could it  
have been the World for us, if we had never been created? For he, who has once tasted the  
Sweets of Life, with good Reason desires to live on: but they who never had a Being, how can  
they be in Love with the Pleasures of Living? Moreover, how could the Gods fabricate the  
World for the Sake of Man: or Man, I say, of whom they had  
no previous Notice, no Model to work by? For nothing can be made without an Idea. And whence  
had the Gods first their Idea of creating the World? Whence had they their innate Notices of  
the World, by which they might see in their Mind, what they purposed and resolv'd to make?  
For since the World was to be created of Atoms, the Gods  
could by no other Means come to  
the Knowledge of the Power of  
those Atoms, nor of what they  
would be able to effect by the  
Change of their Sites, Orders,  
and Positions; unless Nature,  
by creating the World from the  
fortuitous Coalition of Atoms,  
had afforded them a Specimen of  
it, and unless they had experimented, by the very Rise of  
Things, how great was the Efficacy of the Atoms. Thus, so  
far is it from being true, That  
the Gods made this World for  
the Sake of Man, that indeed  
you had no Hand in the Creation  
of it; but, by the Guidance of  
Nature, it was made by a fortuitous Concourse of Atoms.  

Thus Lucretius begins his Impiety anew, and endeavours to  
raise a Dust, and blind Mens  
Understandings: And, to secure  
his former Opinion, pretends  
Objections intermixt with Scoffs,  
against all those, who, upon other Principles, and a strict Search  
into the Order and Disposition of Things, were forc'd to confess  
this Frame to be the Contrivance of some intelligent Being, and  
the Product of Wisdom itself. And here, agreeable to the Epicurean Principles, he supposes  
Interest to be the Cause of all  
good Nature, and the only  
Spring of Action, and then  
preemptorily demands, what suitable Returns Man could make  
the Gods for all their Labour,  
or what additional Happines they could receive? Where he  
makes
That this can die, that this to fate can bow,
And, with bold reason, strive to overthrow,
180 And make that mortal they design'd not so:
'Tis fond: For what could man return again?
What profit to the gods for all their pain,
That they should work for him? Why break their rest,
In which they liv'd before, secure and blest?
185 What coming joy, what pleasure could they view,
To leave their former life, and seek a new?
For they delight in new, whose former state
Was made unhappy by some treacherous fate:
But why should they, who liv'd in perfect ease,
Perhaps they lay obscure, and hid in night,
Till things began, and day produc'd the light.

Besides;

NOTES.

makes another wild supposition, which will never be granted, viz.
That to create, or dispose, is toil and trouble to omnipotence; for such I have prov'd every eternal and self-existent to be. Now let us look a little on the immoderate praises he bestows on his Epicurus, and ask him, what rewards could posterity give him for his philosophy, how could he receive any benefit from their praises and commendations? what then, was his God Epicurus a fool, who left his own ease, oppos'd himself to so many philosophers, and labour'd to write almost infinite volumes, when he had no motive to engage himself in all this trouble? no, Lucretius highly esteems him for the benefits he bestow'd on mankind; and thus answers himself, whilst he allows single benevolence to be a strong motive to action: and this is allow'd by general confent, he being hated, who looks only on his own interest, and makes that the measure of all his designs. And that the Deity is benevolent in the highest degree, is as evident, as that it is a perfection to be so: for 'tis already prov'd, that infinite perfection is a necessary consequence of self-existence. But when he endevours to prove, that to be is no good to man, what but laughter can be return'd to such an idle opposition of common sense? for it to be continued in being is so great a good, and so desirable, as all mens wishes and endevours sufficiently evince, then surely to bestow that being, is at least an equal blessing. And to answer his impudent question, how the Deity could have his knowledge? 'tis sufficient to return, that his method of knowing is not to be measur'd by ours, that he is omnipotent, that being a perfection, needs not any external impulse from images.

185. What coming, &c.] Cicero, lib. 2. de nat. Deor. speaks to the same purpose in these words. Quid autem erat, quod concupiscent Deus mundum ligatis & illuminibus, tanquam edilis, ornare? si, ut Deus ipsa melius habitaret, antea, videlicet tem-
L U C R E T I U S.

Book V.

Besides; what Harm, had the Sun idly ran,
195 Nor warm’d the Mud, nor kindled it to Man,
What Harm to us, if we had ne’er began?
True: those that are in Being once, should strive,
As long as Pleasure will invite, to live;
But they, who ne’er had tasted Joys, nor seen,
What Hurt to them, suppose they ne’er had been?

Besides: Whence had the Gods their Notice,
whence their Mind,
Those fit Ideas of the human Kind?
What Image of the Work they then design’d?
How did they understand the Pow’r of Seed,

205 That they, by Change of Order, Things could breed;
Unless kind Nature’s Pow’rs at first did show
A Model of the Frame, and taught them how to know?
For Seeds of Bodies from eternal Strove,
And us’d, by Stroke, or their own Weight, to move,

210 All Sorts of Union try’d, all Sorts of Blows,
To see if any way would Things compose:

NOTES.

tempore infinito, in tenebris,
tanquam in gurgustio habitavia-
rat? Post autem, varietate ne
sum deleftari putamus, quod
cœlum & terras exornatas vi-
demus? Qua ista potest esse
oblestatio Deo? quæ εἰ εἰστήκτην, non
cα ταμ διο καρερ ψωτωιτη. Why
was it, that God was so desirous
to adorn this World with Lumi-
naries, and Constellations, like
the gawdy Caflock of a Herald?
Was it that he might live him-
self the better? And had he
liv’d till then, that is to say, an
infinite Space of Time, in the
Dark, as in a Cabin? Or do
we imagine, that at length he
took Delight in Novelties, and
therefore cloath’d the Heavens
and the Earth in all that glori-
ous Array, in which we now be-
hold them? What Delight can
that be to God? Were it any,
he would not have been so long
without it.

201. Whence had, &c.] The
Notice, or Knowledge, of all

Things, proceeds from the Im-
ages of Things, that offer them-
elves to the Mind: Besides, the
Gods do nothing inconsiderately;
but foresee whatever they resolve
to do. Now no Images of Things
could come into the Divine
Mind; since the Things them-
elves did not yet exist. ’Tis
idle therefore to pretend, that
the Gods created the Heavens,
the Earth, the Animals, and all
Things. This Argument is con-
tain’d in 15. v.

208. For Seeds, &c.] In these
8. v. the Poet delivers the Opin-
ion of Epicurus concerning the
Creation of the World, which
he deny’d to be the Work of the
Gods; but taught, that all
Things are effected by Nature,
or rather by Chance and Fort-
tune, that is, by a fortuitous
Concourse of Atoms: For he
would not allow Fortune or
Chance to be any Thing, that,
of it self, temper’d and dispos’d
the Atoms to work these Effects.
And so, no Wonder, they at last were hurl'd
Into the decent Order of this World;
And still such Motions, still such Ways pursue;

215 As may supply decaying Things by new,

For were I ignorant how Beings rise,
How Things begin; yet Reasons from the Skies,
From ev'ry Thing deduc'd, will plainly prove,
This World ne'er fram'd by the wife Power's above;

220 So foolish the Design, contriv'd so ill!

For first; those Tracts of Air what Creatures fill?
Why Beasts in ev'ry Grove, and shady Hill?

NOTES.

we now behold, but that the Atoms themselves are that very Chance: forasmuch as without any Premeditation, they meet, and mutually cleave to one another, and thus make all concrete Things, just as it happens, without any preconceiv'd Design: And thus, as Dryden finely expresses this Opinion of Epicurus,

The various Atoms interfering,
Dance
Leap'd into Form, the noble Work of Chance.

Lucretius too explains it in the same Words, as here, Book I. v. 1021. and in this Book, v. 470. he repeats these Verses again.

216. For were, &c.] To prove the World not to have been made by the Gods, the Poet, in these 34. v. brings some Arguments from the ill-contriv'd Frame, Disposition, and Make of it. The Work of an all-wise Artist, says he, ought to be perfect in all Points; not like the Earth with Mountains, Woods, Lakes, &c. hideous and dreadful to behold: Some Parts of it should not be chill'd with perpetual Frost, nor others parch'd with continual Heat: It should produce Fruits of all Sorts, rather than Thorns, Briars, and other useless, nay, noxious Plants:

It should be disturb'd with no Storms nor Tempests; it should breed no wild Beasts, nor other Animals, that are dangerous and destructive to Man: nor should various Diseasess attend the various Seasons of the Year, and shorten our Days: but all things should have been made pleasant and beautiful, accommodated only to the Eafe and Pleasure of Man: and thus it would indeed have been a Work worthy of a wife and bounteous God.

Thus our presumptuous and daring Poet takes upon him to find Fault with the Contrivance itself, and, like that proud King of Arragon, could, no Doubt, have mended the Design. And here, tho' tis unreasonable to demand a particular Cause and Motive for every Contrivance, since we are not of the Cabinet-Council of Nature, nor assisted at her Project, yet his Exceptions (no Doubt the best his labouring Wit could invent) are so weak, so often answered, and so easily (on Principles grounded on certain History, and infallible Record) to be accounted for, that there is no need to frame a particular Answer, nor Reason to fear, that any, the meanest Reader, can ever be surpriz'd with such Trifles.

221. For first, &c.] In these 6. v. is contain'd his first Argument.
Vaft Pools take Part, and the impetuous Tide, 
Whose spreading Waves the distant Shores divide;
225 Two Parts in three the Torrid Zone does burn,
Or frigid chill, and all to Defarts turn.

NOTES.

ment, in which he proves, That far the greatest Part of the Earth is ufeless to Man; forasmuch as it consists partly of Mountains, Woods, and Rocks; and that the Sea and vaft Lakes take up another Part of it: as also because a third Portion of it is uninhabitable, by Reafon of the violent Heat of the Sun; and a fourth, on Account of its being extremely cold; that is to say, under the Torrid Zone, and under the two Frigid Zones. How then can it be pretended, that this Earth, which abounds with so many Defeats and Inconveniences, was created by the Gods for the Sake of Man?

Those Tracts of Air what Creatures fill? ] Lucretius:

Quantum cei tegit impetus ingens, 
Inde avidum partem montes, &c.

Which our Tranflator has not rightly, or, at leaft, has doubtfully render'd. For what Lucretius fays, is this; That as much of the World as the Heavens surround or cover, by which he means the Orb of the Earth, is partly taken up by Mountains, &c. and therefore is of no Use to Man. But Greek, seems to make him complain, that no Creatures are produc'd in the Air, as well as in the Water, and on dry Ground. His Miftake proceeded from not enough considering what the Poet means by Celi impetus ingens; the violent Whirl of the Heavens. Cicero, de Naturâ Deorum, lib. 2, Cuit autem impetum cei ad-

mirabili cum celeritate moveri, vertique videamus, &c. 
226. The Torrid and Frigid Zones. ] The Astronomers divided the Heavens, according to Latitude, into five Parts, each of which the Greeks call'd Zôm, and the Latines, Cingulum, Faciæ, Plaga: Cicero calls the Zones, Maculæ, and Orbæ: the Zone, that is in the Middle, between the two Tropicks, beyond which the Sun never pass'd, is call'd the Torrid Zone. Polybius divides this Zone into two parts, by the Equator; but in this Opinion he is not followed by any. The two Zones, that are extended, one from the right of the Torrid Zone, towards the Arctic, or North Pole, and the other from the left of the Torrid Zone, towards the Antarctic, or South Pole, are call'd the Temperate Zones. The other two, included within the Polar Circles, are call'd the Frigid Zones. Thales is believ'd to have been the Inventour of them; but Posidonius, as cited by Strabo, abfcribes the Invention, tho' without Reafon, to Parmenides. These Zones are describ'd by Virgil, Georg. i. v. 233.

Quinque tenent cœlum Zonas: quarum una corusco
Semper sole rubens, & torrida
Semper ab igni:
Quam circûm extremae dextræ
lavaque trahuntur,
Caruleâ glacie concretae, atque
imbrisus atri,
Has inter mediamque, ducta mortalius aegris
Munere concepserunt Divûm.
And all the other Fields, what would they breed,
If let alone, but Bryars, Thorns, and Weed?
These are their proper Fruits, this Nature would,
Did not laborious Mortals toil for Food:
And tear, and plough, and force them to be good:
Did they not turn the Clods with crooked Share,
By frequent Torments forcing them to bear;
No tender Fruits, none of their own Accord
Would rise to feed proud Man, their fancy'd Lord.'

N O T E S.

Five Girdles bind the Skies: the Torrid Zone
Gloves with the passing and repassing Sun:
Far on the right and left, the Extremes of Heav'n,
To Frosts, and Snows, and bitter Blafts, are given.
Betwixt the Middil and these, the Gods assign'd
Two habitable Seats for human Kind.

And the same Astronomers likewise assign'd five Zones on Earth,
to answer to those of the Heavens: and of these Ovid takes Notice, Metam. i. v. 45.

Ut queae dextræ ceelum, totidemque finisfrâ
Parte factâ Zone, quinta est ardentiior illis:
Sic onus inclusum numero diffinixtet eodem
Cura Dei; totidemque plaga tellure premuntur:
Quarum quæ media est, non est habitabilis æstu;
Nix tegit alta duas: totidem inter utramque locavit,
Temperiem dedit, miftâ cum frigore flammâ.

Which the same Dryden thus interprets:

And as five Zones th' Aetherial Region bind,
Five correspondent are to Earth assign'd.

The Sun, with Rays directly darting down,
Fires all beneath, and fries the middle Zone.
The two beneath the distant Poles complain
Of endless Winter, and perpetual Rain.
Betwixt th' Extremes two happier Climates hold
The Temper, that partakes of Heat and Cold.

Nor was it amiss observ'd by these Astronomers, that the Parts of the Earth answer'd to the opposite Parts of the Heavens, and partak'd of their Qualities: tho' fo great has been the Wisdom of God in attempering all Things, that even directly beneath the Sun, and where the Heats are most violent, both Men and Cattle may live a pleasant and easy Life: but of this the Antients were ignorant.

227. And all, &c.] In these 9. v. is contain'd his second Argument, in which he observes, that the other Parts of the Earth, that are cultivated, will not produce the Fruits, unless the Ground be tilled by Men with great Toil and Labour: But if the Earth were created by the Gods, for the Service of Man, why does it not bear them Fruits of its own Accord?
Nay, often too, when Man, with Pains and Toil,
Has plough'd, and overcome th' unwilling Soil,
When Flowers put forth, and budding Branches show,
Look gay, and promise the much long'd-for Fruit,

The scorching Sun, with his too busy Beams,
Burns up, or Clouds destroy the Fruits with Streams,
Or, chill'd by too much Snow, they soon decay,
Or Storms blow them, and all our Hopes, away.

But farther; why should Parent Nature breed

Such hurtful Animals? why cherish, feed
Destructive Beasts? Why should such Monsters grow,
Did the kind Gods dispose of Things below?

Why Plagues to all the Seasons of the Year belong?
And why should hasty Death destroy the Young?

A Man, when first he leaves his primitive Night,
Breaks from his Mother's Womb to view the Light:

And, bent on sure Destruction, marches forth
With the cold Forces of the snowy North:
Th' op'ning Buds, and sprouting Herbs, and all
The tender First-born of the Spring must fall;
The blighted Trees their blooming Honours shed,
And on their blasted Hopes the mournful Gard'ners tread.

N O T E S.

236, Nay, often, &c.] These 3. v. contain the third Argument, and say, that even when we expect to reap the Fruits of our Labours, in the Tillage of the Earth, we are often deceiv'd in our Hopes, either by Rains or Droughts, by Storms, Blights, &c. which is finely express'd by Sir R. Blackmore:

The verdant Walks their charming Aspet lose,
And thrive'd Fruit drops from the wither'd Boughs:
Flow'rs in their virgin Blushes smother'd die,
And round the Trees their scatter'd Beauties lie:

Infection taints the Air; sick Nature fades;
And sudden Autumn all the Fields invades;
So when the Plains their flow'ry Pom'display,
Sooth'd by the Spring's sweet Breath, and chearing Ray;
If Borea then, designing envious War,
Musters his swift-wing'd Legions in the Air;

And, with the cold Forces of the snowy North:
Th' op'ning Buds, and sprouting Herbs, and all
The tender First-born of the Spring must fall;
The blighted Trees their blooming Honours shed,
And on their blasted Hopes the mournful Gard'ners tread.

244. But farther, &c.] In these 6. v. is contain'd the fourth Argument, in which the Poet observes, that noxious Animals are produced and fed, as well on dry Ground, as in the Sea; that the Seasons of the Year bring Diseases; that untimely Death snatch'd many away: To which Evils they ought not to be subject, if all Things were created for their Sake.

250. A Man, &c.] In these 16. v. he brings his fifth Argument. If the Gods, says he, had made the World, the Condition of Man would have been better than that of other Animals, yet we
Like a poor Carcass, tumbled by the Flood,
He falls all naked, and besmeart’d with Blood,
An Infant, weak, and destitute of Food.

With tender Cries the pitying Air he fills;
A fit Prefage for all his coming Iills:
While Beasts are born, and grow with greater Ease;
No need of sounding Rattles them to please;

NOTES.

we plainly see it is much worse:
and, to weigh the Matter aright,
Nature seems a kind Parent to them, and a cross Stepmother to us. Why, says Epicurus, in La-
crantius, lib. 7. cap. 5. did God
make Man, whom he lov’d, ob-
noxious to so many Evils? Why
did he make him frail and mor-
tal? Cur ergo Deus omnibus
malis hominem, quem diligebat,
object? Cur mortalem, fragi-
lemque constituit? Man indeed
comes into the World naked,
helpless, and unarmed: but Na-
ture has given him the Advan-
tage of Hands, which are call’d
the Organ of Organs. Besides,
let us suppose, that a great E-
state were given gratuitously and
for no previous Consideration,
to a Man that were Lame, muti-
lated, infirm and diseas’d, would
it not be unjust to call the Do-
nour to Account for the Infir-
mity of the Object of his Liberali-
ty, and to blame him that he
gave no more?

255. With tender, &c.] Pliny,
lib. 7. speaking of the Imbecilli-
ty of human Nature, says, Ho-
mimen tantum nudum, & in nul-
da humo natali die object ad
vagitus flatim & ploratus, nul-
Jumque tot animalium pronius
ad lacrymas, atque has protinus
vitæ principio. Nature produ-
ces Man only naked, nor of the
great Number of Animals is any
more prone to Tears, and that
too in the very Moment of his
Birth. But let us hear Dryden’s
Translation of this Passage.

Thus, like a Sailor by the Tem-
peft hurl’d
Ashore, the Babe is Shipwreck’d
on the World:
Naked he lies, and ready to ex-
pire,
Helpless of all that human
Wants require:
Expos’d upon unhospitable
Earth,
From the first Moment of his
hapless Birth;
Strait with foreboding Cries he
fills the Room,
Too sure Prefages of his future
Doom.

But Flocks, and Herds, and e-
v’ry savage Beast,
By more indulgent Nature, are
increas’d:
They want no Rattles for their
froward Mood,
No Nurse to reconcile them to
their Food
With broken Words; nor win-
ter Blasts they fear.
Nor change their Habits with
the changing Year:
Nor for their Safety Citadels
prepare,
Nor forge the wicked Instrument
ments of War.
Unlabour’d Earth her bounteous
Treasure grants,
And Nature’s lavish Hands sup-
ply their common Wants.

258. Sounding Rattles] Mar-

Si quis plorator collo tibi vernu-
la pender,
Hec quattuor tenera garrula si-
stra manu.

Hence
L U C R E T I U S.

No need of rattling Nurses busy Care:
260 They want no Change of Garments, but can wear
The same at any Season of the Year.
They need no Arms, no Garrison, or Town,
No stately Castles to defend their own, 
NATURE supplies their Wants; whate'er they crave;
265 She gives them, and preserves the Life she gave.

But now, since AIR, and WATER, EARTH, and FIRE 
Are Bodies all produc'd, and all expire;
Since these are such, these that compose this FRAME, 
The NATURE of the WHOLE must be the same:
270 For those, whose Parts the Strokes of Fate controul, 
If those are made, and dy; so muft the whole.
Now since the Members of the WORLD we view, 
Are chang'd, consum'd, and all produc'd anew:
It follows then, for which our Proofs contend,
275 That this vast FRAME began, and so muft end.
But left you think I poorly beg the Cause; 
And that it disagrees with Nature's Laws,

NOTES.

Hence we may observe, that the 
Rattles, which our Nurses use to 
quiet their froward Children, 
are not of modern Date; especially, 
if the Crepitaculum, which 
is the Word our Poet here uses, 
be the same with the Siftrum, 
that the Egyptians us'd in the 
Service of the Goddes Isis, as, 
by the Description Apuleius, 
Metam. lib. 11. gives of it, it 
seems to be: Dextera quidem 
ferebat, says he, aereum crepitac- 
culum, cujus per anguflam la- 
minam in modum baltei recur- 
vatam, trajeclae mediae paucæ 
virgulæ crispane brachio terge- 
minos jactus reddebat anguftum 
onorem. And the Figure of Isis, 
holding a Siftrum in her Hand; 
which Hieronymus Boffius, de 
Siftro, p. 22. gives us, from 
some antient Coins of Adrian. 
represents it to be very much of 
the fame Form with our com- 
mon Rattles.
266. But now, &c.] Having 
foly'd the Objections, which the 
Weakness of the Stoicks, and 
the Superfition of the Vulgar, 
had rais'd against his Opinion: 
he now, in these 10. v. argues to 
this Purpose: The NATURE of 
the Whole is the fame with that 
of its Parts: and since we see 
that the Parts of the World, 
the Earth, Sea, Air, and Fire, 
are continually chang'd, some- 
times diminish'd, sometimes re- 
new'd, it muft be confefs'd, that 
the whole Mafs is equally, and 
alike, mortal.
268. This Frame] i.e. of the 
Earth, which is compos'd of the 
four Elements, that are call'd by 
Manilius, lib. i. v. 137. Qua- 
tnor mundi artus; the four 
Limbs, or Members of the 
World: as they are likewise by 
Lucretius, v. 272. of this Book.
276. But left, &c.] Here the 
Poet demonstrates at large, in 
73. v. That the chief Parts, and 
largest Members of the World, 
Earth, Water, Air and Fire, are 
produc'd, and die. And first, 
in
That Water, Air, that Earth, and Fire should cease,  
And fail; that they can dy, and can increase;

280 Consider; Earth, when parch'd with busy Beams,  
And trodden much, flies up in dusky Streams:  
And little Clouds of thick'ning Dust arise,  
Dispers'd by Winds thro' all the low'r Skies:  
And gentle Rivers too, with wanton Play,

285 That kifs their rocky Banks, and glide away,  
Take somewhat still from the ungentle Stone,  
Soften the Parts, and make them like their own.  
And by what Thing another's fed, and grows,

That Thing some Portion of its own must lose:

290 Now since all spring from Earth, and since we call;  
And justly too, the Earth, the Source of all;  
Since all, when cruel Death dissolves, return  
To Earth again, and she's both Womb and Urn:  
The Earth is chang'd, some Parts must sometimes cease,

295 And sometimes new come on, and she increase.

Besides,

INOTES.

in these 20. v. he begins with the  
Earth: Many of whose Particles, says he, are borne aloft,  
and compose the Air: the Rivers wash off many more, and  
roll them into the Sea: Then, in 16. v. he says, That new Water  
is produc'd every Day; but  
Part of it is chang'd into Air by  
the Force of the Sun: and in  
the subterranean Passages another  
Part of it condenfes, and puts  
on the Form of Earth. Then  
in 10. v. he says, That no Man  
will pretend, that the Air, which  
receives all the Particles, that  
are continually flowing to it from  
all Things, and that repairs and  
renews all those Things, is eternal  
and immortal: And lastly, in  
27. v. he afferts, That we  
ought to conclude the like also  
of Fire, since the Rays of the  
Sun, who is the Sole Fountain  
and Source of all Light and Fire,  
flow out from his Orb, and  
perish every Moment. And there-  
fore we must be forc'd to allow,  
that the Sun himself is repair'd,

as we supply a Lamp with Oil,  
to keep the Flame alive,

280. Consider, &c. [Here the  
Poet proves, I. That the Earth  
waftes away, and is renew'd:  
For, says he, the Sun, by contin-  
ually shining upon it, bakes and  
dries it up: it wears with being  
trampled on: the Force of the  
Winds blows some of it into the  
Air: Rains dissolve it: Rivers  
wash it away: it is wafted by its  
own Productions, and again re-  
new'd by them: For, as the  
Earth is the great Mother of all  
Things, fo too she is their com-  
mon Sepulchre: The Earth  
therefore decays, and is renew'd.  
284. And gentle, &c. Our  
Translatour is not fo much ob-  
lig'd to his Author for this  
Thought as to Cowley, who, in  
the firft Book of his Davideis, says:

--------- The Stream, with want-  
ton Play,  
Kiffes the smiling Banks, and  
glides away.
Book V.

**L U C R E T I U S.**

Besides; that Seas, and Rivers waste and die,
And still increase by constant new Supply,
(show, What need of Proofs? This Streams themselves do
And in soft Murmurs bubble as they flow.

300 But left the Mass of Water prove too great,
The Sun drinks some, to quench his nat’ral Heat;
And some the Winds brush off; with wanton Play,
They dip their Wings, and bear some Parts away:
Some passes thro’ the Earth, diffus’d all o’er,
305 And leaves its Salt behind in ev’ry Pore;
For all returns, thro’ narrow Channels spread,
And joins where’er the Fountain shews her Head;
And thence sweet Streams in fair Meanders play,
And thro’ the Valleys cut their liquid way;

And

**NOTES.**

296. Besides, &c.] In these 16. v. the Poet proves, Idly,
That the Water wasteth away,
and is again repair’d: for the Sea, the Rivers, and the Fountains, are continually supply’d with new Waters; and the Reason why the Sea does not overflow, is, because the Winds, brushing over the Surface of its Waves, take away some Part of its Flood, and because the Heat of the Sun continually licks up its Waters: Besides, some Part of the Waters of the Sea dives beneath into the Pores and Channels of the Earth: where, leaving behind its Bitterness and Salt, it gropes out its blind Passage to a second Birth; and starting up in Fountains, creeps from them into Rivers, and from the Rivers works its way and returns again, into the Sea, gliding backwards and forwards with a never-ceasing Course.

303. In fair Meanders play] Meander is a great River of the letter Asia, flowing from the Fountain Aulocrene, in the greater Phrygia: It divides Caria from Ionia, and, at the City Heraclea, falls into the Myrtoan Sea, which is a Part of the Aegæan, and now call’d Mare di Mandria, This River is now the Madre, and flows in so many Windings, that it often seems to run back towards its Head:

308. In the Poet’s time, &c.] Cicero, in his De Nat. Deor., judges of the Banks of the Meander; and he says, that the Banks of the River Meander are so interminably crooked, and so full of Caves and caverns, that they are not only dangerous to Navigation, but extremely prejudicial to the Health.

309. And leaves its Salt, &c.] Lucretius himself gives the Reason of this, Book II. v. 451.

For when salt Streams through winding Caverns pass,
They rise up sweet, and bubble over the Grains;

Because those pungent Parts, they roll’d before,
Now stay behind, and lodge in ev’ry Pore.

308. In fair Meanders play] The Meander is a great River of the lesser Asia, flowing from the Fountain Aulocrene, in the greater Phrygia: It divides Caria from Ionia, and, at the City Heraclea, falls into the Myrtoan Sea, which is a Part of the Aegæan, and now call’d Mare di Mandria, This River is now the Madre, and flows in so many Windings, that it often seems to run back towards its Head.

Whence, not only all Turnings and Windings are metaphorically call’d Meanders: but likewise all crafty and wily Counsels: In which last Sense, Cicero, in Piso, uses the Word Meander: and Prudentius, in the Hymn ante Somn.
And Herbs, and Flow'rs on ev'ry Side beftow:
The Fields all smile with Flow'rs, where'er they flow:
But more; the Air, thro' all the mighty Frame,
Is chang'd each Hour, we breathe not twice the fame;
Because, as all Things waste, the Parts must fly
To the vast Sea of Air; they mount on high,
And softly wander in the lower Sky:
Now did not this the wafting Things repair,
All had been long ago dissolv'd, all Air.

O tortuofer serpens,
Qui mille per Μαξάνδρος,
Fraudesque flexuofas,
Agitas quieta corda.

Dion Prufæus says, that this River makes no lefs than fix hundred Windings towards the Spring where firft it ripes. Thus

It's wanton Tide in wreathing Volumes flows,
Still forming reedy Islands as it goes:
And in Meanders to the neigh-b'ring Main,
The liquid Serpent draws it's silver Train.

Sir Richard Blackmore.

Moreover, the four Verses that conclude this Argument, are paraphrastically render'd; and the two laft of them seem to be imitated from thee of Cowley:

Th'innocent Stream, as it in Silence goes,
Freh Honours, and a suddain Spring beftows,
On both its Banks, to ev'ry Tree and Flow'r.

312. But more, &c.] In these 10. v. he proves 11fdly. of the Air, that it sometimes waftes, and then again increases: For the Air is chang'd every Moment: Because, whatever flows from Bodies, is carry'd into the vaft Tract of Air. But minute Corpuscles are continually flowing from all Things, and are convey'd into the Air, where they fly to and fro without ceasing. Now, unless the Air constantly reftor'd thefe Corpuscles to the Bodies from whence they came, all Things would by this Time have been wafted to Nothing, and totally destroy'd. Therefore Bodies are perpetually chang'd into Air, and the Air returns again into Bodies.

315. Vaft Sea of Air] This feems a bold Metaphor; and yet has the Authority of Lucretius; Aeris in magnum fertur Mare: and he of Ennius, who, in Peftus, says, Crafla pulvis o-ritur; omne pervolat celi Fre-tum. And our Cowley not only calls the Air, a trackless Ocean; but the Sea, the low Sky: for which, he tells us, he has the Authority of the Scripture it self: Genef. i. v. 6. Let there be a Firmament in the Midst of the Waters, and let it divide the Waters from the Waters: The Paffage of Cowley, of which I am speaking, is in that incomparable Pindarick Ode, which he calls The Mufe; and the rather deserves to be transcrib'd, because he reclaims the Authority of our Poet, to justify one Part of his Allegory:

Where
Therefore, since all Things wafte, their vital Chain
320 Diffolv'd; how can the Frame of Air remain?
It rises from, and makes up, Things again.
Besides; the Sun, that constant Spring of Light,
Still cuts the Heav'ns with Streams of shining White;
And the decaying old with new supplies:
325 For ev'ry Portion of the Beam, that flies,
Is but short-liv'd, it just appears, and dies.
As thus 'tis prov'd._

For, when an envious Cloud stops up the Stream,
The constant Stream of Light, and breaks the Beam,
330 The lower Part is loft, and dismal Shade
O'erspreads the Earth, where'er the Cloud's convey'd.

NOTES.

Where never Fish did fly,
And with short silver Wings cut
the low liquid Sky;
Where Bird with painted Oars
did ne'er
Row thro' the trackless Ocean of
the Air, &c.

322. Besides, &c.] In these 27. v. he proves, IVthly, That Fire perishes, and is again renew'd:
Of this he brings an Instance of the Sun, whose first Light, says he, totally perishes, and a new Light is created in its Place:
This Truth we know by Experience, as often as any Mift interpores between the Sun's Orb and us. He farther teaches, That the like happens in our Lamps and Candles, in Lightning, in the Moon, and in the other Planets; of all which the first Light dies, and a new Light is conti-

There-

328. For when, &c."
Sir Richard Blackmore, describing a Storm:
A sudain Storm did from the South arise,
And horrid black begun to hang
the Skies:
Low-belling Clouds soon intercept the Light,
And o'er the Sailors spread a noon-day Night.
Therefore there must be constant Streams of Rays,  
Since ev'ry Portion of the Beam decays:  
Nor should we see, but all lie blind in Night,  

335 Unless new Streams flow'd from the Spring of Light?  
So from our Lights, our meaner Fires below,  
Our Lamps, or brighter Torches, Streams do flow,  
And drive away the Night: they still supply  
New Flames; as swiftly as the former die,  

340 New Beams still tremble in the lower Sky:  
No Space is free, but a continu'd Ray  
Still keeps a constant, tho' a feeble, Day;  
So fast, ev'n Hydro-like, the fruitful Fires  
Beget a new Beam, as the old expires.  

345 So Sun and Moon, with many a num'rous Birth,  
Bring forth new Rays, and send them down to Earth,  
Which die as fast: left some fond Fools believe,  
That these are free from Fate, that these must live,  
Ev'n strongest Towns and Rocks, all feel the Rage  

350 Of pow'rfull Time: ev'n Temples waste by Age:  
Nor can the Gods themselves prolong their Date,  
Change Nature's Laws, or get Reprieve from Fate:  
Ev'n

NOTES.

343. Hydra] See the Note on v. 28. of this Book.
349. Ev'n strongest, &c.] In these ll. v. he confirms the preceding Arguments. The Things that seem most solid, feel the Strength of Time, and mouldering away. Who does not every Day see Towers, Temples, and the Images of the Gods falling into Decay, and dropping to the Ground? The Deities themselves can not support them. Even Rocks crumble with Age, and come tumbling piecemeal down from the Mountains: Who then will pretend, that Things, which are unable to resist the Injuries of a finite Time, have existed from all Eternity?  
351. Nor can the Gods, &c.] For some are of Opinion, that the Antients believed, That not only Man, and all created Things, as well animate as inanimate Beings, but that even the Gods themselves were subject to Fate. And the Words of Lucretius, in this Place, are,  

Nec sanctum Numen Fati protollere fines  
Posle, necque adversus naturae fereda siti,  

But if the Decrees of Fate were unalterable, how came Venus to fear, that the Mind of Jupiter would change, in regard to the Trojans? Virgil, Æn. i. v. 241.  

— Quæ te, genitor, sententia vertis?  
Hoc equidem occasum Trojæ,  
tristèque ruinas  
Solabar, fatis contraria fata re- 
pendens.  

Fate therefore seems to have been nothing else, than an immutab
ble Series of Things and Events,existing in the Mind, or in the Decrees of Jupiter, and which, for that Reason, he alone knew, and alone revealed to the Gods by his own Mouth, and to Men by Oracles. Thus the Fortune-telling Harpy, Æn. 3. v. 251.

Quæ Phæbo pater omnipotens, mihi Phœbus Apollo
Præditix.

To which I add, that the Antients did indeed hold Fate to be unalterable, and unavoidable; Fate viam inventum: but in such a Manner nevertheless, that they believed, I. That the Event of Fate, tho' it could not be wholly prevented, might nevertheless be somewhat retarded:

Thus Juno, Æn. 7. v. 315.

Non dabitur, estō, regnis prohibere Latinis:
At trahere, atque moras tantis licet addere rebus.

II. That the Event often depended on certain Conditions, which being eluded, Fate was eluded likewise. III. That the Declaration of any Fate whatever, whether by Jupiter himself, or by the Oracles, might be ambiguous: whence it happen'd, That the Gods, as well as Men, often struggled against adverse Fates, and this it was that Venus fear'd; that Jupiter had not spoken sincerely of the future Happiness of Æneas: because, if he had, she knew, that it was unalterable, and must of Necessity happen: For, as Dryden, in

Palamon and Arcite, says after Chaucer,

The Pow'r, that minister's to God's Decrees,
And executes on Earth what he foresees,
Call'd Providence, or Chance, or fatal Sway,
Comes with restless Force, and finds, or makes its Way.

353. Ev'n Tombs grow old,
&c.] Juvenal, Satyr. 10. v. 142.
to the same Purpose, says,

Patriam tamen obruit o-lim
Gloria paucorum, & laudis titulique cupido
Hæsiri in faxis cinerum custodi-bus, ad quæ
Discutienda valent æterilis mala
roboræ fictæs:
Quandoquidem data sunt ipsis
quoque fata sepulchris.

Which Dryden has finely paraphras'd:

Yet this mad Chace of Fame, by few purs'd,
Has drawn Destruction on the the Multitude:
This Avarice of Praise in Times to come,
These long Inscriptions, crowded on the Tomb,
Should some wild Fig-tree take her native Bent,
And heave below the gawdy Monument,
Would crack the marble Titles, and disperse
The Characters of all the Iying Verse:
Now if that Rock, for infinite Ages past,
Stood still secure, if it was free from waste;
Why should it fail, why now dissolve at last?

360 Lastly, look round, view that vast Tract of Sky,
In whose Embrace our Earth and Waters lie:
Whence all Things rise, to which they all return,
As some discourse; the same both Womb and Urn:
'Tis surely mortal all: for that which breeds

365 That which gives Birth to other Things, or feeds,
Must lose some Parts; and when those Things do cease,
It gets some new again, and must increase.
But grant the World eternal, grant it knew
No Infancy; and grant it never new;

Why

NOTES.

For Sepulchres themselves must crumbling fall
In Times Abyss, the common Grave of all.

Moreover, that the Graves of Men should come to be their own Graves, is a Thought added to Lucretius by his Translator.

360. Lastly, &c.] In these 8. v. he confutes those, who hold, That all Things proceed from Aether, or Heaven, and are resolv'd again into Heaven, and yet affirm, that Heaven it self is immortal and eternal: For whatever is chang'd into other Things, and is repair'd and renew'd by those Things, when they are dissolv'd, must be born, and mortal.

363. As some discourse] He means the Poets, who feign'd, that Coelus was the most antient of all the Gods, and that he marry'd his Sister Terra, the Earth; whence he was believ'd to be the Father of all Things.

368. But grant, &c.] In these 17. v. he afferts, that the World is new, because the most antient of all Histories, reach not farther than the Theban or Trojan Wars; and certainly, if the World, far from being eternal, were much older than we know it to be, we should have had some Records of a much older Date: And farther, because all the Arts are but of late Invention, since Mention is made of the Founders of all of them. And if the World had had no Beginning, all Arts, but especially those useful to Life, would have existed from all Time. Macrobius, on the Dream of Scipio, Book 2, chap. 10. argues to the same Purpofe, in these Words, Quis non hinc existimet mundum quandoque cepiffe, nec longam retro hujus ætatem, cum abhinc ultra retro duo annorum millia de excellenti rerum gestarum memoria ne Graeca quidem exstat historia? Nam supra Numin, à quo Semiramis fecundum quoddam creditur procreata, nihil praelum in libris relatum est: Si enim ab initio, immo ante initiurn fuit mundus, ut Philosophi volunt, cur per innumerablem seriem fœculorum, non fuerat cultus, quo nunc utimur, inventus? Non literarum usus, quo solo memoria fulcitur æternitas? Cur denique multarum rerum experientia ad aliquas gentes recenti ætate pervenit? Ut ecce; Galli vitem, vel cultum oleæ, Roma.
Roma jam adolescete, didicerunt: aliae vero gentes adhuc multa neciunt, quæ nobis invenia placuerunt. Hæc omnia videntur æternitati rerum repugnare, dum opinari nos faciunt, certo mundi principio paulatim singula quæque cepisse. Who can believe but that the World had a Beginning, and that too not long ago, since, of what happen’d above two thousand Years past, we have no History, not even of any great Actions: For before Ninus, who, according to some, was Father of Semiramis, nothing memorable is recorded in our Books: And if the World was from the Beginning, or, as Philosophers say, before the Beginning; why, during a Succession of innumerable Ages, was not the Method and Way of Life, which we now follow, invented? Why not even the Use of Letters, which alone secures and eternizes the Memory of Things? And why have some Nations had but a late Knowledge of many Things? For Instance, the Gauls, who knew not to till the Vine, nor the Olive, till Rome was in her Age of Adolescency. And other Nations are still ignorant of many Arts and Inventions, that have long been in Use, and of great Advantage to us. All which seems to contradict the Eternity of Things, and gives us great Ground to believe, that all Things began by Degrees, after the World had its Beginning.

371. The Siege of Thebes] Which, says Macrobius, was before the Siege of Troy. Howe-

ver it could be but a little Time before, because it is certain, that some Leaders were at the Destruction of Troy, whose Fathers had been at the Siege of Thebes. Faber. There were several Cities call’d by the Name of Thebes; but Lucretius speaks of that in Boeotia, which, as Hedorus says, was built by Cadmus, and of the War between the two Brothers, Eteocles and Polynices, the Sons of OEdipus, by his own Mother Jocasta. Of the Trojan War, see B. I. v. 519.

372. Why former Heroes, &c.] Horace seems to give the Reason of this, when he says, that in the Ages, in which those Heroes liv’d, there wanted Poets to record their Fame:

Vixere fortès ante Agamemnona Multi: sed omnes illacrymabiles Urgentur, ignotique longâ
Nocte; carent quia vate facro.
And therefore Cowley excellently well, says:

Not Winds to Voyagers at Sea,
Nor Show’rs to Earth more necessary be,
Than Verse to Virtue, which can do
The Midwife’s Office, and the Nurse’s too:
It feeds it strongly, and it cloaths it gay;
And when it dies, with comely Pride
Embalm’s it, and erects a Pyramid,
That never will decay,
Till Heaven it self shall melt away,
And nought behind it stay.

And
But 'tis as I declare; and thoughtful Man,
Not long ago, and all the World began:
And therefore Arts, that lay but rude before,
Are polish'd now, we now increase the Store,
We perfect all the old, and find out more.
Shipping's improv'd; we add new Oars and Wings;
And Music now is found, and speaking Strings.
These Truths, this Rife of Things we lately know;
Great Epictetus liv'd not long ago:
By my Assistance young Philosophy
In Latin Words now first begins to cry.

But if you think successive Worlds, the same
They now appear, but Earthquakes shook the Frame,
Or Fire destroy'd, or Floods swept all away;
Grant only this, and you the Caule betray:
This strongly proves the World will once decay:

For

N O T E S.

And Dryden in like manner:
For ev'n when Death dissolves
our mortal Frame,
The Soul returns to Heaven,
from whence it came;
Earth keeps the Body; Verse
preferves the Fame.

374. But 'tis, &c.] It is not
strange that Arts are new, that
they are but lately improv'd and
refin'd, that is to say, Sailing,
Poetry, Music, &c. since the
World it self is but of late stan-
ding, and was not from Eterni-
ty, as the Stoicks and Aristotle
erroneously believ'd.

375. By my Assistance, &c.] Lucretius has several times already
been telling us this of himself: but more particularly,
Book I. v. 933. and at the Beginning of the fourth Book.

376. But if, &c.] To these
Arguments some Philosophers
give this Answer: The same
Arts flourish'd heretofore that do now: But sometimes Fire de-
stroy'd Mankind, sometimes De-
luges swept them away, or Earth-
quakes swallow'd them up: and
hence those Arts seem to be new:
The Poet retorts this Answer
upon them, in these 10. v. and
says, That no Man of sound
Judgment will pretend, that the
World, whose Parts are some-
times consum'd by Fire, some-
times overwhelm'd with Waters,
and sometimes shaken and swall-
ow'd up by Earthquakes, can be
eternal: For the Reason, why
we believe a Man to be mortal, is,
because he is subject to, and at-
tack'd by, those Disea'ses, which,
having liez'd upon others with
greater Violence, have swept
them away. But Aristotie, on
the contrary, says, that there is
no Fear of the World's being
destroy'd; nay more, that the
Deluges and Confagration
of the Earth conduc to the Safety
of the whole Universe; for he
held the World to be eternal;
which Doctrine of his is not only
repugnant to the Christian Faith,
but likewise to the Opinion of
almost all the Philosophers.

377. Or Fire destroy'd, or
Floods swept all away:] The Po-
et
LUCRETIUS, except that nor there's any thing, as I explain'd before:  

**Notes.**

et alludes to the known Stories of Phaethon, who is said to have set the World on Fire; and of the Flood, that happen'd in the Days of Deucalion: The first of them may be seen at large in Ovid, Metam. lib. 2. and the other in the same Author, lib. 1. See likewise below, v. 440. and v. 445.

**Notes.**

395. Besides, &c.] In these 21. v. he brings the same argument against the Immortality of the World, which, B. III. v. 776. he brought against the Immortality of the Soul: conflult the Notes upon that Place. Nothing, says he, is eternal, or immortal, except Bodies perfectly solid, as the Atoms; except the Void, and the, τὸ πυθόν, Universe.

396. To which the Parts may fly.] As if, for the Dissolution of any Thing, it were requisite, that it should go from Place to Place, or that Bodies should come from some exterior Place, and strike it with so great Violence, as to dissolve the Thing it self.

415. Therefore, &c.] In these 5. v. he draws, from the Argu-ments
And therefore once began; for what can fail,
And waste; o’er what the Strokes of Fate prevail;
Must be unable to endure the Rage
420 Of infinite past Time, and Pow’r of Age.
But lastly; since th’ Elements, at Jars,
Still fight, are still engag’d in Civil Wars,
Can not their Battels ceale, their Wars be done,
And all the other Parts submit to one?
425 The Fire prevail, and, with destructive Beams
Dry Seas, the thirsty Sun drink up the Streams?
Which now he seems to try, but all in vain;
For Rivers still bring new Supplies amain;
So faft, so great, as if design’d to raise
430 A Flood, and o’er the Centre spread the Seas:
But that’s in vain; the Waters still decay,
The Winds brush off, and bear, some Parts away;
The Sun drinks some; the Stars take some for Food,
And seem to threaten more a Drought than Flood:
Thus

NOTES.

ments he has brought already,
this Conclusion: That since the World will have an End, it had a Beginning; and has not existed from all Eternity: for what is mortal, must of Necessity have been born.
To make this Disputation of our Author more easy to be understood, it will not be improper to observe, that there are two Sorts of Eternity: from the present Time backwards, and from the present forwards; which the Schoolmen call Interminabilis vita tota simul & perfecta posseffio: These two make up the whole Circle of Eternity, which the present World cuts as a Diameter. Boetius de Consolat. Philosop. lib. 5. defines Eternity, Interminabilis vitae tota simul & perfecta posseffio: The whole and perfect Possession at once, of a Being without Beginning or Ending: And this Definition is follow’d by Tho. Aquinas, and all the Schoolmen, who therefore call Eternity, Nunc trans, a standing Now, to distinguish it from that Now, which is a Difference of Time, and always flowing.
421. But lastly, &c.] In these 40. v. he brings another Argument, from the continual Fighting of the Elements, which are the four chief Parts of the World: For, says he, since Fire engages with Water, and sometimes the Flame, sometimes the Flood prevails, what should hinder, but that this Contention will at last end in the Destruction of the whole World? And that great Conflagrations and Deluges have happen’d, the Stories of Phaethon and Deucalion sufficiently evince: for then the Earth was destroy’d by Fire, and overwhelm’d with Water; and tho’ the Poets foolishly fable, that the Fire, and the Deluge, broke out and ceased at the Intervention of the Gods, yet they were indeed only the Effects of natural Causes.

435. Thus
435. Thus they still fight, with equal Force maintain
The War; now conquer, and now yield again.
Yet Fire, as Stories go, did once prevail,
And once the Water too was spread o'er all.
The Fire prevail'd, when the Sun's furious Horse,
440. Didstaining Phæthon's young feeble Force,
Ran thro' the Sky in an unusual Course;
And, falling near the Earth, burnt all below,
'Till angry Jove did dreadful Thunder throw,
And quench'd the hot-brain'd fiery Youth in Po.

NOTES.

435. Thus they, &c.] Milton describes admirably well this Fighting of the Elements, and perhaps took the Hint from Lucretius.

For Hot, Cold, Moiſt, and Dry,
Four Champions fierce,
Strive here for Maſt'ry; and to Battel bring
Their Embryon Atoms: They around the Flag
Of each his Faction, in their several Clans,
Light-arm'd, or heavy, sharp,
Smooth, swift, or low,
Swarm populous; unnummer'd as the Sands
Of Barca, or Cyrene's torrid Soil,
Levy'd to fide with warring Winds, and poife
Their lighter Wings. To whom these moft adhere,
He rules a Moment, &c.

Which a late Author has happily imitated:

The heaiever Seeds rufh on in num'rous Swarms,
And cruft their lighter Foes with pond'rous Arms:
The lighter Strat command with equal Pride,
And on mad Whirlwinds in wild Triumph ride:
None long submits to a superiour Pow'r;
Each yields, and, in his Turn, is Conqueror.

440. Phæthon] He was the Son of Clymene and Sol, the Sun: And with much Importu-

nity obtain'd of his Father, to drive his Chariot for one Day; but not being able to guide the Horses, they went out of the Road of their daily Course, and set Fire to the World: Jupiter struck him with his Thunder, and he fell into the River Eridanus. The Fable is related at large by Ovid, Metam. 2. Plato, in his Timæus, explains the Meaning of this Fable, in Words to this Effect: What is commonly reported among us, says he, that in Times long since past, Phæthon the Sun of Sol, having obtain'd Permission to drive his Father's Chariot, and mistaking the right Road, set Fire to the Earth, and that he was struck down, and kill'd with Lightning, is said only figuratively, or by Way of Fable: but signifies the Mutation or Decay, as well of earthly Things, as of those that are in the Heavens, and are moved with the Heavens: As also that Destruction, which, in a long Interval of Time, is made of all Bodies that are on the Earth, by the violent Assaults of the Element of Fire. And thus too Aristotële, lib. 4. de Mundo.

444. Po] The Greeks call'd it 'Heleis, the Latines, Padus, now the Po: a River of Italy,

Q o o ? that
445 But *Phoebus* gather'd up the scatter'd Ray,  
And brought to Heav'n again the falling Day:  
The Horses too, that ran thro' Heav'n's wide Plain,  
He caught, and harness'd to the Coach again:  
They ever since, in due Obedience, drew  

450 The flaming Carr. This *Greece* reports as true,  
Yet 'tis absurd: But all may yield to Flame,  
If great Supplies of rapid Matters came  
From the vast Mass: for then those Seeds must fail,  
And sink again, or Fire must ruin all.  

455 Seas once prevail'd, nor could the Towns withstand  
The raging Waves: they spread o'er all the Land:  

*NOTES.*  

that rises in the Alps, at the Foot of the Mountain Vesulus, now Monte Vifo, and dividing the Cifalpine Gaul, which is now a Part of Italy, into the Transpaduan and Cifpaduan Gauls, digorges it self, at several Mouths, into the Hadriatick Sea. Virgil calls it the King of Rivers, because it is the largest River of Italy. Georg. 1. v. 481.  

Proluit infano contorquens vortice sylvas  
Fluviorum Rex Eridanus—  
And G. 4. v. 372. he describes it at the Spring from whence it flows:  

Et gemina auratus taurino cornua vultu  
Eridanus; quo non alius per pinguis culta  
In mare purpureum violentior infuit amnis.  

There Po first issues from his dark Abodes,  
And, awful in his Cradle, rules the Floods:  
Two golden Horns on his large Front he wears,  
And his grim Face a Bull's Resemblance bears:  
With rapid COURSE he seeks the sacred Main,  
And fattens, as he runs, the fruitful Plain.  


447. The Horses too] The Horses of the Sun, of which we have spoken above, v. 86.  

451. But all, &c.] What Lucretius here says, is this: The old Greek Poets report this for Truth, tho' indeed it is but an idle Fiction: Not but that it is possible that Fire may destroy all Things, if an immense Quantity of Corpuscles, of a fiery Matter, were brought down upon the Earth, out of the Infinite Space: for in that Case, unless the Pow'r and Force of that igneous Matter be weaken'd, repress'd, and kept under by some Means or another, all Things will be burnt, and perish with too much Heat.  

455. Seas once prevail'd] Here the Poet alludes to the fabulous Flood of Deucalion, which, no Doubt, took its Rise from the true Flood of Noah, related in the Mofaical History, of which it can not be question'd, but some Copies were got among the Heathens: and as they drew the Occasion of many of their Fables from those sacred Writings, so too they wretchedly profan'd them by their foolish Fictions: but none has suffer'd more, in passing thro' their Hands, than this Flood of Noah; which having
But when the num'rous Seeds, the mighty Mafs Supply'd, were turn'd from this into another Place, The Water ceas'd, and the continual Rain:

And Rivers ran within their Banks again.

NOTES.

vng furnish'd Matter of Speculation to many of our Christian Philosophers, who have puzzled their Brains to give a rational and intelligible Account of it; I presume it will not be taken amiss, that I here make a short Digestion, to give our Translators Opinion concerning that Deluge: He observes, in the first Place, That the Author of the Theory of the Earth, pleads for a universal Flood, it being inconsistent with the demonstrated Nature of a Fluid, that Water should stand up in Heaps, fifteen Cubits above the Tops of the highest Mountains: This, says Crecch, I am willing to admit, tho' there is no Reason, why Omnipotence might not be immediately concern'd in it; since the Author of the Theory himself confesses, That the forty Days Rain can not, according to his Hypothesis, be explain'd by any natural Cause that he can discover. In the next Place, that Author compares the Height of the Mountains, and the Depth of the Sea; and having, as to both, made allowable Supposition, tho' the Course of the largest River, even the Nile it self, will not prove its Head to be above three Foot higher than its Mouth, he infers, that eight Oceans will be little enough to make an universal Deluge: The Waters above the Firmament are exploded; the Rain would afford but the hundredth Part of such a Mafs of Water, unless the Showers were continual, and over the Face of the whole Earth, and the Drops came down ninety times faster than usually they do:

Though a Man would be apt to think, from the Expressions in Genesis, The Windows of Heaven were open'd, that there was something very extraordinary in this Rain, and that all those requir'd Conditions were observ'd. The Caverns of the Earth, if they threw out all the Water they contain'd, would afford but little, in Comparison of the great Store that was requir'd: And if the whole middle Region of the Air had been condens'd, still there had not been enough; because Air, being turn'd into Water, fills only the hundredth Part of that Space, which it formerly possessed. Though all the other Ways, by which some have endeavour'd to explain the Flood, were demonstrably insufficient, yet this last, which gives an Account of it, from so natural and easy a Cause of the Condensation of the Air, deserv'd to be consider'd a little more: But it is the Art of a Disputer, to touch that leaf, which presst's most on the Opinion he would advance. For it being allow'd, that Air, by natural Causes, may be chang'd into Water; and a Vacuum being excluded, it necessarily follows, that as much Air, as rives fifteen Cubits higher than the Tops of the Mountains, is sufficient to make such a Deluge; as is describ'd to have been in Noah's Time: Because where there is no Vacuum, there can be no Contradiction into a less Space: and every Particle of Matter, whatever Form or Schematism it puts
Now I will sing, how moving seeds were hurl'd, How roif'd to order, how they fram'd the world: How sun and moon began; what steady force Mark'd out their walk; what makes them keep their For sure unthinking seeds did ne'er dispose (course: Themselves by counsel, nor their order chose: Nor

Notes.

puts on, must, in all conditions, be equally extended, and therefore take up the same room. But suppose a vacuum, or, as it happens in our imperfect condensations, that a hundred cubical feet of air would make but one foot of water; yet sure the region is large enough to make amendments for this disproportion. Now since nature is sufficient for condensation; and since its powers may be considerably invigorated for the execution of the almighty's wrath, why must it be thought so difficult to explain a deluge! And why should an excellent wit waste it self in fashioning a new world, only to bring that about, which the old one would permit easily to be done? It is above the province of philosophy to make a world: let that be supposed to have been form'd as it is reveal'd; it is enough for us to search by what laws it is preferv'd; and a system, erected on this foundation, will be agreeable both to reason and religion. It is above the province of philosophy likewise, to align a natural cause of a supernatural effect: But the prying minds of some men will, with their short-sight'd plummets, be sounding into the unfathomable depths of the divine dispensations: How much better they, who firmly believing that there was such a flood as that of noah, describ'd to us in holy writ, ascribe it merely to omnipotence?

Commanded by whose breath, th'o'obsequious main stood still, and gather'd up its flowing train: Th' almighty did the sea divide, And, as he rends the hills, he split the tide: Benumb'd with fear, the waves erected stood, O'er-looking all the distant flood: Mountains of craggy billows did arise, And rocks of stiffen'd waters reach'd the skies; Remoter waves came rolling on to see The strange transforming mystery: But they, approaching near, Where the high chrysal ridges did appear, Felt the divine contagion's force; Mov'd slothfully awhile, and then quite stop'd their course.

Sir R. Blackmore.

461. Now, &c.] In these 29., v.

The poet, being about to explain how the world began, excludes the gods and providence from having any hand in it; and ascribes the whole work to matter, from whence proceeded chaos, a rude and undigested heap of particles, which, being driven to and fro, at length came together, like with like, and thence arose the heaven, the earth.
Nor any Compacts made, how each should move;
But from eternal, thro’ the Vacuum, strove,
By their own Weight, or by external Blows,
All Motion’s try’d, to find the best of those,
All Unions too; if, by their various Play,
They could compose new Beings any Way:
Thus long they whirled, most Sorts of Motion past,
Most Sorts of Union too, they join’d at last

In such convenient Order, whence began

(Man:)
The Sea, the Heav’n, and Earth, and Beasts and
But yet no glitt’ring Sun, no twinkling Star,
No Heav’n, no roaring Sea, no Earth, no Air,
Nor any Thing like these did then appear:

Earth, the Sun, the Stars, and whatever else this World contains. This Doctrine of Epicurus is deliver’d by Plutarch, de Placit. Philoṣphi. lib. i. c. 4. in these Words: Ο τοιῶν κοσμικών πάντων, & ωσικείων σειμερομενών, χυμαλεί, ἣν ἐκχυμαλίως εἰς τὸ πρῶτον τοῦτον τοῦ Ατομον σωματον, απεξοίκοτον, ἢ τυχαίαν ἐχολον κίμων, σωμαχοίς τε, ἢ τάξισι χυμαλείων, ἢ το αυτό ἑκάστα σωμαλα σωμαθείδοις, ἢ 21ο ἡ πόντοι σωμαχιάν ἐχολα ἢ χυματὼν ἢ μεσιδαίον.

477. But yet, &c.] Macrobius Saturnal. lib. 6. cap. 2. compares this Passage of Lucretius with the following Versts of Virgil, in Silenus, v. 31.

Nanque canebat uti magnum per inane coadita
Semina, terrarumque, animaque, mariisque fuiscent,
Et liquidi simul ignis: ut his exordia primis
Omnia, & ipsa tener mundi conceverit orbis.
Tum durare solum, & discludere
Nerea Ponto
Ceperit, & rerum paullatim sumere formas:

Jamque novum ut terrae frueant
Lucescere solem;
Altius atque cadant submotis numibus imbris:
Incipient sylvae. cum primum surgere, cumque
Rara per ignotos errant animalia montes.

Which is thus interpreted by Dryden:

He sung the secret Seeds of Nature’s Frame:
How Seas, and Earth, and Air, and active Flame
Fell thro’ the mighty Void; and in their Fall
Were blindly gather’d in this goodly Ball!
The tender Soil, then stiff’ning by Degrees,
Shut from the bounded Earth the bounding Seas:
Then Earth, and Ocean various Forms disclose,
And a new Sun to the new World arose:
And Mist, condens’d to Clouds, obscure the Sky,
And Clouds, dissolv’d, the thirfty Ground supply:
480 But a vast Heap, and from this mighty Mafs
Each Part retir'd, and took its proper Place:
Agreeing Seeds combin'd; each Atom ran,
And fought his like, and so the Frame began:
From disagreeing Seeds the World did rise,

485 Because their various Motion, Weight, and Size,
And Figure would not let them all combine,
And lie together; nor friendly Motions join:
Thus Skies, and thus the Sun first rais'd his Head,
Thus Stars, thus Seas o'er proper places spread.

490 For first the earthy Parts, a heavy Mafs,
And closely twin'd, possesst'd the middle Place.

NOTES.

The rising Trees the lofty Mountains grace;
The lofty Mountains feed the savage Race,
Yet few, and Strangers in their unpeopled Place.

480. And from this mighty Mafs, &c.] The Poet here teaches, That so long as the Atoms were jumbled confusedly one among another, neither Earth, nor Heaven, nor Stars had yet a Being: But when the chief Parts of the World began to diffuse, and get clear from each other, then the Heaven shone with Splendour, the dry Ground appeared, the Waters were gather'd into one, &c. Thus Lucretius will have all Things to have begun by little and little, not only by Reason of the sundry Impediments of the Concourse of the Atoms, but also because of their different Figures: Whence, says he, it is evident, that the World has not existed from all Eternity. He is now going to dispute, separately, of the first Rise of each Part of it.

490.491. For first, &c.] In these 32. v. he discourses of the Rise of the Earth, of the Heaven, and of the Sun, Moon, and Stars. And since the confus'd and unformation'd Mafs of Matter, must have been brought into Order by Motion, and since all Motion proceeds from Weight, the Poet is in the right to inquire what the heaviest Atoms must do. Now Epicurus believ'd, that the Atoms, being embroil'd, and confus'd in a Heap together, did, by their innate Motion, roll and tumble up and down, among one another, till, at length, all the more dense Atoms, jumbled towards the Middle, and all the more rare, being extruded and squeeze'd away by the thicker, flew towards the Circumference. Moreover, that of these thicker Atoms the Body of the Earth was compacted, and that it contain'd within its Bulk some Seeds of Water, which had not been able to difentangle themselves and get away, at the same time with the others: But that some of those, that had difentangled themselves, did, by Reason of their various Degrees of Tenuity, retire to several Distances; thus some of them stopp'd not far from the Mafs of Earth, and made the Air: that others mounted yet more aloft, and compos'd the Sky: and that the fiery Corpiuflce, that were extruded with the rest, getting clear of all of them, combin'd into those Bodies that shine in the Sky,
Book V.

Now as these heavy Parts combin'd more close,
Descending still, they vex with constant Blows
The lurking Parts of Sea, of Stars, and Skies,
And Sun; and squeeze'd them out, and made them rise;
Because those Seeds are subtile, more resin'd,
And round, and smooth, and of a lesser Kind
Than those of Earth; and so can freely pass
The subtile Pores of the descending Mafs.

And thus the Parts of Heav'n did first retire,
And bore up with them num'rous Seeds of Fire:

NOTES.

Sky, and are call'd Stars. Last-
ly, That the lesser, round, smooth
Corpuscles were so determined,
determined, limited, and confin'd to that
Motion towards the Circumfe-
rence, that was made by Elision,
by or by Expression from the more
dense Corpuscles, that, forasmuch as they went not out of the
Mafs by parallel Ways, they did,
in the very Progression, variously encounter one another, and mu-
tually repel'd the Violence they receiv'd: which Violence at
length ceasing, those that were
got farthest, or most remote
from the Centre, became entan-
gled with one another, and mu-
tually compreft each other, and holding fast together, did,
did, by that Means, create a certain
Species of the Walls of the World: And whatever Cor-
puscles came to them there, were
turn'd back, and repref'd from
them in such a Manner, that still,
still, new Supplies coming up, the
whole etherial, or celestial Regi-
on was aptly made and fabrica-
ted by them. This perhaps will
be better understood, by the
Comparifon Lucretius himfelf
ufes to explain it, when he fhews,
that this might very well happen,
in like manner as when Vapours
and Exhalations steam out of the
Earth and Water, and, being
carry'd aloft, are there condens'd,
and grow into one Body of

Clouds, fo as to make, as it
were, a Cieling, under which
the Air, that remains visible to
us, is contain'd. See Plutarch,
de Placit. Philofoph. lib. r. c. 4.
491. The middle Place] Tho'
Epicurus and Lucretius plac'd
the Earth in the Midft of the
World, yet they deny'd the
Earth to have any Centre, or
midle Place, as we have seen,
Book I. v. 1671. & seqq. Thus
too Manilius, speaking of the
Earth, lib. r. v. 167. places it in
the Midft of the Universe :

Imaque de cunctis medium tenet
undique fedem ;
Idcircoque manet ftabilis, quia
totus ab illâ
Tantundem refugit mundus, fec-
citque cadendo
Undique, ne caderet: medium
totius & imum eft :
Istaque contractis confiftunt cor-
pora plagis,
Et concurrendo prohibent in
longius ire.

Loweft of all, and in the Midft
it lies,
Compaft'd by Seas, and cover'd
by the Skies:
The Place does fix it, for, ftill
rising higher,
The other El'ments equally re-
tire,

PPP And
As when the Sun begins his early Race;
And views the joyful Earth, with blushing Face,
And quaffs the pearly Dews, spread o'er the Grasls;
From Earth he draws some Mists o'er busy Beams,
From wand'ring Waters some, and running Streams:
These thin, these subtle Mists, when rais'd on high,
And join'd above, spread Clouds o'er all the Sky:
Just to the Parts of Heav'n did upward move,
The subtle \( \textit{AEther} \), thus combin'd above:
And vastly wide, and spread o'er ev'ry Place,
Contains the rest within her kind Embrace: (Sun; Thus Heav'n: then rule the Moon, and Stars, and Which thro' the Sky with constant Motions run:

\[ \text{NOTES.} \]

And that, by falling, stops its farther Fall,
And hangs the midst and low-efl of them all:
Its Parts to no one Point press jointly down,
And meet, and stop each other from moving on. Creeth.

See the Note on Book II. v. 562.

502. As when, &c.] Dryden, in one of his Descriptions of the Morning, has express'd this Thought of Lucretius:

——The Sun arose, with Beams so bright,
That all the Horizon laugh'd to see the joyous Sight:
He, with his tepid Rays, the Rofe renew'd,
And licks the dropping Leaves, and dries the Dews.

Palam. & Arc.

513. Thus Heav'n, &c.] Having made the Earth, as the Foundation of the whole World, and the Sky, the Walls of it, as he himself calls it; he, in these 9. v. places the Sun and Moon, which are of a middle Nature, between the Sky and the Air, as being compos'd of Principles lighter than those of the Air, and heavier than those of the Sky, in the very Confines of the Air and Sky, where, he tells us, they are in perpetual Motion, as the Lungs and Hearts in Animals. He takes no Notice of the other Planets or Stars, tho' his Translatour does. But let us hear the best of Poets, and a Christian Philosopher, describing this Part of the Creation. He speaks in the Person of an Angel:

——I saw the rising Birth
Of Nature from the unapparent Deep;
I saw, when at God's Word, this formless Mafs,
The World's material Mould came to a Heap:
Confusion heard his Voice, and wild Uproar
Stood rul'd: stood vast Infinitude confin'd;
'Till, at his second Bidding, Darkness fled,
Light shone, and Order from Disorder sprung:
Swift to their several Quarters hafted then
The cumbrous Elements, Earth, Flood, Air, Fire;
And the ethereal Quinteffence of Heaven
Flew upward, spirited with various Forms,
Because their seeds were all too light to lie
In Earth, nor light enough to rise on high,
And pass the utmost limits of the Sky;
But, plac'd between them both, the midst controul,
Certain, but moving portions of the Whole:
Just as in Man, some parts refuse to cease
From Motion, some still lie dissolv'd in Ease.
These Things retire'd, the heavier parts of Clay
Sunk farther down, and made an easy Way
For flowing Streams, and caverns for the Sea:
And

That roul'd orbicular, and turn'd to Stars:
Each had his place appointed, each his course.
Thus God the heav'ns created, thus the Earth,
Matter uniform'd and void: Darkness profound
Gover'd the Abyss; but on the wat'ry Calm
His brooding Wings the Spirit of God outspread,
And vital Virtue insus'd, and vital warmth
Throughout the fluid Mass; but downwards purg'd
The black, tartareous, cold, infernal Drugs,
Adverse to Life, then founded, then conglob'd
Like Things to like; the rest to several Place
Disparted, and between spun out the Air;
And Earth, self-balance'd, on her Centre hung.

Air: In the next place, that some of the particles of this mass being more hard and stiff than the others, they did not all subside alike, and hence the hollow Places to receive the Sea, and the Channels for the rivers; and hence too the level of the plains, and the Turgidness of the Mountains.

The Mountains huge appear
Emergent, and their broad bare
Backs up-raise
Into the Clouds; their tops ascend the Sky:
So high as heav'd the timid
Hills, so low
Down sink a hollow Bottom, broad and deep,
Capacious Bed of Waters; this-thither they
Hashted with glad Precipitance, up-roul'd,
As Globes on Duff, conglobing from the Dry;
Part rise in crystal Walls, or Ridge direct;
As Armies, at the Call Of Trumpet,
Troop to their Standard; so the wat'ry Throng,
Wave rouling after Wave, where Way they found;
If steep, with torrent Rapture, if through Plain,
Soft ebbing: nor withstood them
Rock or Hill:

522, 523. These, &c.] But the work is not yet perfect: we have hitherto neither Fire, Air, nor Water. He tells us therefore, in these first, That that faculent Mass, that sunk together to the bottom, being press'd on all sides by the beams of the Sun, and the heat of the Sky, contrab'd itself: Thence exhal'd the sea like Sweat: but the lighter particles, mounting higher, compos'd the elements of fire and
525 And as, by constant Blows, the vigorous Sun
Did strike the upper Parts, and press them down;
More Moisture rose; and then did Streams increase:
More Parts were still squeeze'd out, and swell'd the Seas:
More Æther then, of Air more Parts did rise,

530 And borne on high, there thicken'd into Skies:
The Mountains raise'd their Heads; the humble Field
Sunk low; the stubborn Stones refus'd to yield;
The Rocks did proudly still their Height maintain,
Nor could all sink into an equal Plain.

535 Thus Earth at first was fram'd; and thus did fall
The lowest, as the Sediment of all.
Thence Seas, thence Air, thence Æther, e'ry
Distinct from others, took its proper Place;

All

NOTES.

But they, or under Ground, or circuit wide,
With serpentine Error wandering found their Way,
And on the watry Ooze deep Channels wore,
Within whose Banks the Rivers now—
Stream, and perpetual draw their humid Train. Milton.

523. Sunk farther down, &c.] Lucret.
Succidit & falsa suffudit gurgit^e fossas.
Plutarch. de Placid. Philosop. lib. 3. καθ' αυτω τε δι' αυτώ επι-
σαυ εκολανε τες Ισοκεραμοιεις το-
της. And the same Author, lib. 1. cap. 4. de Placid. Philosop. expres's this Opinion of Lucretius more at large: Of those Bodies, says he, which sunk down and settled below, was made the Earth; that Part of it which was most subtile, and of a thinner Form and Confidence, gather'd round together, and engender'd the Element of Water: which being a liquid and flowing Nature, ran downwards to hollow Places, that lay low, and were capable to receive and hold

529. Æther] The Firmament, the celestial Spheres, the Heavens. They were call'd Æther, φως τον ουρανον, from their being in perpetual Motion.

537. Thence Seas, &c. That he may the better explain the Motions of the Stars, he previously teaches, in these 14. v. that the most resplendent and liquid Æther, having mounted higher than the inconstant and turbulent Air, is wholly undisturb'd by any manner of Storms, and rolls in a constant and like Motion: which Motion of the Æther is not in the least incredible, since the Euxine Sea does the like, and is continually flowing into the Propontick, without changing its Course.

Thence Æther] Lucr. inde Æther ignifser ipse. For the Antients believ'd the Stars to be either very Fire, or of a fiery Nature, and therefore call'd the Æther ignifer, Fire-bearing; as they did likewise ignifer, or Relifer, that bears the Signs, or Stars. Or else the Poet, in this Place, describes the Region of Elementary Fire, which lies next under the Heaven, as Manilius fings, in these excellent Verses:

Ignis
Book V. LUCRETIIUS. 477

All Fluids, and all differently light,
And therefore reach'd the less, or greater Height.
Then liquid Aether did the farthest rear,
And lies on softest Beds of yielding Air:
But yet its Parts ne'er mix, whilst Winds do blow,
And rapid Storms disturb all here below:

They undisturb'd move round the steady Pole:
And Sun, and Stars, with constant Motion roll:
For that by constant Turns the Sky may move,
The constant Motions of the Waters prove:
This Thing the mighty Mael, the Ocean, shows;
For that, at settled Hours, still ebbs and flows.

Now, Notes.

Ignis in aetheraeas volucer se subfulcit auras,
Summaque complexus stellantis culmina coeli,
Flammum vallo naturae moenia fecit. lib. i. v. 144.

Upward the Flame on active Pinions fled,
To Heaven's high Arch it rais'd its shining Head;
There stop'd, as weary grown, and round the Frame,
For Nature's Bulwarks rais'd a Wall of Flame.
Creech.

545. The steady Pole] The Point of the Axle-tree, on which Astronomers imagine the Heaven to be turn'd. There are two Poles, the North Pole, known by a Star call'd Polus Arcticus; and the South, call'd Antarc-

cicus, which is invisible to us. The Word Pole, comes from polex, to turn. They are like-

cwife call'd, cardines coeli, The Hinges of the Heaven; because it being hung upon them, like a Door on its Hinges, is roul'd and turn'd about.

547. For that, &c.] Here our Translatour has mistaken the sense of his Author, who speaks not of the Flux and Reflux of the Ocean, but of the Course of the Euxine Sea. For how can that Motion of the Ocean be al-

deg'd as a parallel Instance to confirm the one, regular, and con-

stant Motion of the Spheres? The Words, in the Original, are as follows:

Nam modicè fluere, atque, uno poßè æthera nifù,
Significat Ponti mare, certo quod fluat, æstù,
Unum labendi conservans ulque tenorem.

Now what led our Translatour into his Errour, was, in all Ap-
pearance, his having follow'd the Reading of this Passage in the first Edition of Lambinus, in which we read magnum, in-
stead of Ponti: Significat magnum mare, &c. but that Critick corrected it in his subsequent Edi-

tions, and reads Ponti mare. Fayus however retains the other Lection, and ridiculously pre-
tends to justify it: But certainly, whatever that Interpreter al-
lledges to the contrary, the con-
stant Course of the celestial Circles, is better prov'd by the constant Motion of the Euxine Sea into the Bosphorus of Thrace, thence into the Propontis, the Hellespont, &c. without any Re-

flux,
Now learn what moves the Stars, what mighty Force

Does drive them on; what Laws confine their Course:
First; If the Orb is mov'd, and whirls, and draws
The Sun about; then this may be the Cause:

Vast Tracts of Air the distant Skies do bound,
And with a close Embrace encircle round;
The upper Part of that drives down the Skies
From East to West; the under makes them rise;
And so the Whirl's perform'd. Thus oft a Flood

Turns round a Wheel, and whirls the weighty Wood.
Or else the Orbs may lie at Rest above;
Steady and fixt, and only Stars may move;

Because

Notes.

flux, than by the ebbing and flowing of the Ocean. This is so obvious, that to affirm the contrary, as Fayus does, seems next to an Aburdity.

551. Now learn, &c.] Lucretius, when he disputes of the Heavens, of the Motions of the Spheres, and of those Things which the Greeks call, μεταβολή, Meteors, never affirms any thing for certain: This was the constant Custom of the Epicureans, who thought they discharg'd admirable well the Part of natural Philosophers, if they assign'd only any possible Causes of the celestial Motions: Our Poet does the like in these 28. v. If, says he, the whole Orb be mov'd; then there may be two Airs, one that may pres from above, and drive it down to the West: and another, that may be said to bear and lift it up from beneath: If the Orb be motionless, then some rapid Particles of the Sky, struggling to get into the Empty Space; and not able to force their Way, and break thro' the Strong Walls of the World, are whirl'd about, and drag the Stars with them: Or some external Air rushes in, and turns them about: Or, lastly, the Stars move forward of themselves, in Search of proper Food to keep alive their Fires.

Cleanthes, in Cicero de Naturâ Deorum, lib. 2. alluding Keafons to evince the belief of a Deity, urges, for the last and most weighty, ΑΕπαλιτατεμ mωτὸς & conversionis, &c. The Equability of the Motion and Conversion of the Heavens, Sun, Moon, and Stars: and their Distinction in Variety, Beauty, and Order. The very Sight of which, says he, sufficiently declares them not to be fortuitous or casual. For what can be more evidently perspicuous, when we behold and contemplate the Heavens, than that there is a God, by whose excellent Providence they are governed? Thus Cicero, who, from the bare Suggestion of Nature, discover'd the Truth of what our obdurate Poet, by Arguments drawn from the Contemplation of Nature, endeavours to disprove.
OF THE

FIXED STARS.

LUCRETIUS, treating in this Place of the Stars, and their Motions, affords us an Opportunity to say something of those glorious and splendid Bodies: The Astronomers distinguish them into two Sorts: The fixed Stars, and the Erratick, which last are likewise call'd the Planets: of these we will give a short Account by and by, when our Author comes to treat of the Sun, Moon, &c. and will here confine our Inquiries only to the firft Sort, which are called, The fixed Stars, because they always observe, at least to us they seem to do so, the fame invariable Distance from one another, and from the Ecliptick: Hence the Sphere, in which they are believ'd to be plac'd, is term'd, ἀνεμίδαντά, inerrans, because of the inviolable Order observ'd in their Intervals or Distances from one another. The chief Things to be consider'd of them, not as they are reduc'd into Signs and Constellations, with which we shall not meddle, but shall take Notice of them only as they are distinct and several mundane Bodies, disseminated and dispers'd through the immense Space of the Ethereal Region, which we call Heaven: The chief Things, I say, that deserve our Observation, are,

I. Their Substance; concerning which the Antients differ in Opinion: Zoroafter held them to be of a fiery Substance, and so too did the Stoicks: The Egyptian Philosophers, as Diogenes Laertius, in Procem. has recorded their Opinion, believe'd, τὰς ἀστέρας ως ἑνίου, ἵ τὴν τοιοῦ οἶκον τὰ ἐπὶ γῆς γίνοντα, that the Stars are Fire, and that by their Contemplation all Things are produc'd on the Earth. In Orpheus the Sun, Moon, and Stars, are call'd, Ἡραδκοῦ πέλαμ, the Members of Vulcan. Thales held the Stars to be both of an earthy and fiery Substance. Empedocles maintain'd them to be fiery, and to consist of that very Fire which the ΑEther contain'd in itself, and struck out at its first Secretion: The Opinion of Anaxagoras deserves to be mention'd,
tion'd, for no other Reason, than because it is extravagantly ridiculous: for he affirm'd, That the ambient Æther, being of a fiery Nature, does, by the impetuous Swiftness of its Motion, whisk up Stones from the Earth, and that they, being set on Fire, become Stars, and are carry'd from East to West: Diogenes would have them to be of the Nature of Pumice Stones set on Fire, and that they are as the breathing Holes, and Nostrils of the World, by which it draws in its Breath. Xenophanes, That they are Clouds, set on Fire in the manner of Coals, and that they are extinguish'd by Day, and at Night rekindled. Heraclides and the Pythagoreans believ'd each Star to be a particular World by it self, existing in the infinite ethereal Space, and containing an Earth, an Air, and a Sky: and this Opinion is found in the Works of Orpheus: For his Followers affirm'd the Stars to be so many distinct and individual Worlds, Plato held them to consist chiefly of a fiery Nature, but such, as to admit the Mixture of other Elements, as it were, in the Nature of a Cement to compact and hold them together. Aristotle, and his Followers, affert them to be of the same Substance with the Heavens, but only more condens'd; and that they are simple Bodies, without the Mixture of any Elements. Pliny, and many others, believe them to be composed of the same Matter as Exhalations and Vapours, and consequently to consist of a Substance partly aqueous, partly aerial. Of all these Opinions, the most probable is, that the Stars are fiery Bodies: This was the Sentiment of the ancient Christian Church, which, in Hymn, Feria secunda ad Vesper, of which Hymn St. Ambrose is said to be the Author, sings as follows,

\[ \text{Immensa cœli conditor,} \\
\text{Qui mixta ne confunderent} \\
\text{Aque fluenta dividens,} \\
\text{Cœlum dedisti limitem,} \\
\text{Firmans locum cœlestibus,} \\
\text{Simulque terrae rivulis,} \\
\text{Ut unda flammas temperet;} \\
\text{Terrae solum nec dillipent, &c.} \]

Where we find the Reason, why the Waters are plac'd above the Heavens, viz. to restrain and temper the excessive Fervour of the Sun and Stars. And again; in Hymn, Fer. quarta ad Vesper. the same Church sings,

\[ \text{Cœli} \]
Coeli Deus sanctissime,
Qui lucidum centrum poli
Candore pingis igneo.

And of the same Opinion are most of the Fathers, not only of the Latine, but of the Greek Church likewise. Cyrillus Hierosolym. Casareus, Theodoretus, D. Chrysofom, Gregor. Nyffen. Procopius, and Anastasius Sinaieta, all of them positively assert the Stars to be of a firy Nature; and with them agree Tertullian, St. Ambrose, St. Augustine, Arnobius, Laætanius, Anfelmus, Alcuinus, Beda, &c. Besides, many of the eminent modern Philosophers and Astronomers concur in the same Opinion: Induc'd therefore by all these Authorities, we may reasonably conclude, That the Stars are compound, not simple Bodies; that they are compos'd of elementary Matter, form'd into firy Globes; that they consist of solid and liquid, as this terraqueous Globe of ours; and consequently, that they are subject to Alteration and Corruption.

II. Their Light: whether it be innate, and the Gift of the Almighty at their Creation: or mutuatitious, and borrow'd from the Sun: which laft is the Opinion of Metrodorus, in Plutarch, de Placit. Philosoph. lib. 2. cap. 17. and with him agree many of the modern both Philosophers and Astronomers; and it is the Belief of some at this Day. The first Opinion however seems to be the most probable; and Macrobius, in Somn. Scip. lib. 1. cap. 19. afferts the Truth of it, in these Words: Omnes stellas (sicil. fixas) lumine lucere suo, quod illæ supra solem in ipso puriííimo æthere sunt; in quo omne quicquid est, lux naturalis & sua est. And this agrees with what we said before touching their firy Nature: For there can be no Fire without Light. And indeed it seems highly improbable, that the Sun can illuminate the fix'd Stars, since, as Bulialdus, in Astronom. Philolaic. lib. 1. cap. 11. observes, the Sun's Diameter, if it could be beheld from Saturn only, would appear too little, and afford too weak a Light sufficiently to illuftrate even that Planer, much less therefore can it impart its Light to the fixt Stars, that are remov'd to so great a Distance beyond it. For this Reason some believe each of the fix'd Stars to be the Head and chief Part of a distinct mundane System; as the Sun is the Head and chief Part of our visible
visible System: And, as the Sun has several Planets, constituted and carry'd about him; so likewise every one of the fix'd Stars has other mundane Bodies, like Planets, dispos'd and moving around them; tho' they are invisible to us, by Reason of their great Distance from our Earth. And, according to this Opinion, Galilæo, Dialog. 3. System. Cosmic. makes no Scruple to affert, that each of the fix'd Stars is a Sun, exactly of the same Nature with, and perfectly resembling, this of ours; that it serves besides to illuminate the innumerable other Planetary and Lunary Bodies, within their respective Systems: and consequently is endow'd with innate and original Light. Several other of our modern Astronomers are of the fame Opinion; among them Ricciolus, who, Almagest. nov. lib. 6. cap. 2. has these Words: Mihi longe probabilior horum (sicil. Brunii, Galilæi, Renati des Cartes, & Reithæi) opinio videtur, quia magis convenit opificis numinis majestati, ut non unicum stellarum à se ipsa lucentem, sed plures infstar solis accenderet: Nec alium sibi luminis fontem agnoscerent, quam omnium luminum patrem Deum.

III. Their Colour: which visibly differs according to the Variety of their Light, as it is blended and attemper'd by the different Constitution of the Matter, or Substance, of which they are compos'd: for some appear to be of a ruddy, others of a leaden Hue: some of a Gold Colour, others of a silver white, others pallid, &c. whence some have pretended to form a Judgment of their several Natures, and accordingly have rang'd them under the several Planets, of whose Qualities they imagin'd them chiefly to partake; having regard to the Proportion of Resemblance they bear in their Colours, to those of the Planets.

IV. Their Scintillation: which particularly distinguishes them from the Planets, which have no such Vibration, or twinkling of Light; as generally is observ'd, more or less, in all the fix'd Stars, at one time more than at another; and most when the Wind is Easterly, as Schikardus in Astroscop. observes. Aristotle ascribes the Cause of their Scintillation to their Remoteness from our Sight; which Remoteness is the Reason, that our Eyes reach them but weakly, and with a trembling Lassitude. To this Opinion Fontanus, in Urania, lib. 2. assents, when he says,

Scilicet
Scilicet alta illis regio, sedesque reposta,
Quo postquam adventit defello lumine visus,
Defessus tremit ipse, tamen tremere ipsa videntur.

But this Reason is not convincing, since, if it were true, the Planets, Jupiter and Saturn, should, by Reason of their great Distance, in some measure affect our Sight with such a Trembling or Scintillation; and this we know they never do, even in their greatest Altitude. Others ascribe the Cause to Refraction, and imagine this Scintillation to arise from the unequal Surface of the fluctuating Air, or Medium, thro' which the Sight passes: in like manner, as Stones in the Bottom of a River, seem to have a tremulous Kind of Motion, which nevertheless is only the curl'd and uneven Undulation of the Surface of the Water. But if this Reason were true, we should not only in the fix'd Stars, but in the Planets, nay, even in the Moon, discover such a Scintillation. Gassendus, with more Probability, conceives it to proceed from their native and primigenial Light, which, like that of the Sun, sparkles, and ejects such quick-darting Rays, that our infirm Sight can not look on them without trembling: To this we may add their impetuous and whirling Motion about their own Axis; by which there is caus'd a more suddain and quicker Variation in those fulgid Objects, than the Eye can pursue. But Scheinerus, in his Mathematical Disquisitions, positively dissent from this Opinion. The Scintillation of the Stars, says he, is not their proper Revolution or Convection, not any interiour exequituation Commotion; no tremulous revibrating of the Sun-Beams, proceeding from their first or second Motions; no unquiet or unequal Ejaculation of their proper Rays; no trembling of the weary'd Sight; not any, nor all of these, but only the Intercession of their several Species falling upon the Eye; which Intercession is caus'd by the unquiet Intercursion of Vapours variously affected. Hevelius, tho' he allow of their Circumgyration about their own Axis, yet he admits it only as an assisting, not as the sole, Cause of their Scintillation: which he imputes rather to a constant Evibration of lucid Matter, or a continual Expiration of fiery Vapours from those celestial Bodies; even, says he, as we perceive those Fulgurations and Ebullitions in the Body of the Sun, which, the groffer they are, and in the greater Plenty they are ejected, so much
much the greater and more visible Scintillation they cause. These are the several Opinions concerning the Scintillation of the Stars.

V. Their Number: which, according to the Computation of Ptolemy, including only those that are most remarkable and visible, and as they are reduc’d to the six commonly receiv’d Degrees of Magnitude, amounts to only 1022. And Pliny, lib. 2. cap. 4. reckons them to be 1600. But if we reflect on the Number of all the Stars in the Firmament, as we regard them by the Help of a Telescope, which discovers many more than the bare Eye can do, we may affirm them to exceed the Number of human Calculation: Jordano Bruno says, their Number is infinite. Ricciolus, speaking of the Number of the Stars, argues thus, That if the Constellation of Orion take up in the Heavens the Space of 500 square Degrees, as by Experience we know it does, and if every square Space, whose Side is but two Degrees, contains no less than 500 Stars, as Galilæo, by the Assistance of a Telescope, observ’d that it does, there will be found in the whole Constellation of Orion, at least 62500 Stars, tho’ the bare Eye only can not discover in the whole above 63. According to which Proportion, if the rest of the Constellations were examin’d, and if the Difference of the Number of Stars, that appear by the Telescope, over and above those discern’d by the bare Eye, were computed, it would amount to above 100000 Stars, beside those in the Milky Way: Nay, says Ricciolus, Almagest. Nov. Tom. 1. 1. 6. p. 413. if any Man should reckon them above 200000, the Number would not seem to me improbable, Mihi quidem nihil inopinabile finxerit. Some of the Rabbins of the Jews will not allow the whole Number of Stars to amount to above 12000: but the Cabalists admit of no less than 29000 Myriads, which Number Schickardus believes too exorbitant; and imagines, that the whole Extent of the Heavens, is not capable of receiving above 26712 Myriads, even though they were plac’d contiguous to one another: but as to this Particular of the Number of the Stars, we ought to agree with Schottus, who, in Prælus. in Firmament. Itiner. Ecstatic. Kitcheri, in Schol. 1. says, That it is an Arrogance indeed intolerable, to believe that our Sight, how strengthen’d and assisted forever by the Help of Telescopes, can discover all the Stars in the Expanse of Heaven; and an extremly Piece of Folly, to pretend to include them within
within the Bounds of any Definite Number; that being
the Work of the Almighty only, who alone numbers the
Multitude of the Stars, and calls them all by their Names.

VI. Their Figure: which is apparently spherical or
round: and yet Plutarch, de Placit. Philosoph. lib. 2.
cap. 14. relates the different Opinions of the Antients, even
as to this Particular: Cleanthes held them to be pyramidal,
and that they end in a sharp Cone: Anaximenes would
have them to be like Studs, or Nails, fix'd in the chrystal-
line Firmament, like Jewels in a Ring. Others imagin'd
them to be flat, and, as it were, fiery and lucid Plates, as
so many flat Pictures, not of any Thickness or Profundity.
Scheinerus, and Antonius Maria de Reitha, will have them
to be of divers Figures or Faces, of a poly-angular Shape;
and such indeed the larger Sort of Telescopes represent them.
Kepler, in Epit. Astronom. p. 498. describes them like so
many lucid Points, or Sparkles, casting forth on all Sides
their Rays of Light: insomuch that we are to take their Fi-
gure to be only physically spherical, not mathematically so:
for tho', in the first Acceptation, they may be said to be
round Bodies, yet, according to the later, their Surface may
be found to be uneven, and to consist of many Angles, or
Sides.

VII. Their Magnitude: of which divers Calculations
have been made by many eminent Astronomers; but to
little Purpose: for so great a Diversity of Opinions has a-
risen among them, partly, because Authors can not agree
as to the Distances of the Stars from the Earth, which is
the suppos'd Centre of the World; and partly because of the
different Estimates of their apparent Diameters, that
have been made by the Eye, by Tycho Brahe, and other
more antient Astronomers; and by Telescopes by the Mo-
dern: insomuch, that we ought ingenuously to acknow-
ledge with Schickardus, that, vero illarum magnitudines
vere ignoramus, we are indeed ignorant of their true
Magnitude,

VIII. Their Place and Distance from the Earth, or
rather from the Sun: which is a Question so hard to re-
solve, that Pliny long ago pronounce'd it to be no less than a
Piece of Madness to inquire into it: and Ricciolus, Alma-
geist. Nov. lib. 6. cap. 7. treating of this Subject, has thought
for,
fit, in the Front of his Discourse, to lay it down as an undeniable Truth, That Men can not, by any certain and evident Observation, come to the true Knowledge of the Parallax and Distance of the fix'd Stars. For it is not known, whether the Stars are all in the same spherical Surface, equally distant from the Centre of the World; or whether they are plac'd at unequal Distances; that is to say, some higher, some lower, as the old Stoicks held them to be, supposing the Difference of their Lustre, and of their apparent Magnitude, to proceed from the Diversity of their Situation, according as they are more or less distant from our Sight: Thus Manilius, giving the Reason why some of the Stars in Orion appear more obscure than the others, says,

Non quod clara minus, sed quod magis alta recedunt.

And this Hypothesis has so great an Appearance of Truth, that the learned Astronomers, Tycho Brahe, Galilaeo, and Kepler, readily embrace it. And thus we may reasonably suppose, that their Distances are as various as those of the Planets, and that it is scarce possible to discover their true Distance, because our short and feeble Sight, being unable to distinguish their various Intervals; judges them to be all plac'd in the same concave spherical Surface.

IX. Their proper Motion: which is twofold: First, that of Circumrotation about their own Centre, around which they are whirl'd with wonderful Celerity; which, as we said before, is in Part the Reason of their Scintillation: and this Motion is call'd, motus vertiginis. Secondly, their Motion of Revolution, from West to East: secundum ductum Eclipticae, in which they are observ'd to move so very slowly, that they run not through one Degree in the Ecliptick sooner than in the Space of seventy one Years, nineteen Days and twelve Hours, within a Trifle: and they compleat not the whole Circle of 360 Degrees, in less than 25579 Years, which is the Annus magnus Platonicus; tho' the Antients computed it to amount to 36000 Years: And this great Platonick Year, which consists of 25579 Sydereal Years, is equal to 25580 equinoctial Years. And thus I have given a short Account of the most remarkable Observations touching the fix'd Stars.
Because the *Fires*, confin'd to little *Space*,
Grow fierce and wild, and seek a larger *Place*,
And thus thro' the vast *Heav'n* begin their *Race*.

Or else external *Air*, or subtile *Wind*
May whirl them round: Or they may move to find
Their *Nourishment*; and run where food *invites*;
And kindly calls their greedy *Appetites*.

For true; what single *Force* makes *Stars* to *rise*
And set; what governs these our single *Skies*.

Is hard to tell:

And therefore I, how *Stars* may move, propose
A thousand *Ways*, and numerous as these:

And what may whirl the *Sun*, and pale-fac'd *Moon*;
In all the *Worlds*; but can not *fix* on one,
Altho' but one rules here; but which that is
'Tis hard to point; it may be that or this.

And that the *Heav'n* *Parts* should end their *Race*;

And rest; and *Earth* possess the *Middle* *Place*;
Its *Weight* decay'd; that *Pow'r* did weaker grow;
Because convenient *Things* were plac'd below,
That rest with it, to which 'tis closely join'd;
By nat'ral *Ties*, and strongest *Bands* confin'd:

*NOTES.*

571. Our single *Skies*] The *Skies*, and *Stars*, that we see
move continually, and he calls them single, because the *Epicureans* held a Multitude of *Worlds*
to be in the *All*, or *Universe*, and all of them, like this of ours, or even of a greater *Extent*.

579. And that, &c.] But since *Lucretius* so often mentions the great *Weight* of the *Earth*, it may well be inquir'd, why it hangs without Motion in the *Air*, and does not rather press downwards, and fall precipitate-l y into the infinite *Void*? To this the *Poet* anwers in these
17. v. That tho' it have so happen'd, that the *Air* only is circumfus'd around the *Earth*, yet because both *Air* and *Earth* are bound by natural and kindred *Ties*, and from their very Beginning are Parts of the same
Whole, the *Earth* is no Burthen
to the *Air*; but having, in a *Manner*, laid aside all its *Weight* and *Comprehension*, it only ficks fast, and cleaves naturally to it:
But it would not be so, if this *Earth* had been brought out of another *World*; for, in that *Cafe*, it would press heavy upon this *Air* with its *Weight*; even as our *Bodies* feel a little *Weight* that is not a Part of them, tho' neither the *Head*, nor the other *Members* are burden-some to one another, because they are mutually congenial, and bound to one another by a general and common *Band*. *Epicurus* to *Herodotus* says, *τηροφόρος ἡ γῆ* ᾧτο ἐποχείστα, ἕστεν *εὔσεβης*.
See the Note on Book II. v. 562.

584. By natural *Ties*] *Aristotle* will not allow, that the *Earth* is therefore suspens'd in the middle of the *Air*, because it is congenial, and, as it were, of a Piece with
And thus it softly rests, and, hanging there,  
Grows light, nor presses down the lower Air.  
Just as in Man, the Neck the Head sustains,  
The Feet the whole; yet not one Part complains  
Of pressing Weight; neither is vex'd with Pains:

Yet other Weights impos'd we strait perceive,  
Tho' lighter far, contract our Limbs, and grieve.  
[Such vaft Import from sim'lar Parts does spring,  
When one is aptly join'd t' another Thing.]

So Earth was fashion'd in its proper Place:  
Not made, then thrust into the strange Embrace  
Of different Air, but with the World began;  
"A certain Part of it, as Limbs of Man.

Befides; the shaking Earth does often move  
The upper Air, disturbing all above:

Which could not be, unless the strongest Tie  
Did closely join the Earth, the Air, and Sky.

\[\text{NOTES.}\]

with it, as Epicurus belief'd, but says the Reason is, because it  
is the heaviest of all the Elements  
And Plato, in Phædon. will have the Equability of the Earth it  
sel, to be the Cause of its Station in the Middle of the Universe: According to whose Opinion, Ovid. Metam. 1. v. 12. says,

\[\text{Et circumfuso pendebat in ære tellus}\\n\text{Ponderibus librata suis.}\\n\]

And our Milton in like manner:

\[\text{The Earth, self-balanc'd, on her Centre hung.}\]

\[\text{592. Such vaft, &c.] This and the following Verse we have}\\n\text{inferted to fill up a Lacuna, which Creech, having totally}\\n\text{omitted this Verse of his Author,}

\[\text{Ubique adeo magni refert, cui quæ adjacent res,}\\n\text{had left in all the former Editions of this Book.}\]

\[\text{598. Befides, &c.] In these} 4. v. he brings another Argument of the Connexion of the Earth and Air: Because, says he, the Thunder, that causes violent Motions in the Air, makes the Earth tremble, which it could not do, but that they are of a Piece.

Here our Translatour seems to have imperfectly render'd the Sense of his Author, whose Words are,

\[\text{Præterea grandi Tonitru conculcia repente}\\n\text{Terra. supra quæ se sunt, concurrerit omnia motu.}\\n\text{Quod facere hanc ulla posset ratione, nisi effet}\\n\text{Partibus æris mundi caeloque revincta.}\\n\]

\[\text{i. e. Befides, the Earth, when ever it is shaken, on a sudden, by a violent Thunder, makes every Thing that is upon it, shake and tremble: Which it could by no means do, unless, &c. Compare this with Creech's}\]

\[\text{Trans-}\]
Thin subtle Souls, 'cause closely join'd, do prop
The mighty Weight of Limbs, and bear it up:
What raise the Limbs in leaping, what controul,
And guide their Motion, but the subtle Soul?
Which flew the weighty Force of Things refin'd,
When ty'd to others of a groffer Kind;
As Air to Earth, to our gros Limbs the Mind.

No greater Heats, nor Figures than appear;
Because

Translation, and see his Error.

602. Thin, &c.] But because it may seem wonderful, that so subtle a Body as the Air, should support a Mafs, so vastly thick as the Earth; he adds in these 7. v. that the Soul, which is a most subtle Substance, sustains our ponderous Body: nay, not only that, but even lifts it up, and makes it leap from the Ground.

604. What raise —— what controul.] Where we must understand the Word Things: An Ellipsis, too frequently us'd by Creech, tho' hardly allowable in our Language, which hates all grammatical Figures, and loves to speak plain. What, without a Substantive, is always in the singular Number: What raises, what controul. Sed hoc obiter.

609. But farther, &c.] Epicurus, in the tenth Book of Laerti-us, speaking of the Magnitude of the Sun and Stars, says: that in as much as it relates to us to judge of it, their Magnitude is the same that it appears to be: and that as to the Thing itself, it is somewhat bigger, or somewhat less, or else exactly the same that it seems: insomuch that our Eyes lie very little, if they do at all. The Poet in these 27. v. affects the same thing, and endeavours to prove his Affertion by an Argument taken from

Sense: As we retire from any Fire, so long as we are within such a distance of it, that we can perceive its Light and Heat, the Fire seems no less than it does when we are near it: But we feel the Heat, and perceive the Light of the Sun: Therefore the Sun is of the same Magnitude it seems to be: Then he adds of the Moon, that we distinctly see the utmost Verge and face of it: And yet we should see it but confusedly, if it were so far off, that its Distance took away any of its Magnitude: Lastly, he says of the Stars, that they are not much larger, nor much less, but rather just as big as they seem; for even the Fires that we see here below at distance from one another, either by Day, or by Night, present to our Eyes the like variety of Sizes. Epicurus writes the very same Doctrine to Pythocles.

Thus neither Epicurus, nor Lucretius after him, affirm'd any thing for certain concerning the Magnitude of the Sun, Moon, and Stars: And indeed so many, and so various are the Opinions both of the Antients and Moderns, of this Matter, that it is impossible to ground any probable Belief upon them: However, I will give some of their Opinions, but rather for Curiosity than Instruction.
broad: II. Anaxagoras, many times as big as the Countrie of Peloponnesius. III. Animaxander, as big as the Earth. IV. Empedocles, a vaft Mafs of Fire, even bigger than the Moon. V. Archelaus, the biggest of all the celestial Lights. VI. Plato, never to be conceiv'd, nor found out. VII. Cicero, immense. VIII. The Egyptians, and after them Macrobius, eight times as big as the Earth. IX. Others, whose Opinion Cicero, Tatius, and Philoponus mention, but conceal their Names, above eighteen times as big as the Earth. X. Eratosthenes, seven and twenty times as big as the Earth. XI. Cleomedes, near three hundred times as big as the Earth. XII. Aristarchus, above two hundred fifty four times as big as the Earth. XIII. Hipparchus, a thousand and fifty times as big as the Earth. XIV. Plutarch says, there were some who held the Sun to be a thousand seven hundred and twenty eight times as big as the Earth. XV. Poffidonius, fifty nine Thousand three hundred and nineteen times as big as the Earth. What Certainty then can be grounded on so many different Opinions? And Archimedes own'd, it was next to impossible to take the Diameter of the Sun, because neither the Sight, nor the Hands, nor the Organs, by which the Observation is perceiv'd, are sufficient to demonstrate it exactly, and therefore no Credit ought to be given to them. This makes Laelantius say, Dementiam esse disquirere, aut siire velle, Sol utrum-ne tantus, quantus videtur, an multis partibus major sit quam omnis haec terra: That it is a folly to inquire, or be defirous to know, whether the Sun be as big as he seems to be, or many Times bigger than the whole Earth. And the fame Uncertainty there is likewise concerning the Magnitude of the Moon, and of the other Planets and Stars.

But the more modern, both Philosophers and Astronomers, tho' their Opinions be indeed various, as to the Magnitude of this Glorious Luminary, yet having grounded them on more probable Methods of Observation, have at least come nearer the Truth, than the Antients, and not left us so much in the Dark, nor in so great Uncertainty concerning it. It is most certain, that we form a right Judgment of the Magnitude of an Object, by the Distance of one Part of it from another, and by the Distance of the whole from us: For the Distance of it being first consider'd, we find that the Rays from all Parts of the Object cause an Impression on the Retina in the Extremities of more or less distant Fibres: Therefore the farther distant those Extremities, so impres'd, are from each other, the greater we judge the Object to be; and in like manner on the contrary: info-much that it is first necessary to know the Distance of an Object, before we can attain to the true Knowledge of its Magnitude: And therefore whenever we are mis-taken in the Distance, we must necessarily be deceived in the Magnitude likewise: And consequently, as often as we judge an Object to be farther from us than it really is, we imagine it to be bigger than it is; because the farther distant an Object is, the
the less will be the Space between the incident Points of the Rays, that make the Impression on the Retina: And on the contrary, as often as we judge the Object to be nearer us than indeed it is, we fancy it to be less than really it is, because the Space between the Points of the Rays, &c. is larger. Hence we see the Reason, why it is so difficult to come by the true Knowledge of the Sun's Magnitude: For the Distance of the Sun from the Equator is so hard to be discovered, that, if we may believe Pliny, to endeavour to find it out, pènè dementis otij est, is an Employment fit for none but Madmen. Ricciolus likewise confesses, that the Sublimity of the Sun has exceeded and baffled hither-to the Search and Investigation of all Astronomers. However he himself says, in Almagest, lib. 3, cap. 11. That the true Magnitude of the Sun may be known from its true Semidiameter; for that, being doubled, gives its true Diameter, whence its other Species of Magnitude are derived, according to the Rule of Proportion. This Method has been observ'd by many of the most learned and judicious Astronomers, whose Opinions concerning the Sun's Magnitude, may be seen at one View in the following Table.
The true Magnitude of the Sun compar’d with the Earth.

<table>
<thead>
<tr>
<th>The Sun’s contains</th>
<th>True Diameter</th>
<th>Circumference</th>
<th>Area of its greatest Circle</th>
<th>Convex Superficies</th>
<th>Solidity of the Earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>according to the following Authors.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ptolomeus, Mau- rolycus, Clavius, and Barocius.</td>
<td>5 2/3</td>
<td>17 5/7</td>
<td>24 0</td>
<td>134 0</td>
<td>166 3/8</td>
</tr>
<tr>
<td>Arisfar- more than chus less than</td>
<td>6 1/3</td>
<td>20 1/7</td>
<td>30 2/7</td>
<td>127 0</td>
<td>254 1/7</td>
</tr>
<tr>
<td>Albategnius</td>
<td>5 7/10</td>
<td>18 4/7</td>
<td>26 0</td>
<td>108 0</td>
<td>186 0</td>
</tr>
<tr>
<td>Copernicus</td>
<td>5 3/7</td>
<td>16 3/7</td>
<td>22 0</td>
<td>91 0</td>
<td>161 7/10</td>
</tr>
<tr>
<td>Tycho and Blankanus</td>
<td>5 14/7</td>
<td>16 3/7</td>
<td>22 0</td>
<td>85 0</td>
<td>140 0</td>
</tr>
<tr>
<td>Longomontanus</td>
<td>5 50/7</td>
<td>18 1/4</td>
<td>26 0</td>
<td>95 0</td>
<td>196 0</td>
</tr>
<tr>
<td>Keplcrus</td>
<td>15 0</td>
<td>47 1/8</td>
<td>176 0</td>
<td>705 0</td>
<td>3375 0</td>
</tr>
<tr>
<td>Lansbergius</td>
<td>7 1/2</td>
<td>24 0</td>
<td>46 0</td>
<td>176 0</td>
<td>434 0</td>
</tr>
<tr>
<td>Buliandus</td>
<td>7 0</td>
<td>22 3/7</td>
<td>39 0</td>
<td>156 0</td>
<td>343 0</td>
</tr>
<tr>
<td>Wendelinus</td>
<td>64 0</td>
<td>203 9/8</td>
<td>3216 0</td>
<td>12864 0</td>
<td>262144 0</td>
</tr>
<tr>
<td>Kircherus</td>
<td>5</td>
<td>16 0</td>
<td>21 0</td>
<td>83 0</td>
<td>140 0</td>
</tr>
<tr>
<td>Rheiata</td>
<td>10 0</td>
<td>31 1/3</td>
<td>78 0</td>
<td>314 0</td>
<td>1000 0</td>
</tr>
<tr>
<td>Ricciolus</td>
<td>33 5</td>
<td>106 1/5</td>
<td>88 0</td>
<td>3206 0</td>
<td>285600 0</td>
</tr>
</tbody>
</table>

Of
Of the SUN.

His glorious Luminary is in Hebrew call'd Chamah, or Schemah, from his Heat, or Adon Schemez, i. e. Dominus Sol: By the Phœnicians, Baal Schemaim, i. e. Dominus Coeli: in Chaldee, Schemof: in Arabick, El Schemo: By the Greeks, "Him, and φωτος", quasi φως το βλέπ, i. e. Lux vitæ, whence the Latins, Phoebus, call'd likewise Titan, Apollo, Cor Coeli, Oculus Jovis, and "Οὐρα. Άιθήρ", i. e. oculus ætheris. The Egyptians call'd the Sun, Potiris, which in their Language signifies, the Holy God; and Osiris, from his vital and kindly Heat: as, on the contrary, Typhon and Seth, from his violent and destructive Favour: and by them call'd likewise Horus: By the Persians Mithra; i. e. Dominus or Dysefta: by the antient Arabs, Urotalt, i. e. Lucis Deus; and Dusares, or Dai-Ufar, i. e. Deus perlustrans, as Sebedius de Dijs German interprets those Names. By the Syrians, according to Macrobius, the Sun was call'd Adad, or, as Scaliger and Selden would rather have it, Ahad, or Elhad, i. e. unus: or as Pontanus in his Notes on Macrobius, Badad, i. e. solus, unicus. Heraclitus, as Macrobius in Somn. Scip. lib. cap. 20. calls the Sun the Fountain of all celestial Light and Heat: Most of the Antients, as Democritus, Metrodorus, Pythagoras, Plato, &c. and of the Moderns likewise, as Kepler, cheinerus, Rheitæ, Bulialdus, Kircher, Ricciolus, &c. imagine the Sun to be a real fiey Body, consisting of true proper Elementary Fire, partly liquid, partly solid: The liquid is as were an Ocean of Light, and moves with flaming Billows, and fiey Ebullitions: This is manifest to those who regard that most glorious Luminary, by the help of a Telescope: The solid Parts are, like the Land in our Terraqueous Globe, divided into Continents, Islands, Mountains and Rocks, as if it were to restrain the vehement Motion of the exsultating solar Ocean, and by the frequent Allusions to repel, dissipate and reak the impetuous Force of it; to the end it may with greater
greater Efficacy impart its all-productive Virtue to the Bodies on which it bestows Light and Influence.

It is likewise probable, that within the solar Globe, as in this Earth of ours, there are vast Caverns and Receptacles of Fire, that break out of the Suns ignivomous Mountains, in like manner as subterranean Fires are ejected out of the Mountains Aetna, Hecla, and Vesuvius: Besides, the solid Parts of the Sun, within whose Bowels is contain'd the fluid and liquid Fire, like Metal in a Furnace, are thoroughly ignify'd, in the same manner as the Bricks of the Roofs and Sides of Furnaces are made red hot, and look of the same Colour as the fiery Mass of melted Matter within them.

It is farther suppos'd, that the solid Parts of the Sun consist of a Matter abstinious and incombustible, and far better able to resift the Voracity of Fire than this Earth of ours: Nay, supposing that some Parts of the Sun here and there should be consum'd, and whole Mountains be level'd and wasted, yet there is no necessity from thence, that the Globe of the Sun should be totally destroy'd, no more than is this Earth by the frequent Accidents of such Kinds of Ruins and Decays. Moreover, the Splendour, as well of the fluid, as solid Fire of the solar Globe, is evidently far more bright than our Fire or Flame here below: the End for which it was made necessarily requiring it should be so: Since it may reasonably be conjectur'd, to be created for the Fountain of Light, if not of the whole World, at least of the Planetary System.

It is likewise observ'd; that as well this liquid Sea of Fire, as that which breaks out of the Caverns and Mountains, constantly exhales fuliginous Vapours, not black and sooty, like the Smoke of our Fire, but bright and clear; and that these Exhalations, condensing in the ambient Ether, do in a manner overcast the Sun, as Clouds overshadow the Earth. From all which, and from the Evidence of frequent Observations, lately made by the Help of the Telescope, is manifest the Mistake of Aristotle and his Followers; who imagine the Sun to be an unalterable Sub stance, whereas indeed he is subject to divers Changes and Alterations: which not only the Generation and Production, but the Dissolution and Corruption likewise of several Phenomenons in the Body of the Sun, altogether unknown to the Antients, clearly demonstrate:
monstrate: Among which the most remarkable are those, which late Astronomers call the Maculae solares, and the Faculae solares.

The Maculae, or Spots are, they tell us, certain cloudy obscurities appearing upon the Disk of the Sun; and suppos’d by some to be a fuliginous obscure Matter or Exhalation, sometimes closely compacted into one, sometimes dispers’d and dissipated into several Parcels, and issuing from its fervent fiery Body, by Force of its extream Heat: But whether they are in the Sun itself, or some Space distant from it, is not certain: However, it is from several Observations most probable, that they are in the very Body of the Sun, or at least not far from the Surface of it: They are very irregular in their Shapes and Figures, as well in regard to their Form as Size; and some of them are more durable than others: And those that have the longest Duration, are held to be the solid Parts of the Sun, and it is believ’d that the reason why they discover themselves in various Figures, and of different Magnitudes, is because of the vertiginous Motion of the Sun about his own Axle, representing them to our Sight in divers Situations.

The Faculae solares are held to be partly mafy Globes of Fire, that burst out of the ignivomous solar Mountains; and which, by reason of their Brightness, shine amidst the Macula, or fuliginous cloudy Vapours, and sometimes disappear in a short space of time, sometimes continue long visible: and partly Effervencies of the exsuffitig solar Ocean; which, by reason of the excefsive innate Fervour of the Globe of the Sun, boils up into mighty Waves, like so many Mountains of Light, that scatter and disperse the darker Maculae, and discover, as it were a fiery Ocean, fluctuating and agitated with flaming Billows of excessive Splendour: But Scheinerus in disquisit. Mathem. defines them thus: Faculae sunt areolae in sole lucidiores reliquo ejusdem corpore: i.e. The Faculae are certain ssmall Plats, or Quarters in the Sun, brighter than the rest of his Body. Galliae in Letter. 3. delle Macchie Solari, describes them as follows; In the Face of the Sun, says he, there appear certain Marks, brighter than the rest, and which observe the same Motion as the Maculae: Nor can it be doubted but that they are inherent in the very Body of the Sun; because it is not credible, that there can
can be any Substance more refulgent than that of the Sun itself.

Laftly, This Observation of the Sun's Spots and Lights has given Occasion to Astronomers to remark, that the Sun, besides his Motion of Revolution, diurnal and annual, according to the Hypothesis of the Immobility of the Earth, has likewise a Motion from East to West about his own Axle: which Conversion is finiflid, according to some, in the Space of twenty seven Days, or thereabouts: According to Kepler and others, in twenty four Hours: but others affign it a much more wonderful Celerity, particularly Otto de Guer- rick, who affirms the vertiginous Course of the Sun to be compleated in a moments Space. All which consider'd, together with what we faid before of the Sun's Magnitude, we may well fay with Lucretius;

Nam licet hinc mundi patefactum totius unum
      Largifluum fontem scatere, atque erumpere flumen
Ex omni mundo, quod sic elementa vaporis
Undique conveniunt, & sic congeltus eorum
Confluit, ex uno capite hic ut profuluat arbor.

And conclude with the fame Poet, That it is no wonder the Sun dispenses fo much Light and Heat to the Earth.

As to the Figure of the Sun, Epicurus affirm'd nothing for certain concerning that neither, but only faid, that the various Opinions of several Men, of the different Figure of the Sun, might for any thing he knew to the contrary, be all of them true. Mean while 'tis certain that the Opinions differ'd concerning the Figure of the Sun likewise: For I. the Pythagoreans, Platonicks, Peripateticks and Stoicks held the Sun to be globous. II. Anaximenes believ'd it to be flat, and broad like a Leaf, or Plate of Iron, or other Metal. III. Others to be in Shape like a Difh or Platter. IV. Heraclitus would have the Sun crooked, and bending like the Keel of a Boar: They gave likewife the fame different Figures to the Moon and Stars. The Figure of the Sun is now univerfally held to be globous.
Now since the vigorous Rays do freely flow
As far as us, and visit all below;
Their Fires, and Figures are the same they flow:
Nor greater all, nor less.———

And thus the Moon,

Whether with borrow’d Rays, or with her own,

She view the World, carries no larger Size,
No fiercer Flames, than those that strike our Eyes.
For Objects, far remot’d, at Distance seen,
When too much hind’ring Air is plac’d between,
No certain Figure show: no Eye can trace
Each Line, each Figure of the distant Face:

Notes.

Borrow’d Rays] For some hold the Moon to have no Light but what she borrows from the Sun: but others will have her shine with no Light but her own: Lucretius does not decide this Controversy, but only proposes each Opinion. ’Tis most probable, and generally believ’d however, that the Moon borrows her Light from the Sun.

This Opinion is grounded on the Opacity of that Planet, which indeed proves the Moon to be altogether depriv’d of any innate or proper Light of her own: And this Opacity is demonstrably prov’d; because in her total Eclipse, she wholly looses her Lustré: which, on the contrary, if she had any of her own, would rather, in the greatest Darkness, become more visible and conspicuous: whence it is rationally concluded, that all the Light she has, is from the Sun, and that the Moon, as she is an opacous, so too she is a dense Body, fitted, and apt to receive and reflect the Light of the Sun. Macrobius, giving the Reason, why the Moon, when she shines, does not impart any Warmth, as well as the Sun, but only reflects the Light, like a Looking-glass, ascribes it to her having no Light of her own, as the Sun has, but only a mutuariatious Light, and borrow’d from the Sun; which her being plac’d beneath the Sun, evidently evinces: His Words are these, Lunam, quæ luce propriâ caret, & de sole mutuatur, necesse est fonti luminis sui esse subiectam: Hæc enim ratio facit lunam non habere lumen proprium, cæteras omnes stellas lucere suo, quod illæ supra solem locatur; in ipso purifîmò ætheræ sunt, in quo omne, quicquid est, lux naturalis & sua est.—— Luna vero, quia sola ipsa sub sole est, & caducorum jam regioni luce suâ carenti proxima, lucem nisi de superposito sole, cui resplendet, habere non potuit.—— Luna speculì infætr, lumen, quo illustratur emittit; & fit acceptæ luci penetrabilis adeo, ut eam de se rursus emittat, nullum tamen ad nos perferentem sensum caloris, quia lucis radius, cum ad nos de origine suâ, id est, de sole pervenit, naturam secum ignis, de quo nascitur, devehit; cum vero in lunæ corpus infunditur, & inde resplendet, solam redundat claritudinem, non calorém; nam & speculum, cum splendorem de se vi oppositi emissus ignis emittit, solam ignis splendida, carentem sensu calorém...
But since the Moon presents a certain Size,
A certain Shape, and Figure, to our Eyes,
'Tis plain, that it appears as great as 'tis.

But farther on: Since all our Flames below,
630 At Distance seen, do various Sizes shew;
Now lower sink, now raise their loftv Head,
And now contracted seem, now farther spread:
We may conclude the Stars, when seen from far,
Or somewhat greater than their Figures are,
635 Or somewhat, tho' but little less, appear.

But more: no Wonder that such vast Supplies,
Such Streams of Rays from this small Sun should
As cherish all with Heat, and fill the Skies.
For we may fancy this the Spring of Fire,
640 To which the Vapours of the World retire;
There gather into Streams, and thence they fall.
As from the Fountains Head, and spread o'er all:

Thus

NOTES.
loris offendit, &c. In Somn. Scip. lib. 1. cap. 19. and Cicero, lib. 2. de Natura Deor. is of the same Opinion. And Feftus, in voce Mules, observes, that the Moon is said to be drawn by Mules, in Regard to her borrow'd Light; because, as Mules are not generated out of their own Kind. but of a Horse; so the Moon is said to shine, not with her own, but notho lumine, as Lucretius in this Place, and after him Catulus expresses it, with a Baffard Light, which she derives from the Sun. And Milton, speaking of the Sun, calls him

——— Great Palace of all Light!
To him, as to their Fountain, other Stars
Repairing, in their golden Urns draw Light;
And hence the Morning-Planet gilds her Horns.
——— Less bright the Moon,
His Mirrour: with full Face borrowing her Light
From him, &c.

629. But farther, &c.] In these 7. v. he speaks of the Magnitude of the other Stars and Planets: of which we have already spoken at large, v. 551.
636. But more, &c.] But it seems almost impossible, that so much Heat and Light, as are diffus'd thro' the whole Sky, immense as it is, should flow from so small a Body as the Sun, if it be no bigger than it appears to be. To satisfy this Difficulty, Lucretius teaches, in 9. v. that we may imagine the Sun to be as the perpetual Source of Light and Heat: because the Seeds of Light and Heat continually flow from all Parts of the Universé into the Body of the Sun, as into a great Fountain: so that we feel and perceive the Heat and Light, not of the Sun only, but of the whole World: To which he adds, in 10. v. that perhaps the Air, near the Sun, is set a-fire by his Beams: and that many fiery Particles, invisible to us, are hovering about his Orb; and thence may proceed so great a Profusion of Light and Heat. Thus Lucretius, in a Thing so doubtful, dares pronounce nothing for certain.
Thus have we seen a little Fountain yield
Vaft spreading Streams, and fow o'er all the Field.

645  Or else the Sun might kindle neighbouring Air,
And raife surprizing Heat and Fervour there:
Perchance the Air is of convenient Frame,
And may be kindled by a little Flame:
As oft in Straw and Corn fierce Flames prevail,
650 From one poor falling Spark, and spread o'er all:
Or else the Sun has secret Stores of Heat,
Dark, and unshining Stores, but vastly great:
And these increase the Warmth, these move the Sense,
And these, united, make the Heat intense.

655 How towards both Poles the Sun's first Journey bends,
And how the Year his crooked Walk attends,

NOTES.

652. Dark Stores of Heat] The Original has, cæcis fervoribus, that is to say, invisible to us: For, as Pafferatius notes, cæcus signifies not only what does not fee, but also whatever is not seen. Cæcum non tantum quod non videt, sed etiam quicquid non videtur. In Propr. lib. 2. Eleg. 27.

655. How towards, &c.] In Order to explain the annual Course of the Sun, and the monthly Course of the Moon, through the twelve Signs of the Zodiac, he first propofes, in 25. v. the Opinion of Democritus, who taught, that the lower Spheres are roul'd and whirled around by the highest Orb, call'd the Primum Mobile, either swifter or more flow, according to the Distance of each Sphere from that highest Orb: Thus the Sun moves swifter than the Moon; because the Sun is higher, and therefore the Signs more feldom overtake, and pass by him, than they do by her; Nor is it then strange, that the Moon runs thro' all the Signs in one Month, which the Sun goes thro' but in twelve.

The two first of these Verses are transcrib'd, Word for Word, from Cowley, David. 1. p. 19. of the Folio Edition. The Original runs thus:

Nec ratio folis simplex, nec certa patefcit,
Quo parvo ærævis e partibus Ægocerotis,
Brumales æeat flexus, atque inde revertens
Canceris ad metas vertit fe ad solstitialia.

Which our Translatour has render'd in the two Verses, that follow these of Cowley.

Both Poles] The South and North Pole, which are two Points about which the Heavens are roul'd: so call'd from æolos, I turn, whence the Latines call'd them vertices. The North Pole is always visible to us, and to the French, Italians, &c. The South is never seen by us, but by those whom we call Antipodes. See above v. 545.

656. His crooked Walk] Cowley calls the Walk of the Sun crooked, by Reason of the Obliquity of the Zodiac, thro' which he makes his annual Revolution. See the Note on v. 651.
Why from the Summers Height he soon declines,  
And falls to visit the cold Winter Signs,

And

NOTE S.

658. The cold Winter Signs]  
The Signs, in matter of Astrology, are Afterisms, or Configurations of six'd Stars: which are imaginary Forms, devis'd by Astrologers, the better to comprehend and distinguish those Stars from one another: Thus one Afterism is call'd the Bear, another the Dragon, &c. to the Number of forty eight in all, according to the antient Astrologers; besides a few lately invented by the Discoverers of the South Pole. It is not agreed who first reduc'd the Stars into Afterisms, or Constellations: nor is it an easy Task to reconcile the different Morphoses or Figures in the several Spheres of the Chaldeans, Persians, Egyptians, Greeks, Arabians, Indians, Chineses and Tartars: of whose Opinions in this Matter, the various Difference may be seen in the Description of Abu Mafler, commonly call'd Albumazar, in Aben Ezra de Decanis Signorum, publish'd by Scaliger, in his Notes on Manilius: Of all which Salmastius, in Praefat. ad Diatrib. de Antiq. Astrolog. believes those of the Greeks, which are most commonly us'd amongst us, to be of latete Date: As to the Names of the Stars, it is scarce doubted, but that Adam first impos'd them; tho' all those Appellations, except some few prefer'd in Scripture, are since utterly loft: Yet most of the Names we now use, are above two Thousand Years standing, as appears by Hesiod and Homer. They were not however all nam'd at one and the same Time: for some are of late Denomination, particularly that which Comon, Antinous, and others call Coma Berenices. Some report Aftroenus to be the first who gave names to the Stars: whom for that Reason

———Fama Parentem  
Tradidit Aftrorum———

As Aratus says in Germanicus:  
and others ascribe it to Mercury:  
To give the several Names of the Signs and Constellations, would engage me in too tedious a Task:  
I will therefore confine my self to the two Lucretius here mentions, which are ΑΓοceros and Cancer.

ΑΓοceros, by the Greeks, call'd  
Ἀγοκεφαλη, from ἀγ, a Goat, and  
κέφαλη, a Horn, and Ἄγοτός by  
the Latines. Capricornus; Hircus  
Επορις by Asclepiadius and Vo-  
manus, Pelagi Procella by Vitalis: and thus Horace;

———Tyrannus  
Hesperie Capricornus unde.  

The Poets fabled, that ΑΓοceros was born of the Goat of Amalthea, and plac'd by Jupiter among the Stars, in Memory of that God's having been nourish'd with the Fame Milk. Some say, that this was made a Constellation in Honour of ΑΓοπαν, the Son of Jupiter by the Olenian Goat; but others, with more reason, that ΑΓοπαν was Foster-Brother to Ju- piter, and Son of ΑΓα, the Wife of Pan, from whence he had his Name. And Baffus in Germa- nic, from the Authority of Epi- menides, writes, that ΑΓοπαν af- fifted Jupiter in his Wars against the Titans, and help'd him to put on his Armour; for which reason he was honour'd with this Celestial
Book V.  

LUCRETIUS.  

And then returns. And why the nimble Moon  
660 Does drive her Chariot faster than the Sun;  
And in one Month thro' all the Zodiac go,  
While the grave Sun's a year in walking thro':  

NOTES.  

Celestial Dignity: He was represented half-Goar, half-Fish, the reason of which, says the Scholar on Aratus, was, because having found on the Sea-shore, the Shell of a Murex or Purple-Fish, he wound it as if it had been a Horn, and so struck a Panick Fear into the Titans, whence he came to be figur'd with a Tail like a Sea-monster. The Sun entering into this Sign, makes the Winter Solstice. Cancer, by the Greeks call'd καρκίνος, a Crab is said to have been kill'd by Hercules for biting him by the Foot, when he encounter'd the Serpent Hydra, and to have been made a Constellation at the Intrety of Juno. This Sign is in that Part of the Heaven, which the Sun reaches about the middle of June, and then makes our greatest Heats; longest Days and Summer-Solstice: Moreover, these two Signs, Cancer and Capricornus, are celebrated by the Chaldaick, Pythagorean and Platonick Philosophers, the first of them for being the Gate by which Souls descend into humane Bodies; the last for being that by which they re-ascend into Heaven, whereas they call Cancer, Porta hominum, and Capricornus, Porta deorum. Macrobius in Somn. Scip. lib. 1. cap. 12. says, that the natural Philosophers call'd these two Signs, Portas Solis, the Gates of the Sun; and then having the reason of it, he adds: Per has portas animæ de coelo in terras necare, & de terris in coelum remedere creduntur: tideo hominum una, altera Deorum vocatur: hominum Cancer, quà per hunc in inferiora descensus est: Capricornus Deorum, quia per illum animæ in propria immortalitatis fedem, & in Deorum numerum revertuntur. See likewise, Coel. Rhodig. Antiq. Lib. 15. cap. 23. and Kircher in OEdip. Egypt. Tom. 2. p. 535. 660. Her Chariot, &c. Homer and Ovid make the Moon to be drawn in a Chariot by two Horses, one black, the other white; of which Balfus in Germanic. gives this reason, because, says he, she sometimes is seen by Day, as well as in the Night. Others will have her to be drawn by Oxen: and therefore Nonnus in Dionysf. lib. 12. calls her,  

---Βωδι εἴδασθα Σελήν.  

Of both which we have express Representations in the Roman Coins; and particularly in those of the Empress Julia Domna. See Tristian. in his Commentar. Tom. 2. pag. 129. She is likewise said to be drawn by Mules, of which we have spoken above, v. 619. Claudian lib. 3. de laudibus Stiliconis, makes her to be drawn by Stags in regard of the swiftness of her Motion: and so too she is represented in several Consular and Imperial Coins, that may be seen in Ursinus, Golzius, and Gorlaus. 651. 662. Zodiac.] The Zodiac is called by Ptolomy Κόσμος τῶν Ζωδίων, the Circle of Animals, because it is divided into twelve Signs, all of which resemble, either Men or some other living Creatures, that are describ'd and mark'd in the Zodiac at equal Distances from one another. By the Latins it is call'd Signifer, and by the Greeks Σιγμηαορος.  

Συμεορος.
LUCRETIUS.

It is describ'd to be a Circle, or rather a Zone, obliquely passing from East to West, by the Equinoctial and Solstitial Points, and parted in the middle by the Ecliptick, which divides it into two Parts, the one Northern, the other Southern, both which are terminated by the Circumferences of two imaginary Circles, less than one of the great Circles, and is far distant from the Ecliptick, as is the greatest Latitude of any Planet from thence. The Invention of this Circle is by some ascrib'd to Pythagoras, by others to OE-neippides the Chian, and by others to Anaximander the Milefian. See Plutarch. de Placit. Philo-

which Greek readers as follows:

It is not hid, nor is it hard to find,
Like others, open only to the Mind:
For like a Belt, with Studs of Stars, the Skies
It girds, and graces; and invites the Eyes.

And Scaliger, in his Note on that Passage, farther observes, that it has this in common with the Galaxy or Milky Way, that both of them are not, like all the other Circles of the Sphere, \( \ell \gamma \phi \) perceivable only to Reason, but that they are both of them visible to the Sight like-wise, which none of the others are. Yet Manilius seems to speak

de not, that it is not otherwise perceptible than by Reafon: and therefore Gemini-

Sunt Aries, Taurus, Gemini,
Cancer, Leo, Virgo,
Libraque, Scorpius, Arcitenens,
Caper, Amphora, Pisces.

Which being most of them Ani-

called Zodiack, from the Greek
Word \( \zeta \sigma \) which signifies an Animal, as we hinted before. III. Aries answers to the Month of March, about the tenth of which Month the Sun is said to enter into that Sign, and to run thro' all of it by about the tenth of April, at which Time he enters into Taurus: and in like manner of all the rest. IV. It is called oblique, because it is not at an equal distance from each Pole.
For this a thousand Reasons may be shown; 
But yet 'tis hard, nor safe, to fix on one.

665 For first, Democritus has found the Cause 
Perhaps, and rightly settled Nature's Laws; 
For thus he says: Great Orbs are whirl'd above; 
And by that Whirl the lower Circles move; 
And so the distant Orbs, that lie below,
670 Far from this Spring of Motion, move but slow, 
Because the Pow'r still lessens. Thus the Sun 
Is far outstrip'd by nimble Stars, that run 
In higher Rounds: much more the lower Moon. 
Now since she's plac'd so low, since weak the Force,
675 She can not have an equal nimble Course 
With Stars; so these may overtake the Moon, 
And pass beyond her off'ner, than the Sun: 
Thus she may seem to move, her walk appear 
Thro' all the Signs, 'cause they return to her.

Besides;

NOTES.

but being carry'd cross the Torrid Zone, it reaches both the Tropicks, and twice divides the Circle of the Equator. In the first Degree of Cancer it touches the North Tropick, which is thence call'd the Tropick of Cancer: It touches the South Tropick in the first Degree of Capricorn, whence that Tropick has the Name of the Tropick of Capricorn. It cuts the Equator in the first Degree of Aries, and in the first Degree of Libra. 

When the Sun comes to the Tropick of Cancer, about the tenth of June, then is our Height of Summer, or Summer-Solstice: when about the tenth of December, he reaches the Tropick of Capricorn, then is our Depth of Winter, or the Winter-Solstice. These Tropicks have their name from τρέω, I turn, because when the Sun has reach'd to either of them, he turns his Course back again towards the other. Moreover, when the Sun reaches to the Section of Aries, which he does about the tenth of March, then is the Vernal Equinox; when he comes to the Section of Libra, about the twelfth of September, then is the Autumnal Equinox.

662. While the, &c.] To the same purpose Cowley:

——The self same Sun
At once does flow and swiftly run:
Swiftly his daily Journey goes,
But treads his annual with a statelier Pace;
And does three hundred Rounds inclose
Within one yearly Circles Space,
At once with double Course in the same Sphere,
He runs the Day, and walks the Year.


680. Besides,
680 Besides; by Turns a constant Stream of Air,
At first and certain Seasons of the Year,
Might rush from either Part, and make the Sun decline,
And fall from Summer to the Winter Sign:
Or drive it up again, and bring the Rays

685 And Heat to us, and shew us longer Days.
And thus the Moon, thus other Stars may rise,
And sink again into the Winter Skies,
Driv'n by these two constant Streams of Air.
For Clouds in Storms two different ways do move,

690 The lower opposite to those above:
The wonder then the Sun with vigorous Beams,
And Stars are driven by two constant Streams?
And Day may end, and tumble down the West,
And Sleepy Night fly slowly up the East;

Because

NOTES.

680. Besides, &c.] In these 13. v. he introduces two several Airs, waiting on the Sun and Moon: by one of which they are show'd down from Cancer to Capricorn; and by the other heav'd up again from Capricorn to Cancer, and this at first and certain Times: And that it may not seem incredible, he bids us look on the different Racks of Clouds, which several Winds drive several Ways.

Besides these and the foregoing Opinion, there was a third, which Cicero, lib. 3. de Nat. Deor. ascribes to Cleanthes, who, as if the Sun follow'd his Food, would have the Humidity that arises from the Earth, and from the Sea to be the Cause of the Summer and Winter Solstices. For the Words of Cicero are these. Quid enim? Non eodem volis placet omnem ignem paffu indigere, nec permanere ullo modo possit nisi alatur? Ali autem Solen, Lunam, & re&179;liqua Astra, aquis alia dulcisbus, alia marinis? eamque caufam Cleanthes affert, cur fe Sol refcrat, nec longius progredditur folfittiali orbe, itemq; brumali, n6 longius dioedat à cibo? For are not you of Opinion that all Fire requires Food, and can

in no wise subsift, unless it be nourish'd? Nay, that the Sun, the Moon, and other Stars are fed, some with fresh, others with Sea Water? And does not Cleanthes alledge, that the Cause of the Sun's returning from the Summer and Winter Solstice, and his going no farther is, that he may not straggle too far away from his Meat?

686. And thus, &c.] This and the following Verfe run thus in the Original:

Et ratione pari lunam stellafque putandum 'R.
Quae volvunt magnos in magnis orbibus annos,
Aeribus posse alternis a partibus ire.

Where we may observe, that our Interpreter has totally omitted the second of those Verfes, in which the Poet seems to allude to the Periods of the Stars, and the Revolutions of Saturn, Jupiter, and Mars.

689. For Clouds, &c.] This many nevertheless deny, tho' it be certain, says Faber, that there is scarce any Tempest of Thunder and Lightning, but this happens.

693. And Day, &c.] In these 9. v.
Because the Sun, having now perform'd his Round, 
And reach'd with weary Flames the utmost Bound 
Of finite Heav'n, he there puts out the Ray, 
Weary'd and blunted all the tedious Day 
By hind'ring Air, and thus the Flames decay. 

Or else that constant Force might make it move 
Below the Earth, which whirl'd it round above: 
And so the constant Morning still may rise, 
And with pale Fires look thro' the lower Skies; 

NOTES.

9. v. he tells us, that Night succeeds the Day, either because the Sun, being fatigu'd with the length of his Journey, [for the setting Sun seems faint and weary,] is extinguisht'd: Or else because he is whirl'd with the same force beneath the Earth by Night, as above the Earth by Day. Epicurus in the Epistle to Pythocles contends, that the Rising and Setting of the Sun may be made, κατ' ἵμφαναν ἐν ὑποίκυς, καὶ σκαλίν ἐπιχρύσην, ο�타 καὶ ὀλυσίν, τε κυλὸν οδειν.

702. And so, &c.] In these 23. v. he teaches, That the Splendour, which we call the Morning, and which before the rising of the Sun adorns the Heavens, is occasion'd, because the Sun, returning from West to East, pours forth his Rays before he appears himself: or else it happens, because the Seeds of Fire, that were dispers'd abroad in his Journey the Day before, flow together in the Eastern Sky, and illustrate the Earth with a fainty and glimmering Light, before they have form'd and kindled up anew the Globe of the Sun: And if this Constancy of the Seeds flowing together to one Place seem incredible, let it be consider'd, that no less a Constancy may be observ'd in several other Things. Thus Plants shoot forth their Buds at a fix'd and certain Season of the Year: Thus Children breed their Teeth at a certain Age, &c.

This last Opinion, ridiculous as it is, was nevertheless embrac'd by Epicurus and his Followers: who as Cleomedes, lib. 2. c. i. witnessed, held that a new Sun arose daily, and was daily extinguisht'd; and Servius, upon the first Georgick, says, they did not pretend, that the Sun continued his Course thro' the other Hemisphere: but that the Orb of a new Sun was always made in the East; or, at least, that the old Sun was repair'd and lighted up anew. For Epicurus did not so much hold the quotidian Creation of a new Sun, as the daily Renovation of the old: To which Opinion Horace, in Carmine Saculari, seems to allude,

Alme Sol, curru nitido diem 
qui Promis & celas, aliusque & idem Naferis.

And Gassendus explains this Opinion of Epicurus in these Words: Since the Ocean compasses the Earth, the Sun may be extinguisht'd by its Waters in the West, and return all along thro' the Waves by the North into the East, and rise from thence rekindled. Thus Gassendus: by which
Because the Sun rouls round with constant Ray,
And, rising upwards, shews approaching Day:
Or else because the Fires, diffolv'd at Night,
There join again, and scatter vigorous Light.
Thus when the Morning Sun begins to rise,
Its Flames lie scatter'd o'er the Eastern Skies,
Then

Notes.

which nevertheless he but little mends the Matter. Epicurus however was not the Author of this ridiculous Opinion: For Xenophanes, the Colophonian held, that the Moon and Stars were certain Clouds set on Fire, and that they were extinguish'd every Day, and rekindled at Night: and that, on the contrary, the Sun was extinguish'd every Night, and rekindled every Morning; or, to express it in the Winds of Minutius Felix, Congregatiss ignium feminibus soles alios atque alios semper splendere. Of the same Opinion likewise was Heraclitus, whose saying was, ηπιας ευς εφ' ημερ' απηρησθαι, whence the Proverb-in Plato, Heracliteo fole citius extingui. And from them Epicurus receiv'd by Succession, Haereditatem Stultitiae, as Laetantius calls it, this Inheritance of folly. And yet Pomponius Mela, de situ Orbis, lib. 5. cap. 6. relates, that the Rising Sun, when beheld from Mount Ida, looks different from what it does, when regarded from any other Place in the whole Earth: For says he, soon after Midnight, many small Bodies of Fire are seen dispers'd and scatter'd in the East: and as the Day comes on, they are seen to join by Degrees closer and closer together, till being collected into fewer Bodies, all of them, from the first to the last, are kindled into Flames; and these Flames, joining into one, contract themselves into a vast Figure, and come to be a vast Globe of Fire, that seems annexed to the Earth; then it decreases by degrees, but still continuing its globous Form; and the more it lessens, it grows the more bright and fulgid: at length it disperses the shades of Night, and, being made a Sun, rises with the Day. Orientem solem Idaeus aliquo quam in aliiis terris solis, aspicit. Oftentantur namque ex summo vertice ejus spectantibus pené à medio nocte sparvi ignes paßim micare, & ut lux approximata, ita coire & se conjungere videntur, donec magis, magnisque coelesti, pauciores deinde, ex una ad postremam flammat ardeant: & cum diei clara lux, & incendio similis asulfit, cogit se, ac rotundat, & fit ingens globus: diu it quoque grandis, & terris annexus apparat: deinde paulatim decrecens; & quantum decrecit, eo clarior; fugat novissimè hostem, & cum die, famfol radix, attollitur. Pomponius Mela lib. 5. de situ orbis, cap. 6. This too is confirm'd by Diodorus Siculus, whose Account of this Matter we will give below, v. 711.

708. The Morning, &c.] Lucret.

Róseam Matuta per oras
Ætheris auroram desert, & lumi-
na pandit.
Matuta, as Cicero tells us, was the Goddes Ino, whom the Greeks call'd Leucothea, and the
Then gather to a Ball: And this we view
From Ida's Top: this Fame reports as true:
Nor is it strange that common Seeds of Fire
Should to the Eastern Quarter still retire,
Still ev'ry Day return, and make a Sun;
Because a thousand other Things are done
At set, and constant Times, and then alone.
Thus Trees, at certain Times, thus Shrubs do shoot
At certain Times, and bud, and bear their Fruit:
Thus Teeth in Boys begin, and thus they fall;
Thus Beards in Youth; at certain Seasons all:
Thus Thunder, Snow, and Storms, and Winds appear
At fixt and certain Seasons of the Year:
As Things first happen'd, they continue on;
The Course, that Chance first gave them, still they run.

N O T E S.

the Latines, Matuta; the Daughter of Caducus. Ino dea dictur,
quæ Leucothea à Græcis, à nobis Matuta dictur; cum fit Caduci filia. De Nat. Deor. Lib. 3. And Milton.

To relulate the World with sacred Light
Leucothea wak'd, and with fresh Dews embalm'd
The Earth: and now the smiling Morn begins
Her rosy Progress.

711. Ida's Top: ] There are two Mountains of this Name: one in Crete, the other in Phrygia, which last in one Chain of Mountains runs thro' the whole Countrey of Troas: The Northern Part of it reaches to the Shore of the Propontick; the Weft to the Hellepont, the South to the Gulph of Adramytteum in the Ægean Sea, and the East looks over the Place where stood the City of Troy: and in this part of it Paris gave his judgment of the three Goddesses. This was thehighest Part of all the Mountain, and that of which Lucretius speaks: Strabo calls the Top of it Gargarus. Of the Sun-rising, beheld from this Mountain, Diodorus Siculus, lib. 17. p. 491. gives the following Account,

"I Brass & ti te θηρίνου συμβαίνει νίνης ἐν τό τὸ ὄρος, τὸν τὸ Κύνας ἐπιτάκχον ἐν τῇ αἴχεσι ἐν κορυφή πάλι τῇ ἑδραγμένι τῇ ἡμέρᾳ. Αἱ οὖν ἐπιρράμμεται γινέσθαι τῷ αἴχεσι τῶν αἰμων ἀμοίως ὑπάκου, ὡς ἐν τῇ ἱλισθήσει ἕνῳ τῇ τετερώμενῃ μένῳ, ἀλλὰ τῷ πρόγα νυσταλέσ τόπος ἐκχορία διεσβαρνώς, ὡς δοκεῖν πυγδα πλεοῦσιν διάλαινε τῇ γίγνεσθαι διήν." Met. 6. 1. 14: Ταῦτα τῶν ἐν ἀνθρώπου καταγαγέν ἐν κυκλοφερᾷ λυχνίᾳ ἔρχονται. Which is as much as to say: A singular and wonderful Thing, happens in this Mountain: For, about the rising of the Dog-Star, there is so great a Calmness of the circumfus'd Air on the Top of the Mountain, that they still run.
725 The Days may longer grow, and vigorously Light
Unwillingly give place to drowzy Night;
And sometimes sleepy Night may longer stay,
And slowly wake before approaching Day:
Because the Sun might walk the constant Rounds

730 In crooked Paths, and in uneven Bounds;
Nor into equal Parts the Globe divide,
Now longer here, and now on the other side,
Until

NOTES.

tain, that the highest Part of it is above the least Breath of Wind: and even, while it is yet Night, the Sun is seen to rise, not in a globous and circular Figure, but in a Flame dispers'd here and there in such a manner, that many Fires seem to touch the Horizon: but all of them in a short space of time contract themselves into one Magnitude, which takes up the space of about three hundred Foot, and at length the Day appearing, the compleat Magnitude of the Sun appears likewise, and shines with its accustomed daily Light.

725. The Days, &c.] It has always been accounted a wonderful Thing that the Days and Nights lengthen and shorten so regularly in the Course of the Year, that the alternate Changes of the Length and Shortness of both of them are exactly vary'd by Turns both in Summer and Winter: Of this the Poet assigns three Causes. I. It may happen, says he, because the Sun makes his Rounds above and below the Earth more swiftly at some times than at others; inasmuch as the Ways or Places, through which he travels, are longer or shorter. This is contain'd in 17. v. in which he likewise describes the unequal Segments of the diurnal and nocturnal Circles in the oblique Position of the Sphere; but from this Rule he excepts the Equator, which in every Obliquity is divided from the Horizon into two equal Parts: and this is the Reason that the Sun, being twice within the Year placed in the Equator, makes two Equinoxes in all Countries whatever. II. Then he adds in 4. v. another Reason, and says, that there may perhaps be certain Places in the Sky, where the Sun finds more or less Resistance, and this may retard or hasten his Course. III. He says it may happen, because those Fires that either compose or kindle the Sun, may, at certain Seasons of the Year, assemble and meet more slowly in the Eastern Sky, than they do at others.

The first of these is the true and genuine reason: for the Inequality of the Days and Nights proceeds from the oblique Position and Site of the Zodiac: whence it comes to pass, that they, who have a perpetual Equinox, that is to say, those that live under the Equator, never have the least Inequality, but a constant Equality, of Days and Nights, because they inhabit under a strait and direct Sphere: But those that live towards either of the Poles, have their Days and Nights longer or shorter, according as they are more remote from the Pole, or nearer advance'd to it. But such, as live in the most oblique Sphere, that is to say, under either of the Poles, have six Months of continual
Until it comes, and warms with neigh'ring Rays
The Line, and measures equal Nights and Days,

**NOTES.**

The annual Light, and by turns as many of continual Night and Dark-
ness : Therefore 'tis no wonder what Pliny, lib. 4, cap. 12. lays of
them, that they, serere matutinis, meridie metere, occidente sole, fec-
tus arborum decrepere, noctibus in specus condii, &c. low in the
Morning, reap at Noon, gather the Fruits of the Trees at Sun-
set, hide themselves in Caverns at Night, &c. And thus we know,

**Quid tantum oceano proerent sē tingere soles**

Hyberni: vel quae tardis mora
nootibus obsȩct.

Virc. Georg. 2. v. 481.

What drives the Chariot on of
Winter's Light,
And stops the lazy Waggon of
the Night.

As Cowley expresses it.

733. Until, &c.] In this and the following six Verses Lucre-
tius describes the Equinoctial Circle ; which by the Greeks is
call'd, ἴωνελες ὡς; by the Latines
Aquidialis, Equinoctialis, Aqui-
tor, and Cingulum Mundi: and
by Mariners, it is commonly
call'd the Line. It is one of the
greatest Circles of the Sphere:
it's Poles are the same with the
Poles of the World; from either
of which it is equally distant,
and divides the Celestial Globe
into the northern and southern
Hemispheres. Christoph. Clav-
vius in Sacrobofci, describes it by
an imaginary Line, drawn from
the Centre of the World, and
extended to the first Point, ei-
ther of Aries or Libra, and thence carry'd about by the diur-
nal Revolution of the Primum

**Mobile.** Of this Equinoctial
Circle these Things chiefly de-
serve to be observ'd: 1. That it
parts as well the Terrestrial as
the Celestial Globe, and is
divided into 360 Degrees, as
every other greater or lesser
Circle is, because of the early Di-
vision of this Number into a
Moiety, a third, a fourth, fifth,
sixth, or eighth; its sixth, for
Example, being sixty, which
Number admits of many more
Divisions without any Fra-
ctions. II. The Sun, being poiti-
ted in the Equinoctial, makes
the Days and Nights even, and
then the Equinoctial divides the
Sphere into the Northern and
Southern Hemispheres, whose
Poles are the Poles of the World.

III. Fifteen Degrees of this Cir-
cle rife hourly on one Part, and
as many set every hour on the
other; so that one Degree of it
rises every four Minutes of an
Hour. For which reason the
Equinoctial is said to be the Mea-
sure of the Primum Mobile. IV.
This Circle shews the Equinocti-
al Points, which happen twice
every Year; 1. about the eleventh
of March, when the Sun enters
into the first Degree of Aries: 2.
about the thirteenth of Sep-
tember, when he enters into the
first Degree of Libra. V. It di-
vides the Zodiac into two Moie-
ties, the Southern and the Nor-
thern, and thence the Signs are
distinguisht into those of the
North and South. VI. It is the
Measure of Time, and shews
what Declination the Stars, or
the Parts of the Ecliptick have,
either northern or southern.

VII. Lastly, in this Circle are
observ'd the Ascensions and De-
scensions of the Zodiacal Signs.

735. Between
735. Between the North and South] That is, between the North and South Poles; Lucretius says, Medio curfit flatus Aquilonis & Auffri, which are indeed two Winds, the first of which blows from the North, the last from the South, and which are commonly taken by Poets for the North and South Points or Poles of the World.

736. An equal Distance unto both] Lucretus, Distinct ex quocto celum discrimine metas; where by metas, he means the two Tropic's of Cancer and Capricorn, which are the utmost Bounds of the Sun's Revolution, and which he never passes. They were call'd Tropic's from the Greek Word στροφη, which signifies Conversion, or Turning; because the Sun, when he comes at those Circles, turns back again towards the æquator; nor ever goes beyond those Bounds, either to the North or South: Hence the Egyptians, as Clemens Alexandrinus, lib. 5. Stromat. observs, hieroglyphically describ'd the Tropic's under the Figure of two Dogs, as if they were Guards, deputed by Nature, to keep in and restrain the Sun from running beyond his Bounds. The first among the Greeks, who found out these Tropic's, is said to be Thales, the Miletian; who likewise writ a particular Treatise of them, as Eudemus in Laertius testis; writes. The Tropic of Cancer is call'd τροπις δαμαι, i. c. Tropicus æquitas, from the Heat of Summer, which we in this northern Hemisphere enjoy, when the Sun is nearest to that Circle; which is thus describ'd: A smaller Circle, parallel to the æquator, whose distance from thence is equal to the Sun's greatest Declination, or the Obliquity of the Zodiac, which it touches in the first Point of Cancer. Its Office, on one side, is to terminate the Torrid Zone, and, on the other, the northern Temperate Zone, and to make the Summer Solstice and longest Day northward, and the Winter Solstice or shortest Day southward. The Tropic of Capricorn is likewise describ'd; a smaller Circle, parallel to the æquator, whose Distance from thence is equal to the Sun's greatest Declination, and touches the Ecliptick in the first Point of Capricorn; on one side, bounding the Torrid Southern Zone, on the other, the Southern Temperate Zone; making the Winter Solstice or shortest Day northward, and the Summer Solstice, and the longest Day southward. Moreover, the Solstices were so call'd, because the Days do then increase and shorten so very slowly, that they can scarce be perceiv'd to do either, indeed, so much that quatuor sidet Sol: The Reason of which cannot be better given, than in the Words of Julius Scaliger in Problemat. Gellian. Is circulus, quem Sol quotidian signat, non est circulus, sed magis quaedam spira. Neque enim revolutionis finis eodem committitur, unde initium habuerat: Major enim distantia est à puncto, unde digestus est, ad punctum, ad quem hora viginti quartor cum perdurâ: ubi proprius fit ipsis signis, quae propius ad æquinoctium accedunt, propter obliquitatem. Itaque cum tendit ad solstitia, propter lineas properat et solstitialium, ut variat; inde solstitia dicit: Which is as much as to say: That
Because the Zodiack is oblique, Thro' which the Sun his yearly Walk does go, And views obliquely all the World below; Thus reach Astronomers; and this confess'd A fair Opinion; probable at least. Or else the Air is thick, and stops the Ray, Nor gives the Sun a free and easy way. And this prolongs the tedious winter Night, The Darkness slowly yields to ling'ring Light. Or else at certain Seasons of the Year, The Flames meet slowly in the Eastern Air; And frame the Sun, and make the Day appear.

**NOTES.**

That Circle, which the Sun describes by his daily Motion, is not properly a Circle, but rather a spiral Line: For the end of its Revolution does not terminate in the Point, whence it began. For its Distance from the Point, from whence the Sun set forward, to that to which he arrives by his daily Course of twenty four hours, is greater when he approaches nearest to those Signs, that are next the Equinoctial, by reason of the Obliquity of his Course: But when he draws near to the solstitial Points, there appears scarce any Variation of his Course, because the Line is then almost strait and direct: whence it is call'd the Solstice. Moreover, Macrobius, lib. i. cap. 21. tells us, That the Egyptians represented the Statue of the Sun with his Head that'd on one side, and having long hair on the other, to intimate, by the first, the time of the winter Solstice, cum velut abrais incrementis, angustâ manente exftantiâ, ad minimum diei Sol pervererit spatium: by the later, his summer Solstice, or his full-grown Splendor, to which he arrives by Degrees, emerging again, from those Streights and Dens, which were his abode in the Winter Tropick, into the Summer Hemisphere: ex quibus latebris vel auguftis ruribus emergens, ad aevum hemisphaerim tanquam enaeceos in augmenta por rigitur: as the same Author expresses it in the Place above-cited. See above, v. 648.

737. Zodiack, &c.] Of this see above, v. 661.

742. Or else, &c.] These 4. v. contain a second Cause or Reason of the Increase and Decrease of the Days and Nights: But this is indeed a weak Argument: For how can the Air's being more or less thick make the Sun rise later or sooner?

746. Or else, &c.] in these 3. v. he allidges a third Reason, which is of equal Force with the last: as if the Days or Nights were longer or shorter, because the Seeds of Light flow, and meet together, sometimes sooner, sometimes later, to repair the decay'd Splendour of the Sun. But by subjoining this third Cause, the Poet seems to observe, what is likewise generally taken notice of, that not only the Day and the Night, but that the morning and the evening Twilight, are sometimes shorter than they are at others: For, in an oblique Sphere, the Duration, as well of the
LUCRETIUS.

But more: the Moon may shine with borrow'd Rays,
750 Her various Light increasing with the Days,
As She the farther from the Sun retires,
And with full Face receives his scorching Fires:
When full, oppos'd, She, climbing up the East,
Views him below fall headlong down the West.

And

NOTES.

the Twilight before Sun-rising,
as of the Twilight after Sun-set,
is unequal throughout the Year;
being longer in the Summer, and
shorter in the Winter; because,
since the Twilight either begins in
the Morning, or ends in the Even-
ing, when the Sun is eighteen
Degrees, perpendicularly taken,
below the Horizon, the Bows of
the Compass or Circuit of the Sun,
who, with those Degrees either rises in the Morning, or
goes down in the Evening, are
larger in Summer, and less in
Winter: Besides, this Inequality
is the greater, the more distant
we are from the Equator. And
yet we may not believe, that the
evening Twilight is longest about
the summer Solstice and
shortest about the winter: for
indeed it is rather somewhat
shortest of all before the vernal,
and after the autumnal Equi-
noxes. But it might seem tedious
to pursue these Matters far-
ther.

749. But more: &c. Here the
Poet inquires into the Causes,
why the Moon changes her self
into so many shapes: for as Ovid
Metam. 15. v. 196. says,

Nec par; aut eadem nocturnae
forma Diana:
Esse potest unquam; semperque
hodierna sequente,
Si crescit, minor est; major, si
contrahit orbem.

Which Dryden thus translates,

Not equal Light th' unequal
Moon adorns,
Or in her waxing, or her waning
Horns:
For ev'ry Day she wanes, her
Face is less,
But gath'ring into Globe, she
fattens at Increafe. Dryden.

Now Lucretius tells us in these
12. v. That if she receive her
Light from the Sun, if she be a
globous Body, and lastly, if she
make her Ronds below the Sun,
then they explain aright her va-
rious and manifold Pha
tes, who
say, that the Moon changes her
Face according to the different
Light she receives from the Sun,
as she approaches nearer to him,
or retires farther from him. This
too is the Opinion of almost all
the Mathematicians, and of all
the Poets, e especially of Manilius,
lib. 2. v. 96.

Tu quoque fraternis reddis sic
orbibus ora,
Atque iterum ex iisdem repetis,
quantumque reliquit,
Aur dedit ille, refers; & Sydus
fydere contias.

Which Creech thus renders:

For as the Moon in deepest Dark-
ness mourns,
Then Rays receives, and points
her borrow'd Horns;
Then turns her Face, and with a
Smile invites,
The full Effusions of her Bro-
ther's Lights.

755. De:
And so her Light decrease as She goes on Thro' different Signs, approaching near the Sun.
And thus the Phases are explain'd by all That think her Shape is Round, the Moon a Ball;

NOTES.

755. Decrease as she goes on]
For when the Moon is at full, she goes, as it were, backwards under the Earth towards the Sun, and comes up to him: whence it is, that she decreases by Degrees, till being in Conjunction with him, she become invisible to us.

756. Different Signs, &c. He means that Part of the Heavens, which is conceal'd from us beneath the Earth.

757. The Phases, &c. The different Changes or Variations of the Orbits, which the antient Greeks call'd φασεις, and from them the Latines, Phases, or Apparitiones: The Names of these Phases or Appearances, especially of the four chief and most remarkable, are these. The first, reckoning her Changes as she increases, is Μεσοσ, i.e. corniculata, horn'd, or having Horns: The new Moon, which happens when she is about sixty Degrees distant from the Sun. This Phase is by the Turks and Arabs call'd Nalka, a Horeh-fhtoo, because the Moon then resembles the Figure of one. The second, Ακροομός, i.e. bifeecta, or dimidiata, The Half-Moon, when she is ninety Degrees distant from the Sun: The third, Αμφι-κυβος, i.e. gibbosa, or dimidio orbe major; which happens at a 120 Degrees distant from the Sun; and the fourth and last Πανθέωνος, i.e. Totilunis, when full, and in opposition to the Sun, or at the Distance of 180 Degrees: and from this last, in a contrary Order, are reckon'd her decreasing Changes. And these several Phases she inviolably observes; nor are they the Work of Chance, as our Poet would impiously infinate; but the Act and Order of Divine Providence; as even another Poet, tho' a Heathen too, saw very well:

Thus render'd by Greech:

That Light, by just Degrees, the Moon adorns;
First shew's, then bends, then fills her borrow'd Horns;
And that the Stars in constant order roul,
Hang there, nor fall, and leave the liquid Pole;
'Tis not from Chance: The Motion speaks aloud
The wise and steady Conduct of a God.

To which I add this of Statius, Sylv. lib. 3.

Servit & astrarum velox chorus,
& vaga servit
Luna, nec injustae toties redit
orbita lucis.

U u u And
And place her circling Orb below the rest:

760 A fair Opinion, probable at least.

Thou

NOTES.


And since we are upon the Subject of this Planet, I cannot but take notice of an opinion, which is at this day affected and maintained by several, as well Philosophers as Astronomers: viz. That the Moon is inhabited: This Belief they ground on the appearance of Mountains, Valleys, Woods, Lakes, Seas and Rivers, which, by the help of the Telescope, they discover in the Orb of that Planet. The Antients, as Cicero witnesseas, embraced this opinion long ago: Habitari, says he, ait Xenophanes in Lunâ, eamque esse terram multarum urbium & montium. Academ. Quæst. lib. 4. The Interpreter of Aratus: eινευ καὶ ἐπ’ αὐτὸς ὑικαίς ἄναλομας το ἵππος ὑπὶ γῆς, And Plutarch De Placitis Philosop. lib. 2. cap. 30. reports, That the Pythagoreans affirm the Moon to be another Earth, inhabited in all its Parts, even as this Earth of ours: and peopled with living Creatures fifteen times larger than those with us: These Inhabitants the Antients call’d Antichthones, because they believed them to dwell in an Earth quite opposite to this of ours. And that Author, in his Treatise, De Facie in orbis Lunaæ, says, That there are Caverns in the Moon, call’d Penetralia Hecates; and that the upper Parts of that Planet, which always regard the Heavens, are the Elyzian Fields: That it is likewise inhabited by Genii, who not always make their Abode there, but sometime times descend to Earth, to punish or awe Mankind: Achilles Tatrius in Ilagog. reports also the like of the Moons being inhabited: so too does Macrobius in Somn. Scip. lib. 1. cap. 11. in these Words: Lunam ætheream terram Physici vocaverunt, & habitatores ejus Lunares Populos nuncuparunt: quod ita effe pluribus argumentis, quæ nunc longum eff enumerare, ducere. See more to this purpose in Kepler’s Astronomia optica, and particularly in a posthumous Treatise of his, intitul’d, Somnium, five de lunari Astrologia, Now why should this Opinion seem extravagant, if it be admitted, that the Moon enjoys as favourable an aspect from the Sun, as this Earth of ours: tho’ the Days and Nights there be answerable to our Half-months, in regard it is skreen’d with Hills and Mountains, under which lie deep Shades and Valleys, with hollow Caves and Receifes, of equal Benefit against the Extremities of Heat and Cold: and being water’d besides with great Lakes and Rivers, and consequent- ly supply’d by Nature with all Things necessary for the support of Life? How then can it reasonably be thought, that Nature has confer’d all those Advantages and Benefits for no Use and End; and that the Moon is made for no other purpose, and serves only to reflect to us the Light of the Sun? See more in Isaac Voflius in his learned Treatise, de Naturâ & Propriet. Lucis, cap. 19.

After all, it is not agreed, what Kind of Creatures the Lunary Inhabitants are: However Kepler seems somewhat positive as to this Point also: Concluendum
Th' proper Light the Moon's pale Face should fill
Yet it might shew the different Phases still:
Because, as that bright Body rouls above,
Another dark, unseen, thick thing might move
Beneath, and stop the Rays, divert the Streams
Of falling Light, and turn away the Beams.

Or else, if like a Ball, half dark, half bright,
Roul'd round its Axle, may affect the Sight
With different Phases, and shew various Light:

Now

NOTES.

Th' proper Light the Moon's pale Face should fill
Yet it might shew the different Phases still:
Because, as that bright Body rouls above,
Another dark, unseen, thick thing might move
Beneath, and stop the Rays, divert the Streams
Of falling Light, and turn away the Beams.

Or else, if like a Ball, half dark, half bright,
Roul'd round its Axle, may affect the Sight
With different Phases, and shew various Light:

Now

NOTES.

cludendum videtur, says he in his Notes, ad appendic. Selenograph. in Lunâ creaturas esse viventes, rationes, ad ordinata facienda, capaces. He affirms the same Thing of the other Planets, nay even of the Sun itself; concerning which, in the Epilogue to his fifth Book, he breaks out into this Expreflion: Vel cenfus ipsi exclamant, ignea hic habitate corpora, mentium simplicium capacia, verèque follem esse ψυρός νοερός if non regem, at faltèm regiam. Nor is this so strange as what some affert, who maintain the Moon to be the Paradife in which our first Parents were created, and from whence, for their Transgression, they were expell'd, and driven down to this Earth of ours. This Hieronymus Vitalis, in Lexic. Mathemat. in voce Paradifus, endeavours to evince, as well from Reafon, as from the Authorities of several of the Fathers and Schoolmen. He says indeed, That this is new and unheard of; but not therefore to be accounted foolish and absurd; Fætor, says he, id novum, singulare, & hascenus inauditum, at non per hoc temerarium, atque intolerabile dixeris: Then he urges in these express words; modo parta tantâ rerum notitia, luna facieTelescopio penitifimè observatâ, veterum dictis expenfis, locis super hanc terram in vesteîgatis, Paradíum in Lunâ superficie collocari, ratio ipsa compellit. The Reader may be farther fatisfy'd as to this Matter in that Author; but it is time for us to return to Lucretius.

761. Tho' proper, &c.] In thefe 6. v. he afigns another reason, and says, That if the Moon do shine with unborrow'd Light, then we must imagine that another Body, which is opaques and totally dark, always moves with the Moon, and obftrudis and turns away her Beams.

This is said to be the Opinion of Anaximander; who nevertheless believe'd nothing like it: For tho' he did perhaps say, That the Moon ίδιοι εκεν φῶς had her own Light. Plut. de Placit. Philofoph. lib. 2. cap. 26. and 28. (εφάνεν τε θεάνων ἕνων ὃς τοί, τε ἑς ἐς μανι φολίζος. Laërtius,) yet he never so much as dreamt of any other Body, that mov'd about with her, and hinder'd and obftrued her Light.

762. Phases, &c.] See the Note above v. 757.

767. Or else, &c.] In these 29. v. he proposes their Opinion, who held the one Half of the Moons Orb to be light, the other Half, dark: Now, says he, if you imagin this Opinion to be true, imagin likewise such an Orb to be turn'd round on its Axle, or Centre, and it will presents the different Phases we behold in the Moon.
Now turn that half, which the full light adorns,  
A quarter now, now dwindle into horns.  
And this the later Babylonian sect  
Afferts, and the Chaldean schemes reject:

This was the opinion of Berosus, a famous Astronomer in the  
Days of Antiochus Soter, as also  
of the Babylonians, who defended this doctrine against a sect of  
the Chaldean Astronomers: who  
as Diodorus Siculus, lib. 2. witnesses, agreed with the Greeks,  
that the moon shines with light  
that is not her own: but the Babylonians held one half of the  
Moons Globe to be luminous,  
the other, dark. And that both  
the Chaldeans and Babylonians  
too were very skilful in Astrology, we have the Testimonies of  
Diodor. lib. 1. de divin. Pliny  
lib. 7. c. 56. and many others:  
Nay Manilius lib. i. v. 38. teaches,  
That Astrology was given by the  
Gods to the Kings of the Chaldeans: for it was God, says he,

Qui sua dispofuit per tempora,  
cognita ut effent  
Omnibus, & mundi facies, coelumque supernum,  
Naturaque dedit vires, se qua ipsa reclusit,  
Regales animos primum dignata movere,  
Qui domuere feras gentes Oriente sub imo,  
Quae fecat Euphrates, in quas & Nilus inundat.

At whose command the stars in order met,  
Who times appointed when to rise and set;  
That heav'n's great secrets might lie hid no more,  
And man, instructed, gratefully adore:  
Nature disclos'd her self, and from her springs  
Pure streams deriv'd overflow'd  
the minds of kings;  
Kings next to heav'n, who o'er the east did sway,  
Where swift Euphrates cuts his rapid way;  
Where Nile overflows, and whence the whirl restores  
The day to us, and, passing, burns the moors.

772. And this, &c. This and  
the following verse run thus in the original.

Ut Babylonica Chaldaum doctrina refutans  
Astrologorum artem contra convincere tendit.

Upon which passage, if Faber's note be true, our translation seems to be mistaken in the sense of his Author: For that Interpreter there says, That by Babylonica Chaldaorum ars, our poet here means only those Chaldeans, who follow'd the hypothesis of Berosus against the vulgar Astrology: What it was, says he, Plutarch teaches, de Placitis Philosphorum lib. 2. where he afferts, That an eclipse of the moon is caus'd by the sun's light that in this turning towards us that part of her orb which is not fiery. Then he subjoins, that the Chaldeans in this place is the name of a particular sect, not of the whole People, as might be prov'd out of Herodotus, To which I add this of Laërtius, secti Babylonios,  
'As you Xal'daios, Iamvòs. And with this agreas Cicero, lib. 2. de Divinat.
ASTRONOMY had its Name αστρονομεία, because it teaches the Laws and Rules of the Motions of the Stars: But the Words Astronomy and Astrology were anciently promiscuously us’d one for the other: For what Plato calls Astronomy, Aristotle and others call Astrology. Thus Salmasius in Plin. Exercitar. Tom. i. p. 6. says, That among the Greeks Thales is said first ἀστρολογήσαι, to astrologize, tho’ he never treated of the Judiciary Art. In like manner, Pherecydes was call’d an Astrologer, tho’ he was only an Astronomer: and the Nautical Astrology of Phocus the Samian, which some ascribe to Thales, treats only of the Astronomical Science. Manilius, on the contrary, calls his Poem Astronomicon, tho’ all of it, except the first Book, treat of judiciary Astrology. But in After-Ages this Synonymy was discontinu’d: for when the apotelefmatick Part, which, from the Site and Aspect of the fixed Stars and Planets, reaches to divine their Influences, as to the Production of future Events, came to get footing in Greece, where antiently only the Meteorologick Part of it, which teaches the Motions of the Stars, was known, they distinguish’d them, and gave to the first the Name of Astrology, and call’d the last Astronomy; which is properly understood, and describ’d to be, The Science, which contemplates the Motion, Distance, Colour, Light, Order, Place, Magnitude, and the like Adjuncts of the Fixed Stars,
Stars, and of the Planets, without any respect to the judicia-
ry Part.

And as this Science itself, so the Professours of it too
were in like manner doubly distinguifh'd. Plato, in Epi-
nomide ues the Words Ἄσεονομελεῖς and Ἄσεονόμοι, in diffe-
rent Sences: He understands, by the firft of them, those who
apply themselves to discover the Rising and Setting of the
Stars, in order to prognosticate concerning the Seasons of
the Year, and the Temperature of the Air: By the laft of
them, he means those who particularly confine their Studies
to the Theory of the Planets.

The Original of Astronomy, fays Gaffendus, proceeded
from Admiration; Originem ipsi ipsa fecit admiratio. In-
truct. Aftrom. For our Forefathers, aftonifh'd at the
Splendour, Variety and Multitude of thofe glorious Bodies, and
observing their constant and regular Motions, apply'd them-
selves to the Study of this Science, and transferr'd their admi-
ration into Observations, which, in Proceeds of time, they
mark'd down in Tables, or Parapegma's, for the Infruction
of Pofterity: And for this reafon Ricciolus, in his Preface to
the firft Tome of the New Almageft, affirms Astronomy to
be almoft coëval with the Stars themselves: And that, to-
gether with other Arts divinely infus'd, it was reduc'd into
Experiment and Practice by Adam himself, who, according to
Suidas, was the Parent and Author of all Arts and Doc-
trines; τέτε, fays he, φάστα κορίματα και διδαγματα. Besides,
that Adam particularly instructed Seth in this aſtral Science,
and that too by Writing, is the Opinion of all the Jewish
and Arabian Doctours; and among them, particularly of
Gelaldinus Arabs, cited by Kircher in Obelife. Pamphil.
p. 5. if he be the Author of the Book, which goes under
the Title of Liber Creationis; of which fome are in doubt,
even tho' it be commented upon, as fuch, by Rabbi Abraham,
and Rabbi Joseph Ben Uziel: But however that be, Jo-
fehus, in the eleventh Book of the Jewish Antiquities, 
writes, that Seth, having been instructed in Astronomy
by Adam, and knowing that the World was twice to be
destroy'd, once by Water, and once by Fire, reduc'd this
Art to an Epitome, and for the Information and Benefit of
Pofterity, ingrav'd it on two Pillars, one of Brick, the other of
Stone; the firft to preferv'e it from the Fire, the second from
the Deluge; which laft Pillar he affirms to have been re-
maining
main in his Days at a Place call’d Syrias or Seirath, which If. Vossius, lib. 1. de æræe Mundi, supposes to be the Land that borders on Mount Ephraim, not far from Jericho.

Seth, the Son of Adam, having thus engrav’d on two Pillars, the Theory of this celestial Science, which he had receiv’d from his Father; and Astronomy being thus brought into the World, the succeeding Patriarchs, who, by reason of their Longevity, had the Opportunity of observing many astral Revolutions, cultivated and improv’d it: Nay, some of the Jewish Doctours, particularly Rabbi Isaac Abarbenel in Dissertat. de longævitate prim. Patr. goes so far as to affirm, that the Lives of the Patriarchs were, by the Divine Providence, miraculously prolong’d for no other End, than that they might apply themselves to the Study of this celestial Science: in which the most celebrated for his Knowledge is Enoch, whose Books on that Subject are said to be extant to this Day in the Territories of the Queen of Sheba, as Vossius de Scientiis Mathematic. affirms: at least they are several Times cited by Tertullian and Origen.

It is not certainly known to what Degree of Improvement this Science was brought before the Flood: but from the Testimony of Origen, citing the above-mention’d Books of Enoch, it appears; That the Stars were then reduc’d into Afterifsms, under peculiar and distinct Denominations, concerning which that Patriarch, who was the Seventh from Adam, writ many secret and mysterious Things. Besides, it is evident from Scripture itself, That the Year was then, as it is now, computed by twelve Revolutions of the Moon, to one of the Sun’s through the Zodiack: For it is said expressly in Genesis, That Noah enter’d into the Ark the seven-teenth Day of the second Month, and went out of it the twenty-seventh Day of the second Month of the Year following: In the same Book likewise express Mention is made of the seventh and tenth Months: From whence we may with good Reason infer, That the Patriarchs had then the Knowledge of the Courses of the Sun and Moon, with their Periods, and, in all Probability, of the other Planets also.

After the Flood, when Mankind came to be scatter’d over the Face of the whole Earth, Astronomy began to be study’d by several Nations, who, no doubt, had their first Knowledge of it from Noah and his Posterity: And hence arose the Contest for the Honour of its Invention. But
Since it cannot be deny'd, that Mankind dispers'd themselves out of Asia into Africk, Europe, and other Parts of the World, the Asiaticks may juftly claim to themselves the Glory of it; and among them chiefly the Babylonians, Chaldeans, and Baætrians: of whom the moft renown'd for their Skill in this Science are Evahdnes, Belus, Zoroafter, and Otanes: as also Cidenas, Naburianus, Sudinus, and Seleucus the Chaldean.

From the Assyrians and Chaldeans it came to the Egyptians, being brought thither by Abraham the Patriarch, as Eufebius, lib. 9. Præparat. Evangel. proves from the authority of Josephus, Eupolemus, Artapanus, and others, as they are cited by Alexander Polyhistor: But Eupolemus seems to infer that Abraham, before his Decent into Egypt, taught it to the Phœnicians. Others however say, that Mercury first taught the Egyptians Astronomy, and indeed all other Arts and Sciences. This is positively asserted, not only by Jamblichus, but by Plato in Phœdrus, where he calls him ἀλή γεγμματὼν, and by Cicero, lib. 3. Divinar. Vide etiam Laëtantium, lib. 1. cap. 6. There are others who attribute the Honour of it to the Egyptians before the Chaldeans, who, say they, were even themselves first instructed in it by the Egyptians: To make good which Assertion they produce the Testimonies of Diodorus Siculus, Bibliothec. lib. 1. and of Hyginus Fabul. 271. the first of whom says, that Babylon was a Colony of the Egyptians, founded by Belus of Libya, who instituted there a College of Priests, to the end they might contemplate the Stars in the same manner as those of Egypt: The last, that one Evahdnes is said to have come from beyond the Seas into Chaldæa, and there to have taught Astronomy.

But if this Science were known to the Egyptians, before it was to the Babylonians and Chaldeans, how comes it to pass, that the Egyptian Observations are so much later than those of the Babylonians? For we scarce find any of the Egyptian to precede the Death of Alexander the Great; than which even those of the Greeks are earlier: But the Babylonian Observations were manifestly made almost two thousand Years before that time. And Cicero, lib. 1. de Divinar. ascribes it first to the Assyrians: The Assyrians, ut ab ultimis auctoritatem repetam, says he, by reason of the Plainness and large Extent of their Country, which afford-
ed them on all sides a clear and open View of Heaven, ob-
serv'd the Course and Motion of the Stars: And having
fram'd a due Calculation of their Revolutions, they from
thence made Predictions of future Events: And amongst
the Assyrians, the Chaldeans (non ex artis, sed ex gentis vo-
cabulo nominati) arriv'd to such a Perfection of Skill, that
they could foretell what should happen to any one, and un-
der what Fate they were born: which Art the Egyptians
learnt of them many Ages ago. Thus Cicero.

There are others nevertheless who deny this Honour both
to the Chaldeans and Egyptians, assigning the Invention of
Astronomy to the Ethiopians: of this Opinion is Lucian,
\textit{Aegyptiæ:} But this Assertion seems of little Weight,
it being contrary to the general Stream of Tradition, even
long before Lucian's Time.

The Africans too pretend to the Invention of Astronomy;
and among them particularly the Mauritanians, who are
said to have been instruìcted in that Science by their King
Atlas, the Son of Libya.

\textbf{Aristotle} ascribes the Invention of it wholly to the
Babylonians and the Egyptians: 'Αγυπτων, ἓ Βαβυλωνιων, σαφ'
çi ἡμών ὁ συνήμε τξομόθ ἐκάστο τον άσρων' And how the
Egyptians came to be skillful in that Science, Ptolomy, who
was himself of Egypt, gives us this reason, ὃν μαλινοι συνοικεὶ
tοῖς Διδύμων, ἓ το τέ Ἐμει. And why? Ἐπειδ' ἡμών ἦσαν τοις
εἰκοσι τις ἐξακολούθουσαν τοις μακροσμάσαν. Of the Babylon-
nians he says, ὃν τή σαβήνη τῇ τό τέ Ἐμει συνοικεί, ἣν ἐν
τῷ τοῖς τοις μακροσμάτων ἐξακολούθουσαν τοις ἱπτέρων συνέτει.

Thus from the several Nations before-mention'd, Astro-
nomy seems to have been antiently divided into three dif-
ferent and chief Sects, that is to say, the Assyrian, under
which is comprëhended the Babylonian and the Chaldaick,
the Egyptian, and the Mauritanian or Atlantick: Of which
last nevertheless the Romans made no account; for among
them were enumerated only these three Sects, the Chal-
daick, Egyptian and Grecian: Now Eudoxus is said to
have been the first, who from the Egyptians brought Astro-
nomy to his Countrymen the Greeks: and Beroüs to have
brought into Greece the Science of Genethlialogy from his

\textbf{X x x} Countrey-
Countreymen the Chaldeans. Vitruvius, lib. 9. cap. 7. Eorum autem inventiones, quas scriptis reliquerunt, quà fo-
lertià, quibusque acuminibus, & quam magni fuerint, qui ab ipsa Chaldæorum natione proflexerunt, ostendunt: Primusque Berothus in insula, & civitate Coà consedit, ibique aperuit disciplinam. And Pliny says, that the Athenians publickly eredted a Statue with a golden Tongue to Bero-
fus, for his divine Predictions. After him Antipater and Achinapolus were reputed famous Genethlialogists. Of Na-
tural Causes and Effects, Thales, Anaxagoras, Pythagoras, Xenophantus, and Democritus are esteem'd the moft emi-
nent Observers. After them, following their Inventions, and observing besides the Rife and Setting of the Stars, and the Seasons of the Year, Eudæmon, Callithus, Melo, Phi-
ippus, Hipparchus, Aratus, &c. left to Pottery their Astro-
logical Prognosticks, in their Tables, which are call'd Pa-
rapegma's: Of which see Geminus and Theon in Arati Phæ-
nom. Thus tho' it be certain, that the Greeks deriv'd their Knowledge in Astronomy from the Chaldeans and Egyp-
tians, yet so great was their Presumption, as confidently to affirm, that the Invention of it was due to them, particu-
larly to the Rhodians, from whom they pretend that the Egyptians receiv'd it, as Diodorus Siculus reports in the Story of the Heliadæ: And lastly, others of them ascribe its Original to their Poet Orpheus: but those Opinions favour too much of the Fable: and therefore we may rather sub-
scribe to their Belief, who hold, That Thales the Milesian firft brought Astronomy into Greece, having deriv'd his Knowledge in that Science from the Egyptians.

After Thales, it was improv'd by Anaximander, Anax-
imenes, Anaxagoras, Democritus, Empedocles, Euæmon, Meton, Eudoxus, and others of the Athenian School, till the time that Alexander the Great founded the City of Alexandria in Egypt. After which the Ptolemies, his Suc-
ceffours, having eredted there an Academy for all manner of Studies, the Grecian Astronomy made its retreat thi-
 ther; and flourish'd under those Princes in equal Glory with the Egyptian: And from thence we hear of the fa-
mous Names of Autolychus, Calippus, Timochares, Ari-
ftyllus, Eratofthenes, Conon, Hipparchus, Sosigenes, Theon the Elder, Ptolemy, Paulus the Alexandrian, Theon the Younger, furnam'd likewise the Alexandrian, and his Daugh-
ter, the excellent, but unfortunate, Hypatia.
It was long before Astronomy was introduc'd into Italy, or had any Professours among the Romans: For tho' Dion Prusius in Orat. 49. affirm, That the Pythagoreans instruct-ed the Italians in that Science, and that in all Probability the Doctrine of Philolaus, Timæus, Archytas, and others, the Fame of whose Learning had invited even Plato himself to make a Voyage into Italy, could not have been conceal'd from the curious and ingenious Romans; yet that martial People, who were more addicted to Arms than Arts, enter-tain'd but late and slowly too, those speculative Studies: Nor, to pass by the rude Sketches of Numa Pompilius, does the Roman History mention any Persons, as considerably knowing in Astronomy, before Caius Sulpi-cius Gallus, who was Legate to Æmilius Paulus, in the War against Perbes, King of Macedon, and who first among them publish'd a Treatise of Eclipses. After him, we read That Lucius Taruntius, Nigidius Figulus, Varro, and Cicero apply'd themselves to the Study of Astronomy: But to none of the Romans is that Science so much indebted, as to their Great Dictator C. Julius Cæsar, who, as Lucan witnesses,

—Media inter prælia semper
Stellarum, cælique plagis, superisque vacabat.

And who assist'd by the Egyptian Sosigenes, reduc'd the Roman Year to the Course of the Sun, which we yet retain; and writ a Treatise of the Stars in the Greek Tongue. From him the Mathematical Arts, and particularly Astronomy, began to flourish among the Romans: And after his Example, Augustus Cæsar, who was his Nephew and Successour, encourag'd the Study of it.

Let this suffice as a brief Indication of the first Rise and Authors of Astronomy, and of the Promoters of it among the Antients. It would perhaps be too tedious to continue the Progress of it down to these times, and to shew when, now, and by whom it has been improv'd, and brought to that Degree of Perfection, to which it is now arriv'd,
As if it could not either way be done,

775 But powerful Reasons fixed our Choice on one:

But why the Moons a monthly Round pursue?
Why one so long, not ev'ry Day a new?
Why are they fram'd, endure, and always cease
At this set Time? The Cause is told with ease;

780 Since other Things at certain Times appear,
And only then: Thus Seasons of the Year:

First

NOTES.

774. As if, &c.] Here we see that tho' Lucretius, after Epicurus, believ'd the first Opinion to be the most probable, yet he does not condemn the later. And thus too Epicurus in Laërtius, lib.10, says, that tho' one Reason may seem better than any of the other, for the Solution of any Problem whatever, yet we ought not therefore immediately to condemn all the rest that may be given, if they have any Appearance of Truth, even tho' but one of them can be true.

776. But why, &c.] In these 27. v. he proposes the Opinion of Epicurus, who held that the Moon is created and dies daily, in a certain Form and Figure: In like manner as he held the Sun to be daily extinguish'd in the West, and created again in the East. And that this may be, says he, several other Things demonstrate: For thus, at certain and inviolable Times, the Seasons of the Year follow one another: The Spring precedes the Summer: The Summer the Autumn; the Autumn the Winter; The Winter, the Spring, &c. Ovid. Metam. 15. v. 196. describes in like manner the constant Succession of the four Seasons of the Year, and compares them to the four Ages of Man's Life. I omit the Original for Brevities sake, and will only give Dryden's Translation of it to illustrate this Passage of Lucretius:

Perceiv'st thou not the Proceedings of the Year;

How the four Seasons in four Forms appear,

Resembling human Life in ev'ry Shape they wear?

Spring first, like Infancy, shoots out her Head,

With milky Juice requiring to be fed;

Helpless, tho' fresh; and wanting to be led.

The green Stem grows in Stature and in Size,

But only feeds with Hope the Farmer's Eyes:

Then laughs the childish Year, with Flow'rets crown'd,

And lavishly perfumes the Fields around;

But no substantial Nourishment receives;

Infirm the Stalks, unsolid are the Leaves.

Proceeding onward, whence the Year began,
The Summer grows adult, and ripens into Man:

This Season, as in Men, is most replete

With kindly Moisture, and propitious Heat.

Autumn succeeds; a sober, tepid Age,

Not froze with Fear, nor boiling into Rage;

More than mature, and tending to Decay,

When our brown Locks repine to mix with odious Grey.
Book V.  

LUCRETIUS.  

First Spring, and VENUS kindest Pow'rs inspire  
Soft Wishes, melting Thoughts, and gay Desire;  
And warm FAVONIUS fans th' amorous Fire;  
Then

NOTES.

Laft Winter sweeps along with  
tardy Pace,  
Sour is his Front, and furrow'd  
is his Face:  
His Scalp, if not dishonour'd  
quite of Hair,  
The ragged Fleece is thin; and  
thin is worse than bare.

782. Venus.] For Venus, the  
Goddes of Generation accom-  
panies the vernal Season; as Lu-  
cretius himself elegantly sings at  
the Beginning of the first Book;  
which Dryden has no less elegant-  
ly render'd in these Verses.

Delight of humane Kind, 'and  
Gods above:  
Parent of Rome: propitious  
Queen of Love:  
Whose vital Pow'r, Air, Earth,  
and Sea supplies,  
And breeds whate'er is born be-  
neath the rouling Skies:  
For ev'ry Kind, by thy prolific  
Might,  
Springs, and beholds the Regi-  
ons of the Light:  
Thee, Goddes, Thee the Clouds  
and Tempefts fear;  
And at thy pleasing Presence dis-  
appear:  
For Thee the Land in fragrant  
Flow'rs is dress'd;  
For Thee the Ocean smiles,  
and smoothes her wavy Breaft;  
And Heav'n itself with more fe-  
rene and purer Light is bless'd.  
For when the rising Spring adorns  
the Mead,  
And a new Scene of Nature  
stands dispay'd;  
When teeming Buds, and cheer-  
ful Greens appear,  
And Western Gales unlock the  
lazy Year;

The joyous Birds Thy Welcome  
first express,  
Whose native Songs Thy genial  
Fire confefs:  
Then savage Beasts bound o'er  
their flighted Food,  
Struck with Thy Darts, and  
tempt the raging Flood:  
All Nature is Thy Gift;  
Earth, Air, and Sea,  
Of all that breathes the vari-  
ous Progeny,  
Stung with Delight, is goaded  
on by Thee.  
O'er barren Mountains, o'er  
the flow'ry Plain,  
The leafy Foreft, and the li-  
quid Main,  
Extends thy uncontroul'd and  
boundless Reign.  
Through all the living Regions  
Thou dost move,  
And flatter'th, where Thou go'ft,  
the kindly Seeds of Love.

See B. I. v. 1.

Moreover, our Tranflator has  
repeated this and the two follow-  
ing Verses from B. I. v. 19. tho'  
his Author have not.

784. Favonius, ] The West  
Wind, of which Book. I. v. 21.  
Lucretius here calls it Zephyrus:  
which is likewise a Wind that  
blows from the Equinoctial  
West, contrary to the Wind  
call'd Subfolanus, which blows  
from the Equinoctial East. It  
was so call'd from Compōges,  
that brings Life; because, when  
it blows, all things bud and  
shoot forth. This Wind was feign'd  
to be the Fore-runner of Venus,  
because it blows chiefly in the  
Spring, with which Seafon Venus  
is said to be most delighted.

785. Flora
785 Then Mother Flora, to prepare the Way,
Makes all the Field look glorious, green, and gay;
And freely scatters with a bounteous Hand
Her sweetest, fairest Flowers o'er the Land:
Next Heat, and dusty Harvest take the Place,
790 And soft Etesia's fan the Sun-burnt Face.
Then sweaty Autumn treads the noble Vine,
And flowing Bunches give immortal Wine:

**NOTES.**

785. Flora, ] Laecanius de falsa Religione, lib. 1. calls her Paula: for which Volus there reads Flaura: she was, as Verrius in the same Author says, Scortum Herculis, the Harlot of Hercules: but according to others, she was a Roman Dame, who, by her lewd Practices having heap'd up a great deal of Money, bequeath'd her Estate, when she dy'd, to the Common Wealth of Rome. This is certain, That the Senate made her the Goddess of Flowers, Gardens and Meadows: ut pudenda rei quaedam dignitas haberetur, as Lacantius in the Place above cited tells us: They instituted likewise Festivals in her Honour, call'd Floralia, which is confirm'd by Ovid, lib. 5. Faflorum:

Convenere Patres, & si bene florear annus,
Numinibus vestris annua Festa vovent,
And the same Poet acquaints us, that these Solemnities were perform'd towards the later end of April:

Incipis Aprili, transis in tempora Maij;
Alter te fugiens, cum venit, alter, abit.

These Festivals therefore were instituted, ut fruges cum arboribus, aut vitibus bene prospe-

790. Etesia's, ] The Etesias are Winds, that blow constant for about eleven Days together in the Heat of Summer, and chiefly after the Rife of the Dog-Star. Hence they are call'd Etesia, which is as much as to say, Annual, from the Greek Word &etos, a Year. Thus Pliny, lib. 37. cap. 5. & Aus. Gell. lib. 2. cap. 18. Strabo calls them Subfolani, of which see above v. 784. others West Winds, and others East, and Lucretius in this Place makes them North Winds: Etesia flabra Aquilonom. See more B. VI. v. 718.

792. And flowing Bunches. ] Lucr. Graditur simul Evius Evan. Bacchus was call'd Evius and Evan, from the Word 6ooi, which the mad Bacchæ or Bacchides us'd in their Orgies: Ovid. lib. 4. Metam. v. 15.

Nyctelicusque, Eleleusque PARENTS, & Jacchus & Evan.
Next roars the strong-lung'd Southern Blast, and
The infant Thunder on his dreadful Wings: (brings
Then Cold pursues, the North severely blows,
And drives before it chilling Frosts, and Snows:
And next deep Winter creeps, grey, wrinkled, old;
His Teeth all shatter, Limbs all shake with Cold:
Therefore no wonder sure the Moon should rise
At certain Times, and that again she dies
At certain Times; since thousand Things are shown
At fixt and constant Times, and then alone.
Eclipses may be solv'd a thousand ways;
For if the Moon can stop descending Rays
By thrusting her dark self between, and so
Bring suddain Shade, and Night on all below;
Then give me Reasons, why there can not be
Another Thing, too dark for us to see,
And fit to stop the Rays, as well as she?
Or, why the circling Sun, in passing by
Some venomous Places of the neighbouring Sky,
May not grow sick, and pale, and almost die?
Thefe past, grow well, regain his former light?
Thus sometimes make us day, and sometimes night.
And whilst the Moons their monthly Courses run,
Within the reach of Earth's dark shadowing Cone,
If

NOTES.

793. The strong-lung'd southern Blast,] Lucretius.

Altitonans Vulturnus, & Aufter fulmine pollens.

Vulturnus, of which Creech takes no Notice, is the South-East Wind, says Agell. lib. 2., cap. 22. Aufter is the South Wind, and generally blows in Autumn.

803. Eclipses, &c.] In these 21. v. he treats of the Eclipses of the Sun and Moon: The Sun, says he, is eclips'd, when the Moon, or any opacous Body, below his Globe, interposes between that and the Earth, and thus intercepts his Beams, and hinders thofe Rays of Light from coming forward to the Earth.

The Moon is eclips'd, when she happens to be in the shadow of the Earth, or any other opacous Body, that is interpos'd between her Orb, and the Sun: Besides; why may not both the Sun and the Moon grow faint and ficken, nay, as it were, fall into a Swoon, when they chance to go thro' any Places of the Heavens, that are infectious to them, and destructive of their Fires and Light? This last was the Opinion of Xenophanes.

816. Within the reach, &c.] Lucretius.

Menstrua dum rigidas Coni per-labitur umbras.

That is to say, While the Moon, in her monthly Course, paffes by
If then revengeful Earth can stop the Light,
If she can hide the sick'ning Moon in Night:
Why can not other Things divert the Streams,
820 The falling Streams of Light, and stop the Beams?

**NOTES.**

by the rigid Shadow of the Earth; which Shadow is of a Conic Figure. But some inter-pret Con to be meant of the Earth itself, as if it were xoneis, flap'd like a Cone, because Aristotle, lib. 2. Meteor. says, that the Earth is flap'd like a Tymbrel, and that the Lines drawn from its Centre make two Cones: but the Poet means the Lunar Eclipse is made, by reason of the Shadow of the Earth, that stretches out in the shape of a Cone.

818. The sick'ning Moon.] The antient Heathens were of Opinion, that Witches, by muttering some Charms in Verfe, caus'd the Eclipses of the Moon; which they conceiv'd to be, when the Moon, the Goddes of the Earth, was brought down from her Sphere by the virtue of those Incantations: They believed like wife, that in these Eclipses, the ficken'd and labour'd, as in an Agony, and suffer'd a Kind of Death: Of this Belief were even Steffichorus and Pindar, as Pliny relates, lib. 2. cap. 12. Milton, tho' not of the fame Opinion, yet describes this foolish Belief,

Not uglier follow the Night-Hag, when, call'd
In secret, riding thro' the Air,
She comes,
Lur'd with the Smell of Infant's
Blood, to dance
With Lapland Witches, while
the lab'ring Moon
Eclipses at their Charms.

And Lee in the Tragedy of Oedipus, speaking of the Moon in Eclipse,
LUCRETIUS.

Or if the Moon shines with a natural Ray,
As thro' infectious Air she cuts her way,
Why may not she grow sick, her Flames decay?

Notes.

And Seneca in Hippolytus.

Et nuper rubuit, nullaque lu-
cidis
Nubes fordidior vultubus ob-
stitit:
At nos folliciti lumine turbu-
do,
Tractam Thesallicus carminibus
rati,
Tinnitus dedimus——

And Livy Decad. 7. 3. speaks of
it, as of an ordinary Custom, in these Words: Qualis in de-
fectu Luna fiuenti nocte fieri fo-
let, edidit clamorem. And Ju-
venal says pleasantly enough of a
loud scolding Woman, that she
alone was able to relieve the
Moon out of an Eclipse:

—Jam nemo tubas atque aera
fariget,
Una laboranti poterit succurrere
Luna.

Sat. 6. v. 442.

And this absurd Superstition was
so grounded in the Pagans, that
after many of them were become
Christians, it was not quite
rooted out: not even in St. Am-
brose's time, whose reprehension
of this Piece of Paganism is ci-
ted by Turnebus in Adverfar.
And Maximus likewise blames it
in a Homily de Defectu Luna.
And Bonincontractius, who liv'd
yet several Ages later, affirms,
That he himself had seen this
absurd Custom practis'd upon
the like Occasion, by his own
Countrymen, the Italians. The
Turks continue it to this Day, as
Scaliger affirms: And Plutarch
in the Life of Æmilius reports,

That the Romans, besides their
Beating of brazen Vessels, found-
ing of Trumpets, &c. were wont
to reach up flaming Links and
Torches towards Heaven, to re-
supply, and kindle again the
Light of the Moon, which they
believe'd by Charms to be exstin-
guish'd. Delrius in Senec. Tra-
ged. says, he has read, that the
Indians are wont with Tears and
Lamentations to bewail this De-
flect or Deliquium of the Moon,
believing the Sun had then whipc
her till she bled, to which they
impute the Cause of her dark
and sanguine Colour. In Com-
mentar. ad Hippolyt. pag. 195.
Vide etiam Turnebum in Ad-
verfar. lib. 22. cap. 23. and 24.
And Pincierus in Parerg. Otij
Marburg. lib. 2. cap. 37. Of
this suppos'd fainting of the
Moon Wowerus also makes men-
tion in his Pægnion de Umbrâ,
cap. 8. towards the End. But
we may farther observe, that the
Arabians believe'd the Moon to
be in the like Agony, when the
eclips'ed the Sun, as appears by a
Custom they observ'd at their
new Moon. For keeping holy
the Day of their Neomenia, or
New-Moon, and believing it un-
lucky to have the Moon suffer
any Hurt on that Day, they were
wont, because she might on that
day eclipse the Sun, the Solar
Eclipse happening when the Moon
is new, to defer the Celebration
of their Neomenia till the next
Day: or at least for sixteen
Hours, till the Sun was past the
Eclipse. And hence it is that
the Astronomers distinguishing
the Neomenia of the Arabians, into
the Celestis, which was the first
and natural Time; and the Civilis,
which was not the true time, but
the
Since I've the Motions taught of Stars above;
825 How Sun, and Moon, and by what Cause they move;
And how, eclips'd, they lose their gawdy Light,
And spread o'er all an unexpected Night,
As if they wink'd, and then with open Eyes
View'd all again, and clear'd the lower Skies:
830 Now let's descend again to new-born Earth,
And find to what she gave the soonest Birth:
What sort of Beings, which of all the Kinds
She first durst venture to the faithless Winds.
She, first of all, green Herbs, and Flowers did
835 And spread a gawdy Green o'er all the Field: (yield,

Notes.

the Day following, and on which they celebrated their Neomenia
to avoid the ill Luck, and unpropitious Accidents, which their
Superstition made them apprehend. See Nicolaus Mulerius in
his Diatribe de Anno Arabico,
in the Explication of the Arabian Epocha, or the Hegyra. Ubbbo
Emmius has inserted it in his
Chronology between the fourth and fifth Books.
824. Since, &c.] Having explain'd after his manner the Motions
of the Sun, Moon, and Stars, he descends from Heaven to his native Element,
and in these 10. v. tells us that he is going to describe the Rife
and Origine of Things from the Earth, the common Parent of
all.
834. She first, &c.] Lucretius
describes the Rife of things from the new-form'd Earth in to live-
ly a manner, that he seems even to have been present at their
Birth. And first in these 21. v. he tells us, that the Earth first
produce'd the Grasfs, Herbs, and Flowers, then the Trees, then
the fels perfect, and last the most excellent Animals. For, says he,
since we fee, that even now, when the whole World is decay'd, and
worn out to a great Degree, she still produces Mice, Frogs, and
other the like ignoble Animals, what may we not reasonably be-
lieve of her, when both herself
and her Husband Æther, were
in their blooming Age?
Here we may take notice that
the Order, which Lucretius ob-
erves in the Creation of Things,
differs very little from that for
which we have a better Authori-
ty than his: But let us hear a
Christian Poet describe the fame
Thing.

Then the Earth,
Deafart, and bare, unlighty, un-
adorn'd,
Brought forth the tender Grasfs,
whofe verdure clad
Her universal Face with pleafant
Green.
Then Herbs of ev'ry Leaf, that
suddain flow'r'd,
Op'ning their various Colours,
and made gay
Her Bofom smelling sweet: And
these fcarce blown,
Forth houtrith'd thick the clu-
Art'ring Vine, forth crept
The smelling Gour'd, upflood
the corny Reed
Embattel'd in her Field, and
th' humble Shrub.
And Bufh, with frizzled Hair
implicit: Lolf,
Rose as in Dance the ftately
Trees, and spread
Their
Book V.  

LUcretius.  

And next the Tree, with spreading Branches, shoots,  
But clofely fixt, and bound with ftemdy Roots.  

As Bristles, Hairs, and Plumes are first design'd  
O'er Limbs of Beasts, and o'er the winged Kind;  

So new-born Earth with Herbs and Trees began,  
And then by various Ways bore Beast, and Man:  

For Heav'n, 'tis certain, did not fashion all;  
Then let the various Creatures downwards fall:  
Nor Seas produce an earthly Animal.  

And therefore Parent Earth does juftly bear  
The Name of Mother, since all rofe from her:  
She now bears Animals, when soft'ning Dew —  
Descends; when Sun fends Heats, she bears a thousand  
Then who can wonder now, that then she bore  

Far stronger, bulky Animals, and more,  
When both were young, when both in Natures Pride;  
A luftly Bridegroom He, and She a buxome Bride?  
First, of all Animals, in teeming Spring,  
The Feather'd Kind peep'd forth, and clap'd their Wing.

N O T E S:

Their Branches hung with copious Fruit, or gem'd.  
Their Blossoms: With high Woods the Hills were crown'd,  
With Tufts the Valleys, and each Fountain-side,  
With Borders long the Rivers.  

847. She now, &c. Here the Poet proves by a Similitude, that all Animals did in the Beginning proceed from the Humidity of the Earth, warm'd and impregnated by the Heat of the Sun, in like manner as we now see Worms and Insects generated.  

849. Then who, &c.] Lucretius foreseeing that it might be objected, that perfect and adult Animals do not now burst out of the Earth, intimates in this Place, that the Sun is now grown a difabled Lover, and the Earth past her teeming Time: and thus their Vigour being exhausted, they can not now produce Horses, Lions, &c. nor any of those large Animals, which they did in the Beginning of the World, when they were both in the Prime, and Flower of their Age.  

853. 854. First, &c.] In these 12 v. he says, That first of all Animals, and that too in the Spring, for that was the moft proper Season, the Birds were hatch'd from Eggs, which, as Milton expresses it;  

Bursting with kindly Rupture,  
forth disclos'd  
Their callow young: but fea-th' Air sublime,  
With Clang despis'd the Ground:  

For, says our Poet, they had Growth and Strength sufficient to go in search of their Food:  
Then from certain little Bags or Bladders, which he calls Wombs, and that stuck to the Earth, the other Animals, and
As even now our tender Insects strive
To break their Bags, get forth, and eat, and live,

Men themselves burst forth: while for their nourishment, a proper Liquor, very like Milk, flowed from the Veins of Mother Earth into their infant Mouths: For we ought to believe, that the Earth, when she brought forth her young, had Milk no less then Women now a-days, when they bring forth their Children. Thus the Earth supply’d them with Food, the Temperature of the Air was such that they needed no Garments, and the Meadows, thick with Grasfs, afforded them easy Beds.

This first Manner of the Origine of Things Lucretius explains according to the Opinion of Animaxander, and of some others of the antient Philosophers, as we see in the first Book of Diodorus Siculus, near the beginning, where he says, That the Earth first stiffen’d and grew together, when the circumstanc’d Fire of the Sun had enlightened, and warm’d it all around: Then, when, by reason of its being thus heated, the outmost Surface of it was in a manner fermented, some Humidities swelld in many Places, and in them there grew certain slimy slimking Substances, involv’d in tenuious Membranes: the like to which may be seen to this Day in Fens and Marshes, where the Waters stagnate, when after cold Weather, the Air grows hot on a sudden, and is not chang’d by Degrees: Now those humid Things, which we mention’d before, being animated by the Heat, receiv’d Nourishment in the Night by the Mists that fell from above: but in the Day were consolidat’d and harden’d by the Heat. Lastly, When they that grew in the Wombs of the Earth, had attain’d their due Growth, the Membranes, being burst and broken to pieces, disclos’d the Forms and Shapes of all Kinds of Animals: And such of these as had the greatest Share of Heat, went to the higher Places, and became Birds: but such of them as had retain’d the earthly Solidity, were reckon’d in the rank of Reptiles, and other tertestrial Animals: And those that participated most of the Nature of Man, ran together to the Places, where human Kind assembled, and which was call’d the Place of their Birth. Thus far Diodorus.

854. The feather’d Kind, &c.] It is question’d by some, whether Birds, which are generally call’d Genus aereum, and in the sacred Scripture itself, Volatilia Coeli, may be properly reckon’d among terrestrial Animals. Ovid, in his Distribution of Animals at the Creation, seems not to allow them to be so.

Afra tenent celesste folum, formaque Deorum,
Celerunt nitidis habitandæ piciibus undæ.
Terra feras cepit, volucres agitabils Aær.
Metam. i. v. 73.

Cicero observes the like Disposition in the second Book of the Nature of the Gods, and in Timæus: so too does Aristotle, as he is cited by Plutarch in 5, de Placit. Philosop. To these may be added the Belief of the antient Greeks, and which they
Notes.

they had from the Egyptians, That Birds were produc'd before the Earth itself was form'd, to which Aristophanes in Avibus alludes. But Manilius more truly places them upon Earth: speaking of which he says,

Hanc circum varia gentes homo-minutum atque ferarum, Aëriaque colunt volucres. — lib. 1. v. 236.

Apuleius agrees, with Manilius, and ends the Controversy in these Words: Si sedulo animadveritas, ipsæ quoque aves, terrestre animal, non aerium, perhibeatur: semper enim illis viduit omnis in terrâ; ibidem pabulum, ibidem cubile, tantumque æra proximum terrâ volando verberant: iterum cum illis feffâ sunt remigia alarum, terra ceu portus est. That is, If you weigh the Matter aright, Birds may truly be affir'm'd to be rather a terrestrial, than an aerial Animal, for they have all their Food from the Earth: there they feed, and there they rest: when on Wing, they indeed fan the Air that is next the Earth: but when their Wings grow weary, the Earth is their resting Place. But as to this Question see Hieron. Magius, lib. 1. Miscellan. cap. ult. Jacobus Cruteus Sylog. 3. and Kircher in his Iter. Ecstatic. 2. Dialog. 2. cap. 5. I will only add, that another Difficulty, not much unlike the former, if either of them deserve to be call'd so, has puzzled theBrains of Aristotile, Theophrastus, and most of the antient Peripateticks, to wit, which were first created. Birds or Eggs, since neither an Egg can be produc'd without a Bird, nor a Bird without an Egg: for so Cenforinus propofes the Question; Avefine ante, an ovâ genere-rata sînt, cûm & ovoâ fine ave, & avis fine ovo gigni non possit? de die natali, cap. 14. Difarius in Macrobius Saturnal. lib. 7. cap. 16. sums up the Arguments on both Sides, and gives the Decision, of which the Reader may there be inform'd.

857. Next Beasts, &c.] Milton's description of the first Beasts rising out of the Ground at their Creation, is so lively and sublime, that it well deserves to be transcrib'd by way of Illustration, to this Paffage of our Poet.

— The Earth obey'd, and, freight
Op'ning her fertile Womb, seem'd at a Birth
Innum'erous living Creatures, perfect Forms,
Limb'd, and full grown: out of the Ground up-rose,
As from his Lair, the wild Beast where he won,
In Forest wild, in Thicket, Brake, or Den:
Among the Trees in Pairs they rose, they walk'd:
The Cattle in the Fields, and Meadows green:
Those rare and solitary, these in Flocks
Past'ring at once, and in broad
Herds up sprung
The grassy Clods now calv'd;
now half appear'd
The tawny Lion, pawing to get free
His hinder Parts; then springs;
as broke from Bonds,
And rampant makes his brindled
Mane: the Ounce,
The Libbard, and the Tygre, as

Rising.
Rising, the crumbled Earth
about them threw
In Hillocks: the swift Stag from
under Ground
Bore up his branching Head:
scarce from his Mold
Behemoth, biggest born of Earth,
upheav'd
His Value: Fleec'd the Flocks,
and bleating rofe,
As Plants: ambiguous between
Sea and Land,
The River Horse, and scaly Crocodile, &c., Paradise lost. B. 7.

Thoughtful Man, &c.] Lucretius in this Place speaks not
after the Opinion of Epicurus
only, but partly too of the
Stoicks, who, as Laetantius witnes-
seffes, believe'd. Homines in om-
nibus terris & agris tanquam
Bungos esse generatos: That Men
were born, like Mushrooms in
every Field: and partly after the
Opinion of Animasander, who,
that he held that Men, and all
the other Animals were pro-
duced of the Water, yet as Plu-
tarch de Plac. Phil. I. 5. c. 19.
says, he taught, that they were
contain'd in thorny Bags, and
shut up in them, till the Age of
Puberty, and then bursting from
those Prisons, they came out.
Men and Women; already able
to nourish themselves: And
lastly, partly after the Opinion
of Archelaus, who in Laetantius,
lib. 2. teaches, homines ortos e
serrâ, quae limilem fimilem iacta
ad ecam aliquavit, that Men
were born of the Earth, which
for their Nourishment ooz'd out
a Slime like Milk. Others had
yet other Opinions concerning
the Original of Mankind: Juve-
nal Sat. 6. v. 11.

Quiuppe alter tuno orbe novo,
coelique recenti
Vivabant homines, qui raptro ro-
bore nati,
Compositique juto, nullos habu-
ere parentes.

In which Passage that Poet hints
at two other Ways of the Cre-
ation of Man: the one from
Trees, the other from the Earth.
As to the first Britannicus says,
Quum primâ illâ etate in specul-
cis sylvicis, more serenus, habi-
tarent, quum; ex arboribus ve-
tutate cavis, tanquam ex do-
micilio extitente, putabantur ex
arboribus effe nati. Then al-
ledging this Verse of Virgil,
Aenid. 8. 315.

Genque virum truncis, & duro
robare nati,
he shews in those Words the pro-
bable Cause of the Fiction: that
as they dwell in Woods, so they
seem'd to be born of the Trees;
but fully he forgets himself a
little, when he says, ex arboribus
vetutate cavis, having but just
before said, primâ illâ etate,
for how then could the Trees
have had time to decay and grow
hollow? yet Autumnus commits
the same Oversight. The se-
cond way, mention'd by Juvenal
of Man's Original, gives just
Grounds to believe, that tho'
many of the more learned among
the Heathens had read the His-
tory of Moses, yet that they
either despisd or corrupted, or
oppos'd the Instruction: Wit-
nels Julian the Apostle, who in
a Fragment of an Epistle pub-
lish'd with his other Works by
Petravius, pag. 534. &c. sequ.
delivers it as the Theology of
the Antient Heathens, that Man-
kind, increas'd not from two
Persons, as Moses taught, but
that when Jupiter created the
World, Drops of sacred Blood fell
down, out of which arose Man-
kind, &c. ote Zev. ekomos ta
râvilia, sa'mon aîmaî eîpî aî-
maiâoû, &c., ou ou tou autov aîmopou
Bâlaios ta 2i5î impiously urg-
ing, that otherwise the World
could not have been so soon in-
creas'd, though Women, as he
lewdly
Much moisture lay: And where fit Place was found,

There Wombs were form'd, and fasten'd to the Ground:
In these, the yet imperfect Embryo's lay,
Thro' these, when grown Mature, they forc'd their way,
Broke forth from Night, and saw the cheerful Day:

Then Nature fashion'd for the Infant's Use

Small Breasts in Earth, and fill'd with Milky Juice:
Such as in Women's Breasts she now provides
For future Infants: thither Nature guides
The chieftest Parts of Food, and there they meet
Fit Fenmen, there they grow both white and sweet:

large of this Matter. And if you think it worth your while to see this fabulous Rife of the World confuted, you may find it well done by Firmianus, lib. 2. cap. 12.

860, There Wombs, &c.] La
dantius, lib. 2. de Origine Err
or, cap. 11. and 12. cites this Verse of Lucretius, and makes this Remark upon it. Aiunt cer
tis conversionibus coeli: & a
torum motibus maturitatem quandam extitisse animalium fe
rendorum: itaque terram no
vam semen genitalie retinente folliculos ex fe quosdam in ut
erorum similitudinem protulisse, de quibus Lucretius, lib. 5.

Crescebant uteri, terrae radici
bus apti,
eosque, cum maturassent, na
tura cogente, ruptos animalia
cetera profudisse: Deinde ter
ram ipsam humore quodam, qui
efset ladii simillis, exuberarife, eo
que alimento animantes esse nu
tritos. Thus too Cicero lib. 1.
de Leg. & Cenforinus de die Na
tali, cap. 2. where he tells us be
sides, that Democritus too was
of the fame Opinion.

Fassten'd to the Ground:]

Lucret. terrae radicibus apti:

i. e. affix'd and sticking in the
Earth, by their Roots.

872. The
870 Earth gave the Infants Food; thin Mists were spread
For Cloaths; the grassy Meadows gave a Bed.
The Earth, when new, produc'd no raging Cold,
No Heats, nor Storms: These grew, as she grew old.
Therefore our Parent Earth deserves to bear

875 The Name of Mother, since All rose from Her.
Thus for a certain Time Mankind the bore,
And Beasts, that shake the Wood with dreadful Roar,
And various Kinds of Birds; and as they flew,
The Sun, with curious Skill, the Figures drew

880 On all their Plumes: he well the Art might know,
He us'd to paint the like on his fair Bow.
But weary'd now, and tir'd by length of Time,
The Earth grows old, and weak; as Women past
their Prime.

885 Time changes all; and as with Swiftest Wings
A different Face, a different Sight of Things:

Notes.

872. The Earth, &c.] But how could these infant Animals bear
the Inclemencies of the Seasons.
the parching Heat, and the chilling Cold; nay, how could they
live, or even be born, when the Sun had bak'd the Earth, or the
Cold frozen it up? To this Lucretius answers in these 10. v.
That in the beginning of the World, there was neither Winter
nor Summer; but that the whole year was one calm and constant
Spring. And certainly the Earth is justly stly'd a Mother by all
the foregoing Ages. since she 
first brought forth Birds, Beasts,
and then Man, as the Master-piece of all her Productions.

878. And as, &c.] This Part of this, and the three following
Verses are added, with how much Reason let the Reader judge, by
our Interpreter to his Author, who only says,

Aeriaque simul volucres variant-
tibui formis.

882. But weary'd, &c.] But

why does she produce none of
these Things now? To this he
answers in 12. v. that the Cir-
cumstance of Time is chang'd:
and the Earth is now past her
Teeming age. And what wonder
is it, that the World, being now
grown cold and disabled, be-
ing sometimes tormented with
too much Heat, sometimes per-
secuted with too much cold, and
fallen into the other Inconveni-
ences of long Life, is at length
grown Fruitless and barren? Dio-
dorus Siculus, lib. 1. says, That
the Earth being continually bak'd
by the Heat of the Sun, grew
daily more and more constipa-
ted and bound up; insomuch
that she could not at length pro-
duce any more of the larger
Kind of Animals, which were
then generated by the mutual
Commixture of Animals—of the
same Species: To which Lucre-
tius seems here to allude.

884. Time, &c.] To this pur-
pose, Ovid Metam. lib. 15. v.
235. says finely:

Tempus
And Nature alters: this grows weak, this strong,
This dies, this, newly made, is firm and young:
Thus altering Age leads on the World to Fate:

The Earth is different from her former State:
And what in former Times with Ease She bore,
Grown feeble now, and weak, She bears no more,
And now does that She could not do before.
Besides: the Earth produc'd a num'rous Train

Of Monsters: Those her Labour wrought in vain:
Some without Hands, or Feet, or Mouth, or Eyes;
Some shapeless Lumps, Natures Absurdities;
Dull, moveless Things, and destitute of Food,
Which could not fly the Bad, nor choose the Good.

A thousand such in vain arose from Earth;
For Nature, frightened at the ugly Birth,
Their Strength, and Life to narrow Bounds confin'd;
Deny'd them Food, or to increase their Kind:
For that one Pow'r a thousand Things requires;

Almost as many as its own desires:
There must be Food, and Seed, and Organs fit
For flowing Seed, whilst all the happy Night
The Body lies dissolv'd in soft delight;
That Male and Female may their Pow'rs imploy,

They must have Organs fit for mutual Joy.

But

NOTES.

Tempus edax rerum, tuque, invidiosa vetusitas,
Omnia destruitis: vitiataque dentibus xii
Paulatim lentâ consumitis omnâ morte.

Thus render'd by Dryden.

Thy Teeth, devouring Time! thine, envious Age!
On Things below still exercise your Rage:
With venom'd Grinders you corrupt your Meat;
And then, at lingering Meals, the Morfels eat.

894. Besides, &c.] The Poet here tells us in 38. v. That since Animals were at first fortuitous-
But more: these Years must num'rous Kinds deface;
They could not all preserve their feeble Race:
For those we see remain, and bear their young,
Craft, Strength, or Swiftness has preserv'd so long.

Many their Profit, and their Use commends;
Those Species Man preserves, kind Man defends.
Wild Beasts, and Lions Race their native Rage
Preserves secure, thro' all devouring Age.
Swiftness preservès the Deer, and Craft the Fox.

The vig'rant, faithful Dog, the Horse, the Ox,
We Men defend; we keep the tender Flocks:
They shun wild Beasts, they fly the dreadful Wood;
They seek for Peace, and much, and easy Food;
Gotten without their Toil: and this we give
For the vast Profits we from them receive:
But those to whom their Nature gave no Force;
No Courage, Strength, nor Swiftness to the Course;
Whom neither Profit could, nor Use commend,
Those Man refus'd to feed, or to defend:

Thus, doom'd by Chance, they liv'd an easy Prey
To all, and thus their Kinds did soon decay.
But never Centaurs; these were never known;
That two such Natures should combine in one,

NOTES.

no use to us? Creech has omitted one Verfe in this Argument, where the Original has

Androgynum inter utram, nec utrumq; & utrinque remotum:

And indeed it is generally held to be spurious: But whoever inserted it, seems to have had an Eye on the Androgynos in the Banquet of Plato. Heinfius on the Phoenix of Claudian reads it thus:

Androgynen inter neutra, atque ab utroque remotam.

Androgynus is deriv'd from the Greek Words, ἄνδρα a Man, and γυναίκα, a Woman, and signifies a Person who has both Sexes, the Male and Female: of which sort the Poets fabled Hermaphrodi-

tus, the Son of Venus and Mercury, to be: Cicero, lib. de Divin. calls an Hermaphrodite, fatale quoddam Monstrum; a certain fatal Monster.

932. But never, &c.] He now teaches in 47. v. That Nature, tho' she had neither Skill nor Experience, never brought forth such monstrous Animals, as those, for which the Poets have most notoriously bely'd her. And first, says he in 14. v. Thefalia never knew a Centaur: nor can a Man and a Horse be conjoin'd in one Body: their different duration of Life, their Food, their Manners, all forbid it. We may say the like of Scyllas, and other Monsters of the same Nature: And they who believe the Existence of a Chimæra, do not consider that the Entrails of a Lion,
Book V. LUCRETIUS.

Lion, or any other Animal may be roasted, and consum'd by Fire. Whoever therefore holds, that miraculous and monstrous Animals could be produc'd by the Earth, while she was yet young, may likewise believe the Rivers of Milk and Gold, and the other idle Fictions of the Poets: But let him reflect too, that even at this Day many Seeds of Herbs and Trees are contain'd in the Bowels of the Earth, as were formerly the Principles of all things: yet Trees of several sorts never spring out of the Earth in one Tree, nor different Herbs from the Root of the same Plant.

Centaur.] Monsters, whose upper Part was like a Man, and their lower like a Horse: The Poets feign them to be begot by Ixion upon a Cloud: Thence Virgil calls them Nabugena, Cloud-begotten. They were indeed People of Thessaly, who liv'd near the Mountain Pelion, and were call'd Centaurs from κενταυρος, I spur, because they were the first who rid Horses with Spurs, and who fought on Horseback. Plin. lib. 7. cap. 46. Now when the ignorant Countrie-People in Thessaly saw Men first a Horse-back, they imagin'd them and their Horses to be all of a piece, and this gave rise to the Fable. See B. IV. v. 733. Diodorus, lib. 5. Aristotle 2. Phys. 8. de Hift. Animal. & de generat. Anim. 4. & 5. cap. 3. deny and condemn all monstrous Mixtures of this Nature. And Ovid himself, that great Patron of all manner of Fables, even tho' he have given a Relation of a Battel between the Lapithae and the Centaurs, yet upon better Thoughts seems to renounce that Crudelity: when in Trift. lib. 4. Eieg. 7. he says,

Credam prius ora Medufae
Gorgonis anguineis cincta fulcit comis,

Esse canes utero sub Virginis:
Esse Chimæram,
A truce que flamnis separat
angue leam:
Quadrupedisque homines cum
pectore pectora juntlos;
Tergeminumque vivum, ter-
crementum; canem:
Sphyngaque & Harpias, ser-
pentipedesque Gigantes:
Centimanumque Gygen, fe-
miovemque vivum.

Where he seems to deny not only Centaurs, but also all manner of Monsters. Yet Empedocles held that there were such Creatures as Centaurs: and Claudius Cæfar likewise, witness Pliny, who writes, Hippocentaurum in Thessalia natum eodem die interiffe: & nos principatu ejus allatum illi ex Ægypto in melle vidimus. A Hippocentaur was born in Thessalia, and dy'd the same Day: and I myself saw it, when by his Command it was brought to him in Honey out of Egypt. Voluterranus says, that he had seen a half-Dog: and others other Monsters, of which Lycothenes has made a Collection in his Book de Prodig., & Oftent. Sometimes Women have brought forth Frogs, Serpents, Stones, and the like, that had been generated in their Womb: Such Productions are indeed preternatural, and the Effects of Disease; but not therefore to be deem'd impossible, or reck'n'd among the Number of Things that cannot be. Whether the forming Faculty submits and gives way to the Mother's Imagination, is not our Business in this place to inquire: no more than it is to decide this Question: Whether from the excrable and unnatural Copulation of a Man with a brute Beast, an Animal of a mixt and dubious Nature may not be generated. Herodotus writes, that in his Days a certain Woman us'd publicly to couple with a Goat:

And Pliny, lib. 7. cap. 3. wit-

扭他,
Such disagreeing Pow'rs; absurd and vain!

935 Plain Nonsense! These are Creatures of the Brain.
A Fool knows this: For Horses oft enjoy
Full growth at three Years old; not so a Boy
He scarce forgets his Teat, and oft at rest,
As Dreams prefent, he seeks his Nurses Breast:

940 Then, when the Horse grows old, his Limbs decay,
And loofen'd Life begins to fly away;
The Boy grows strong, he feels the Pride of Growth,
A sturdy, vigorous, gay, and bearded Youth:
Left you should think such Monsters apt to grow,

945 A thoughtful Man above, a Horse below.

Or Scylla, whom a num'rous Train entwines
Of half Sea-Dogs, and barks above her Loins:
Or such that live, nor grow an equal Time,
And which at equal Years not reach their Prime;

Whom

N O T E S.

nnefs, that Alcippe brought forth
an Elephant: and that another,
in the beginning of the Marshian
War, was deliver'd of a Serpent.
And the fame Author in the
Place abovecited, mentions fe-
veral other monst'rous Births.

935. Creatures of the Brain.] The Schoolmen call Centaurs,
and the like imaginary Crea-
tures, Entia Rationis; but they
are rather Entia Imaginationis:
Phantaftick Creatures; that have
no Exiftence, but in the Imagi-
nation.

946. Scylla.] There were two of
this Name; one the Daughter of
Niufus, the other of Glauclus, says
Faber, and Creech after him, but
they seem to be both mistaken,
for she was Daughter of Phor-
cus, with whom Glauclus was in
Love. The Scylla of Niufus is
said to have been chang'd into
the Monster of that Name, whom
we have describ'd, B. I. v. 740.
and Book IV. v. 733. But Ovid
Metam. lib. 8. v. 148. says she
was chang'd into a Bird.

At aura cadentem
Subtinuisse levis, ne tangeret
aquora, viza est:

Pluma suit: plumis in avem
mutata vocatur
Ciris, & à tonfo est hoc nomem
adepta capillo.

Milton in the second Book of
Paradife Lost, describing Sin,
whom he makes the Portrefs of
Hell-Gate, had certainly an Eye
on this fabulous Monster: His
Words are thefe;

She seem'd a Woman to the
Wafe, and fair,
But ended foul in many a scaly
Fold,
Voluminous and vaft; a Serpent
arm'd
With mortal Sting: About her
Middle round
A Cry of Hell-Hounds never
ceasing bark'd
With wide Cerberian Mouths full
loud, and rung
A hideous Peal: yet, when they
lift, would creep,
If ought disturb'd their Noise,
into her Womb,
And kennel there; yet there still
bark'd, and howl'd,
Within unfeen: Far less abhor'd
than her;

Vex'd
Book V. L U C R E T I U S.

950 Whom equal Years not fill with youthful Rage,
Nor lose their Strength again at equal Age; Whom neither the fame Kinds of Beauty fire,
Nor raise soft Thoughts, gay Wishes, warm Desire; Or those that seek, and live by, different Food:
955 Thus Hemlock kills a Man, for Goats 'tis good.
Befides; since Flames will scorch the Lion's Breast, And burn, as well as any other Beast;
How could Chimæras rise, or how contain Three Kinds; a Lion's Head, a Serpents Train
960 A Goat, the middle of the fanny'd Frame, And still with scorching Nostrils breathing Flame?
Then he who thinks, that new-made Heav'n and Did give to such prodigious Monsters Birth, (Earth Yet brings no Caufe to prove the Fanny true,
965 But still relies on the poor shift 'twas new; May fanny too, that Streams enrich'd the Seas, With golden Waves, that Jewels grew on Trees: That Man of such vaft Force and Limbs did rise, That he could stride the Ocean, whirl the Skies;
970 Or any thing mad Fanny can devise.

N O T E S.

Vex'd Scylla, bathing in the Sea, that parts Calabria from the hoarse Tri-nacrian shore, &c.

955. Thus Hemlock, &c.] In like manner the Poet, Book IV. v. 646. speaking of the Plant which he there calls veratrum, and which our Transflator there calls Hemlock, as he does here the Plant which his Author calls Cicuta,

— Thus Hemlock-Juice prevails, And kills a Man, but fattens Goats and Quails.

See the Note on that Passage.

958. Chimæras] This ignivomous Monster, that had the Head of a Lion, the Breast of a Goat, and the Tail of a Serpent, the Poet himself sufficiently explains:

and no doubt he took the Description from Homer,

See more in the Note on v. 660. B. II. To which There add, that Bellerophonius, the Son of Glau- cuscis, King of Ephrya is, therefore said to have kill'd this Mon- ster, riding on the Sea-Horse Pegafus, whom Neptune had lent him, because he render'd habi- table a Mountain of the fame Name in Lycia, whose Top, which was wont to throw out Flames, was full of Lions, the Foot of it flor'd with Serpents, and the sides of it proper for the Pafturage of Goats, 2cesias in Pliny fays, that the Fire of that Mountain kindles with Water, and is extinguish'd with Earth, or with Hay.

958. That Man, &c.] Lucre- tius, B. I. v. 239. has taught, why
LUCRETIUS. Book V.

For tho' much Seed lay hid, when thoughtful Man
And all the various Kinds of Beasts began;
Yet nothing proves, that Things of different Kind,
That disagreeing Natures should be join'd;
Since now the Grass, and Trees, and all that grows,
And springs from Earth, are never join'd like those:
But each arising from its proper Cause
Remains distinct, and follows Nature's Laws.

Then Man was hard, as hard as Parent-Stones;
And built on bigger, and on firmer Bones:

The Nerves, that join'd their Limbs, were firm and
Their Life was healthy, and their Age was long:
Returning Years still saw them in their Prime;
They weary'd ev'n the Wings of measuring Time:
No Colds, nor Heats, no strong Diseases wait,
And tell sad News of coming hafty Fate;
Nature not yet grew weak, not yet began
To shrink into an Inch, the larger Span:
Like Beasts they lay in every Wood and Cave,
Gath'ring the easy Food, that Nature gave:

No

NOTES.

why Nature could not at the beginning create Men of so vast a size,

That while they wade through Seas, and swelling Tides,
Th' aspiring Waves should hardly touch their Sides:
Why not so strong, that they with ease might tear
The hardest Rocks, and throw them through the Air?
But because Things on certain Seeds depend
For their Beginning, &c.

979. Then Man, &c.] Here the Poet describes at large the State of Man, in the beginning of the World, their Manners and Way of Life: And first in 23. v. he teaches, that the first Men were stronger in Body, than Men now are, by reason of the innate Hardness they had inherited and contracted from their Stubborn Mother the Earth: whence they were left subject to Diseases, and much longer-liv'd: But no Man till'd the Ground, for all appeals'd their hunger with Acorns, Wildings, and other Fruits like those. Next he tells us in 4. v. that the Springs and Rivers invited them by their Murmurs to come and quench their Thirst:

Then in 11. v. That they had no Cloaths, nor Houses, but that Shrub's, and Woods, and Caves shelter'd them from Storms and Cold: And in 10. v. that they had no Laws, no Societies; but liv'd by Spoil and Rapine: making use of the Women in Common, whom they either forc'd to submit to their Desires by Strength and Violence, or gain'd their Consent by Flattery and Presents, such as Acorns, Pears, and Apples.

As hard as Parent-Stones;] Lucretius does no where say, that the
the first Men ow'd their Origine
to Stones; and our Translators
seems rather to allude to the fa-
bulous Reparation of Mankind
after the Deluge, from the Stones,
which, by command of Themis,
Deucalion and Pyrrha threw be-
hind them: Of which Ovid Met-
tam. lib. 1. v. 435.

Inde genus durum sumus, expe-
rientque laborum,
Et documenta damus, quâ simus
origine nati.

991. No impious, &c.] This
Passage of our Author Ovid
seems to imitate in his Descri-
pition of the Golden Age:

Ipsa quoque immuni, raftroque
intaeta, nec ullis
Saucia vomeribus, per se dabant
omnia Tellus:
Contentique cibis, nullo cogente
creatris,
Arbuteos sextus, montanaque fra-
gâ legebant
Cornaque, & in duris harentia
mora rubetis:
Et quâ deciderant patulâ Jovis
arbore glandes,
The teeming Earth, yet guiltles
of the Plough,
And unprovoc'd did fruitful
Stores allow:
Content with Food, which Na-
ture freely bred,
On Wildings, and on Strawber-
rîes they fed;

Cornels and Bramble-bères
gave the rest;
And falling Acorns furnisht'd out
a Feast.

995. Contented, &c.] Macro-
bius, lib. 6. Saturnal. cap. 1. ob-
serves, that Virgil has imitated
this Passage of Lucretius, when
describing his happy Country-
man, he says,

Quos rami fructîus, quos ipsa vo-
mentia rura
Sponte tulere súâ, carepsit. —
Georg. 2. v. 503.

He feeds on Fruits, which, of
their own accord,
The willing Ground, and laden
Trees afford.

997. Soft Acorns,] For the
chief Food of the first Men was
Acorns: Whence Virgil Georg.
v. 147.

Prima Ceres ferro mortales ver-
tère terram
Instituit: cum jam glands at-
quę arbute facrô
Deficerent sylva, & victum Do-
dona negaret.

Where tho' the Poet says, that
the Woods fail'd them, and no
longer afforded them Acorns, yet
it is more probable, that they
temn'd the use of Acorns,
when they had discover'd the Art
of sowing Corn: Thus Juvenal,

And
And those red Apples that adorn the Wood.
And make pale Winter blush; such Nature bore,
More numerous then, besides a thousand more,
Which all supply'd poor Man with ample Store.
When thirsty, then did purling Streams invite
To satisfy their eager Appetite:
As now, in Murmurs loud, the headlong Floods,
Invite the thirsty Creatures of the Woods:
And then by Night they took their Rest in Caves,
Where little Streams roul on with silent Waves;
They bubble thro' the Stones, and softly creep,
As fearful to disturb the Nymphs that sleep:
The Moss, spread o'er the Marbles, seems to weep:
Whilst

**NOTES.**

—— Panem quaramus aratro,
Qui satis est mensis; laudant hoc numina ruris,
Quorum ope & auxilio, gratæ post munus arístæ
Contingunt homines veteris fætidia quercis.

—— Quæ nunc hiberno tempore crnis
Arbuta Poeniceo fieri matura colore.

Arbutum is the Fruit of the Tree called Arbutus, the Arbute-Tree, a Plant frequent enough in Italy; it has the Leaves like those of a Bay-tree, but growing very thin, and bears a Fruit as big as a middling Plum, red like a Cherry, or rather Strawberry, because of its roughness. Pliny, lib. 15. cap. 24. calls the Fruit of this Tree, Poma inhonora, Apples of no value; and indeed tho' they have a certain Sweetness, they are four withal, and unpleasant to the Taste, as well as hurtful to the Head and Stomach.
The Antients delighted much in the Shade of this Tree. Horat. Nunc viridi membra sub arbuto stratus. Pliny calls the Fruit of this Tree Unedines, because, says he, we can not eat above one of them, by reason of their Asperts and Sourness. But he is mistaken in making the Unedo and the Arbutum to be one and the same Thing: The first of them is the Fruit of the Epimelis, which some interpret to be a sort of Medlar-Tree. But the Arbutum of the Latines, and which the Greek call Memacylon, is the Fruit of the Tree, which the Latines know by the Name of Arbutus, and the Greeks by that of Comarus. Thus Galen, lib. 2. Aliment. plainly distinguishes between the Unedo and the Arbutum, ascribing the first to the Epimelis, the latter to the Comarus, or Arbutus. Thus Dalecampus in lib. prim. Plin. argues that Author of Error.
1008. They bubble, &c.] Oldham.

Hard by, a Stream did with such Softness creep,
As 't were by its own Murmurs hush'd asleep.

And
Book V. **Lucretius.**

Whilst other Streams no narrow Bounds contain,
They break such Banks, and spread o'er all the Plain.
They knew no use of Fire to dress their Food;
No Cloaths, but wander'd naked in the Wood:

1015 They liv'd to shady Groves, and Caves confin'd,
Meer shelter from the Cold, the Heat, and Wind.
No fixed Society, no stedy Laws;
No publick Good was fought, no common Cause,
But, all at War, each rang'd, and fought his Food,

1020 By Nature taught to seek his private Good.
Then to renew frail Man's decaying Race;
Or mutual Lust did prompt them to embrace;
Or else the greater Vigour of the Male,
Or some few treach'rous Presents did prevail;

1025 Some Acorns, Apples some, some Pears bestow;
The Thing the same, the Price was less than now:
Then strong, and swift, they did the Beasts pursue;
Their Arms were Stones, and Clubs; and some they
And some they fled: from those they fear'd to fight (flew.

1030 They ran, and ow'd their Safety to their Flight.

**Notes.**

And the Author of Hudibras,

Close by a softly murm'ring Stream,
Where Lovers us'd to loll and dream.

1009. The Nymphs that Sleep:] For the Nymphs were fabled to dwell in Caves and Dens. Of them see Book 4. v. 589.

1014. No Cloaths,] Lucr.

Neque uti Pellibus, & corpus spoliis vetire ferarum:

For, as the Poet will teach by and by, the first Coverings Men wore, were the Skins of wild Beasts, they kill'd in hunting.

1026. The Thing, &c.] This Observation is the Tranlatour's, not his Author's, who, I believe, would scarce have said so.
The Presents Lucretius mentions, were of the greatest Value in those Days: therefore the Price was not less than now.

1027. Then strong, &c.] These rebuilt unpolish'd Mortals spent all their time in hunting wild Beasts, whom they purfui'd with Stones, Clubs, and such like Weapons: And when they were either weary of killing them, or that Night came on, they rou'd themselves up in Leaves and Gras, and slept contented, and with a quiet Mind; for they did not dread, what the Stoicks foolishly believ'd of them.

When Night had involv'd the World in Shade, that Light and Day would never return, because they had observ'd that Vicissitude from the first beginning of Day and Night: This is contain'd in 15. v. In the 31. v. following the Poet goes on. But, says he, this

A 2 a a

Life
When drowsy Night came on, they naked lay,
Spread o'er the Ground like Bears, and rough as they:
Their Sleep was found, they wak'd not all the Night,
Nor wander'd here and there, whilft Shades affright,

Nor view'd the East with longing Eyes for Light:
But all dissolv'd in sweetest Slumbers lay,
Till the bright Sun arose, and brought the Day:
For since they had beheld, e'er since their Birth,
The Day and Night by Turns spread o'er the Earth;
They never fear'd the Sun should lose his Light,
And all lie bury'd in eternal Night.

**Notes.**

Life of theirs was vext with some
Inquietudes: the wild Beasts
Surpriz'd them, when they were
Sleeping; and then a sudden
Death was their Portion; or a
tedious and painful Life, by
means of their feltering Wounds:
for they knew not yet the heal-
ing Virtue of Simples: Famine
kill'd many, and more the ven-
emous Herbs they ignorantly
fed on. But that none may think,
that all Mankind was, by so ma-
y Ills and Mischiefs as befel
them, involv'd in one common
Ruin, and totally destroy'd; let
it be consider'd, that the wild
Beasts devourd them only one by
one, and that few dy'd by poy-
sonous Herbs, or for want of
Food, in comparison of the ma-
ny Thousands that fall in a Day
in our Armies: Besides, what
Numbers are now swallow'd up
in the Sea; how many dy'd by
Poyson, how many by Intempe-
rance and Luxury?

1036. But all, &c.] Manilius
is of another Opinion, lib. 1.
v. 66. where speaking of the first
Inventours of Arts, he says:

Nam rudis ante illos, nullo dif-
crimine vita
In speciem conversa operum ra-
tione carbat,
Et rupta frangit novo pendebat lu-
mine mundi:

Tum velut amillis mœrens, tum
lata renatis
Syderibus, variisque dies, incer-
taque nocens
Tempora, nec similis umbras
jam sole regresses,
Jam propiore, fuis poterat dif-
cernere causis.

Before that Time Life was an
artless State,
Of Reason void, and thoughtles
in Debate:
Nature lay hid in deepest Night
below;
None knew her Wonders, and
none car'd to know:
Upward Men look'd, they saw the
circling Light.
Pleas'd with the Fires, and won-
der'd at the Sight:
The Sun, when Night came on,
withdrawn they griev'd,
As dead; and joy'd next Morn,
when he reviv'd:
But why the Nights grew long
or short; the Day
Is chang'd, and the Shades vary
with the Ray,
Shorter at his Approach, and lon-
ger grown
At his Remove, the Causes were
unknown.

And with Manilius agrees Stati-
us, Thebaid. 4. where speaking
of the primitive Arcadians, he
says,

Hi
The most they dreaded was the furious Beast;
For he, in Dead of Night, did oft molest,
And lengthen into Death, their slumbering Rest.

Sometimes they left their Caves by Night, and fled,
Rows'd from their softest Sleep, all pale, half dead,
While Boars and Lions came, and seiz'd their Bed.

Yet fewer dy'd than now: for singly then
Each caught within the Limits of his Den,
While the Beast tore the living, trembling Food,
With dreadful Cries he fill'd each Wood and Cave,
To see his Limbs go down a Living Grave.

Others, that scap'd with Life, but wounded, groan'd,
While Boars and Lions came, and seiz'd their Bed.

Notes.

Hi lucis stupuisse vices, noctisque
Nubila, & occiduum longè Titana secuti
Desperasse diem. ——
And Dracontius in Hexaëmer.

Nec lucem remeare putat terrena
propago;
Alt ubi purpureum surgentem ex
æquore cernunt
Luciferum, vibrare jubat, flammasque ciere,
Et reducem super alta diem de
sole rubentem;
Mox revocata fovent hefterna in
gaudia mentes,
Temporis & requiem noscentes
lucè diurnà
Cæperunt sperare diem, ridere
tenebras.

And the learned Selden, de Diis
Syris, Syntagm. 2. confirms their
Opinions, and believes the Original of the Festivals, which the
Antients instituted in Honour of Adonis, to have sprung from no other Ground: His Words are these, Non aliud cogitarunt; qui primum hab nannies instituerunt, quam solis accessum & re-
cellum: Quem ut amissum nunc

S. hic lucis stuppuisse vices, noctisque
Nubila, & occiduum longè Titana secuti
Desperasse diem.
And Dracontius in Hexaëmer.

Nec lucem remeare putat terrena
propago;
Alt ubi purpureum surgentem ex
æquore cernunt
Luciferum, vibrare jubat, flammasque ciere,
Et reducem super alta diem de
sole rubentem;
Mox revocata fovent hefterna in
gaudia mentes,
Temporis & requiem noscentes
lucè diurnà
Cæperunt sperare diem, ridere
tenebras.

And the learned Selden, de Diis
Syris, Syntagm. 2. confirms their
Opinions, and believes the Original of the Festivals, which the
Antients instituted in Honour of Adonis, to have sprung from no other Ground: His Words are these, Non aliud cogitarunt; qui primum hab nannies instituerunt, quam solis accessum & re-
cellum: Quem ut amissum nunc

luceant, & renatum latis excipiebant aulpicis. Ita rudiros olim, & qui simpliciorem vitam
degebant, prius quam ab Astronomis leges syderum didicerant.

A living Grave.] Lucretius.
Viva videns vivo sepeliri viscera
bufò:

Upon which Faber observes, that
Dionyfius Longinus blames an
Expression like this, in Gorgias
Leontinus, who calls Vulturs,
the living Sepulchres of Men,
quoque "μυστικαο ταφησ" However
he excuses Lucretius, though he
condemns not the Cenfire of
Longinus: For, says he, Gorgias
was a Rhetorician, in whose Art
such Descriptions ought never to
find Place, tho' in Poetry they
have much of the Sublime.

While trembling. &c.] This Verse is the Translators,
not the Poets.

Not skill'd, &c.] Lucretius.

Expertes opis, ignoros, quid vul-
nerea vellent.

i. e. They knew not yet the Art

A a a a 2.
Not skill'd in Herbs, and now grown desperate,
With horrid Cries they call'd on lingering Fate,
Till Worms increas'd, and, eating thro' the Clay,
Made Passage for the Soul to fly away.
But then no Armies fell at once, no Plain
Grew red, no Rivers swell'd with Thousands slain:
None plough'd the Floods, none shipwreck'd made their Graves.

In Seas, none drank Cold Death among the Waves,
But oft the furious Ocean rag'd in vain;
No mischief done, the Waves grew mild again:

NOTES.

of Medicine, and were ignorant
of the Remedies, requisite to heal
their Wounds.

This and the following Verse run thus
in the Original.

Donicium eos vitæ privârunt ver-
minâ fâva.

Festus says, That Vermina signi-
fies, the wringing of the Guts,
when we feel a Pain, as if Worms
were gnawing them: The Greeks
call it σπόμος. But perhaps Ver-
mina may here signify very Worms, that might be engende-
red in their rankling and corrupt-
ing Wounds: if so, our Tranla-
tour is so far in the right; but
how well their making a Passage
for the Soul to fly away, agrees
with the Doctrine of Epicurus,
the Reader need not be inform-
ed.

No Armies fell. They had yet no Wars; but were
wholly ignorant of the cruel Arts
of destroying one another: And
as Ovid says, Metam. 1. v. 97.

Nondum praecipites cingebant
oppida fœlæ:
Non tuba directi, non aris, cor-
nua flexi,
Non galeae, non ensis, erant:
fine militis usu
Mollia sectae peragebant oti
gentes.

No Walls were yet, nor Fences,
nor Moats, nor Mounds;
Nor Drum was heard, nor
Trumpets angry Sound:
Nor Swords were forg'd: But,
void of Care and Crime,
The soft Creation fled away
their Time.

Thus too Ovid Metam. 1. v. 94.

Nondum causa suis, peregrinum
ut viferet orbem,
Montibus, in liquidas pinus des-
scenderat undas:
Nullaque mortales, præter sua
littora nörant.

The Mountain Trees in distant
Prospect please,
Ere yet the Pine descend'd to the Seas;
Ere Sails were spread new
Oceans to explore,
And happy Mortals, uncon-
cern'd for more,
Confín'd their Wishes to their
native Shore.

And Manilius, lib. 1. v. 76.

Immutufique novos pontus sub-
duxerat orbes:
Nec vitam pelago, nec ventis
credere vota
Audebant, fed quisque satis fe
noffe putabat.

None
No Ships were found, nor could the treach'rous Smile
Of smooth-fac'd Waves tempt one poor Man to Toil.
Then Want, now Surefists bring a hasty Death;
1070 Our Bellies swell so much, they stop our Breath.
Then poys'rous Herbs, when pluck'd by Chance, did
Now Poyson's grown an Art, improv'd by Skill; (kill;
But when they built their Huts, when Fire began,

NOTES.

What Form of Death could him affright,
Who, unconcern'd, with steadfast Sight,
Could view the Surges, mountain steep,
And Monsters, rolling in the Deep?
Could through the Ranks of Ruin go,
With Storms above, and Rocks below?
In vain did Nature's wife Command
Divide the Waters from the Land,
If daring Ships, and Men pro-phant
Invoke th' inviolable Main;
Th' eternal Fences overleap,
And pass at Will the boundless Deep.
No Toil, no Hardships can re-train
Ambitious Man, inur'd to Pain;
The more confin'd, the more he tries.
And at forbidden Quarry flies.

1069. Then Want, &c.] Penuria cibi: Want of Food. The
next Verse, Our Bellies, &c. is a
Thought of our Translators, not of his Authours.

1073. But when, &c.] We have hitherto seen only Men, who
were wild and savage, who wand'er'd in the Woods, and liv'd
by Spoil and Rapine: But others
now enter upon the Stage, who
are mild, gentle, and studious of
civil
And Skins of murder'd Beasts gave Cloaths to Man:

When one to one confin'd, in chaste Embrace,
Enjoy'd sweet Love, and saw a num'rous Race:
Then Man grew soft, the Temp' r of his Mind
Was chang'd from rough to mild, from fierce to kind:
For us'd to Fire, his Limbs refus'd to bear

The piercing Sharpness of the open Air;
And Lust enfeebled him; besides, the Child,
Soft'en'd by Parents Love, grew tame and mild.

Then Neighbours, by degrees familiar grown,
Made Leagues, and Bonds, and each secur'd his own:

And

civil Life. For by this Time, says
the Poet, in 20. v. that Temper-ate and Calmness of the Air,
which reign'd when the World
was in its Infancy, remain'd no longer; but sometimes piercing
Cold, and sometimes Scorching
Heat, together with Storms and Tempefts, perfecuted Mankind.

Those Hardships and Inconveniences weaken'd them by de-
grees, and forc'd them to the Contrivance of building them-
selves Hu'ts and Hou'ses, to shelter their Bodies from the Incl-
emencies of the Sea'rons: They dwelt in these new Abodes, one
Man confin'd to one Woman, and
were blest with a numerous Offspring, whose infant smiling
Innocence soften'd the rigid Round-
ness of their Parents Temper, and chang'd their innate fullen
Roughness into Calmness and Affability. After this, having
found out the use of Fire, they
became so tender, that, unable to endure any longer their pri-
motive Nakedness, they made them-
selves Cloaths of the Skins of Beasts; and grew so civiliz'd in
time, that they enter'd into Friendships and Societies, in so-
much that they, who were desirous to be safe themselves, found
it their best way to abstain from
doing Injuries to others: Thus
Concord preferv'd Mankind.

And Skins, &c.] Dio-
dorus Siculus, lib. i. says, that
the Poets feign'd Hercules to be
Cloath'd with the Skins of Beasts,
and that he is painted too in that
Garb, to put Politerity in Mind
of this antient way of Dres's of
our first Fathers.

1081. Besides, the Child, &c.] Lucret.

Puerique parentum

Blanditiis facile ingenium fregere
superbum.

i. e. The Children, by their
harmless innocent Smiles, easily
soften'd the Roughness of their
Parents Temper. This Pass'ge
can have no other Interpretation,
tho' Creech makes it say quite
the contrary.

1083. Then Neighbours, &c.] They who endeavour to disgrace
Religion, usually represent it as a
Trick of Stare, and as a politick
Invention to keep the Credulous in
Awe; which however absurd
and frivolous, yet is an strong
Argument against the Atheist,
who cannot declare his Opinions,
unless he be a Rebel, and a Dis-
 turber of the Commonwealth;
The Cause of God, and his Ca-
sar are the same, and no Affront
can be offer'd to one, but it re-
 flects on both; and that the Ep-
curian Principles are pernicious
to Societies, is evident from the
Account they give of the Rite of
them,
Book V.

LUCRETIIUS.

And then by Signs, and broken Words agreed,
That they would keep, preserve, defend, and feed
Defenceless INFANTS, and the WOMEN too,
As nat'ral PITY prompted them to do.

NOTES.

The former is remov'd, and the latter invites. 'Tis true, as Lucretius says, strange Discoveries have been made, and Plutarch gives us very memorable Instances: Plots have been defeated, but as many prov'd successful: and how weak that single Pre- tence, how insufficient to secure Government, is evident from the daily Plots, and Contrivances, Murders, and Treason, that disturb us; thou' all the Terrors of Religion joyn with these Fears, and endeavour to suppress them. And therefore these Opinions are dangerous, and destructive of Societies, and, as Origen says of his Purgatory Fires, \

...
Thou' this fix'd not an universal Peace, Yet many kept their Faith, and liv'd at Eafe; 

Or

NOTES.

Dominion he has over thofe, to whom he firft gave, and still continues, Being. But let us look on Man under that Circumftance, and then how naked, how divested of all Power will he appear? How unable to difpofe of himself; and fubmit to the Laws of his Fellow free Agent? Unless he endeavours, as much as is poftible, to difown the Right of the Deity, and turns Rebel againft the Author of his Being. For how can any one fubmit himfelf to another, without the express Permission of him that has abolute Dominion over him? And where is that Permission? Is it founded on Reafon or Scripture? Does Benevolent, or Self-preervation, the two propofed Motives to Society, fpeak any fuch thing? And does not Scripture expressly oppofe this Opinion? Well then, all Power descends from above; 'tis the Gift of that Being, to whom it principally belongs, and as in Θαυμάσια, Kings are from God, is true, both in the account of the sober Heathen, and good Christian: and therefore every King, that ever was, or is, whether he ob- tain the Crown by Succession, or Election, (except the Jewish) muft be acknowledged abolute: Liberty and Property of the Subjects depend on his Will, and his Pleasure is Law; for none can confine or limit that Power which God beftows, but himfelf: And therefore to prefcribe Laws to the Governour, to choose or refufe him on certain conditions, is to invade the Pre- rogative of Heaven, and rebel againft the Almighty. Thus when God defign'd to limit the Power of the Jewish Monarchy, he prefcribes Laws himfelf; but fince he hath not fixt any to o- ther Princes, every King, as fuch, (for I do not refpect their particu- lar Grants to the People, which they are bound to obferve) is abolute.

To free this from all Exception, it muft be confidered that the Discoufe is concerning the Origine of Power, which is now, settled in fome Persons, and by, which Communities are govern- ed. The Epicureans act very agreeably to their impius Prin- ciples, when they make Fear and Diffufter the only Motives to Ag- reement, and the Pafts which the scatter'd Multitude agreed to be the Foundation of the Power of the Prince: it being impoffi- ble for them, who had excluded Providence, to find any other Original: But this Opinion, as, deliver'd by them, depending up- on their other absurd and impius Philofophy, muft be weak and irrational; yet still this No- tion is embraced, tho' not upon the fame Motives; Faction and Ambition propagate that Error, which was nothing elfe but inno- cent Ignorance in the Antients: They confidered Man as fingle, unable to live with Security or Comfort, because his Fellows, either out of Pride, Luft; or Co- vetousnefs, would endeavour to rob him of his Enjoyments, and his Life too, if it hin- der'd them in the Prosecution of their Wifhes; Thus they faw a Neeceftiy of Government, and be- cause it proceeded from Man's natural Imperfections, they thought him, that by his Wif- dom, or his Strength, was moft fitted for the Defence and Prefer- vation of others, to be as it were a Lord.
Or else, almost as soon as it began,
The Race had fall’n, this Age ne’er seen a Man.

LUCRETIUS.

NOTES.

a Lord by nature, and born a
Sovereign: Thus Plutarch, ο
πρωτής δι’ κυριωτάτης τοιμα
σαλίσσει τοιμαίον τοίαν δι
μενεις ἀρχοντας σύσωματος. 'Tis the first and most fundamental Law, that He that is able to protect, is a King by Nature to him that needs Protection: Thus Historians make the Election of the first Kings to be for their Strength, their Wisdom, or their Beauty: and Aristotle peremptorily determines, that the Barbarians are Slaves by Nature to the Greeks: This was innocent enough in them, but how can we be excus’d, who have such perfect Knowledge of a Creation, who hear Wisdom proclaim, that by her Kings reign, who made it an Article in Edward the VIth’s Time, and now every Day in our publick Prayers profess, that God is the only Ruler of Princes? From whence ’tis necessarily inferred, that he only beftows the Power, for if it came from the Multitude, what is more evident, than that they could make what Conditions they pleased, subject them to a High Court of Justice, and call them to account, if they act contrary to their Pleasure? It being certain, and confirmed by common Prac’tice, that he that voluntarily parts from his Right, may do it on what Terms he thinks fit: Now if it be certain, (and Demonstration proves it) that God is the alone Giver of Power, if the Prince be, as Plutarch and Menander say, ξικοσἀνεμυ-
νέος θεός, a living Image of the Deity, if, as Pliny, qui vice Derc a hominum genus fungereetur, and every King, whether Elective or Successive, rules by the same Authority, as ’tis certain they do, because both have Power, and the People can give them none; then what is more certain, than that all Kings, which way soever they are inthroned, before they have made any Grants to their People, are absolute? And that their Pleasure is Law, for otherwise there could be none, that Liberty and Property depend upon their Will.

Nam propriae telluris herum neq; me, neq; illum,
Nec quenquam statuit Natu-
ra——

Nor does Nature provide more Privileges for one than another: And if the Principles are true, and the Inference naturally follows, as it does, because the People, that cannot beflow the Power, have no Right to make Conditions for its Exercise, and set Limits how far it shall extend, and make such and such Agreements for the Admission of the Prince: what Harm is there in this innocent Truth? For we discourse only of Kings as they first are, without any Reference to such and such particular Communities, where they have been pleased to limit themselves; to grant Privileges to their Subjects, and settle Property, and confirmed all this with Oaths, and engaged their Royal Word, and Promise before God and Man for their Performance.

I suppose it is granted on all hands, that the King is Supreme, that upon any Pretence whatsoever it is Treason to refist; and so there can be no Fear of Punishment, no Tye upon the King but
Kind Nature Pow'r of framing Sounds affords To Man; and then Convenience taught us Words:

As Infants now, for want of Words, devise Expressive Signs: they speak with Hands and Eyes; Their speaking Hand the Want of Words supplies.

NOTES.

his own Conscience; sufficient quod Deum expecter Ktorem; yet tho' the Law cannot punish, it can direct: tho' it is not a Master, it is a Guide, and such a one, as, because of his Oath, he is bound to follow: For tho' the People cannot, He can limit himself; for being a rational Creature, and intrusted with Power, without any particular Rules for the Guidance of it; his Reason is to be his Director, and therefore according to the Tempers and particular Humours of the People, he may make Laws, settle Maxims of Government; and oblige himself to make those his Measures, because his Reason presses him, that this is the best Method for the Preservation of the Society, the Maintenance of Peace, and obtaining those Ends, for which he was intrusted with this Power. And since Princes must dye, and Government being necessary, Succession is equally to, and therefore it may seem that every Prince, owing his Power only to the same Original from which the first derived it, is at liberty to confirm such and such Privileges and Immunities, which his Predecessors have granted; yet upon a serious View of the premised Reason, no such Consequence will follow; for since the Predecessors have found these Laws agreeable to the tempers of the People, and the only way to preserve Peace, 'tis evident that those are rational, and since he is to use his Power according to right reason, there is no antecedent Obligation on him to affront to those Laws; and make those the Measures of his Government; unless some extraordinary Cause intervenes, which requires an Alteration of those Laws, and then that method of abrogating old, and making new ones is to be followed, which constant Experience hath found rational: And since a Prince cannot be bound by any Tyes but those of Conscience, this Opinion leaves all the Obligations possible upon him.

1093. Kind Nature, &c.] But it may reasonably be ask'd, how Leagues could be made, and Societies establishd among Men, who perhaps indeed could think, but had not yet learnt to utter their Thoughts. To this Lucretius answers, That the first Men were conscious to themselves of their own Powers and natural Faculties; and that they utter'd several Sounds, as each Object that they saw, or as any thing that they felt, caus'd in them either Fear, Joy, Pain, Grief, Pleasure, &c.: For Nature herself compell'd them to this; and therefore Horse's, Dogs, Birds, in short, all Animals, that have Breath, do the like: And thus Man too at first stammer'd only imperfectly and inarticulate Sounds. But no Commerce was yet establish'd, they had no mutual Communication with one another: Nor indeed could any such Thing be, till Names were given to Things: Every Man therefore perceiv'd, that it would be useful to himself and others, to agree upon a certain Name for each Thing: Thus all, who were enter'd into one Society, agreed among themselves upon the fame Names
Names of Things: And thus the usefulness of calling Things by Names, gave occasion for the Invention of Words. But for any to pretend, that one Man gave Names to all Things, is wretchedly absurd and foolish. This Disputation Lucretius has included in 63. v.

Scaliger, in the first Book of his Poetick, chap. i. observes, That as all our Actions, so Speech too is to be consider'd under three different Heads: I. As absolutely necessary; II. As useful; III. As delightful. The first Kind was that which ferv'd as a necessary Means of Inter-course between Man and Man, barely to understand one another's Meaning: And such we may imagine to have been that manner of Speech, which Laodantius de vero Cultu cap. ro. mentions, and which Men, according to the Opinion of some of the Antients, us'd in the beginning of the World, when, as some believe'd, they only gefticulated their Thoughts, and spoke their Meaning by Signs and Nods. After which, as the same Author says, and before him Diodorus Siculus, lib. i. they made Effays of Language, by impos-ing distinct nominal Notes, or Names upon several Things; and thus by Degrees they made a kind of Speech. Thus too Horat. lib. i. Serm. 3.

Quum prorepserunt primis animalia terris,
Mutum & turpe pecus, —
Donec verba, quibus voces sen-
fusque notarent,
Nominaque invenire.

The second sort of Speech, says Scaliger, was a little more re-fin'd and polish'd, by being ad-
apted and made fit for Life, and Convenience; and by applying, as it were, certain Dimensions, Prescriptions, and Lineaments to the first rude Sketch of Lan-
guage; whence proceeded a certain Law and Rule of speaking: The third sort was yet more po-
lite, there having been added to the former the Ornament of Ele-
gancy, as its Drefs and Apparel, Thus Scaliger, of Speech in ge-
eral.

1105. Besides, &c.] Here Lucretius seems to fall foul upon the Chronologer of the Holy Scripture, by denying that Names were given to Things by the first Man: but those Writings were perhaps unknown to our Poet, and he chiefly disputes against the Opinions of Pytha-
goras and Pla'to; Man, says Iam-

NOTES.
blichus de Sect. Pythagor, was created the most wise and knowing of all Animals, capable to consider things, and to acquire Knowledge from them; because God had imprinted and bestowed upon him the plenitude of all Reason, in which are contained all the several Species of Things, and the Significations of all their Names, and of all Words: Plato in Cratylus will not allow, that any one Man gave Names to Things, but that they received their Names from the wisest and most learned of Men, whom he calls νομαζόντες, and νομαδικός, the Makers and Impoers of Names, in the giving of which, says he, the highest Wisdom manifestly appears; and Cratylus adds, that no Man could do it, but they, who reflecting on the Nature of Things, were able to judge of them, and to accommodate, and give to each Thing a Name, suitable to, and expressive of, its Nature: Lucretius was aware of this, and therefore inquires in these 4. v. How this great Knowledge came to be in the first Nomenclator, and deny'd to the rest of Mankind: How should one Man, says he, be able to give Names to Things, and not another? The Answer is ready, tho' it will appear of no Weight to Lucretius, who will not believe the Creation of one Man only, from whom all the rest have descended; nor, that when Names were first given to Things, there was yet but one Man in the World: And why might not that first Parent of Mankind, whom

God had infused with Knowledge, (Creavit Deus scientiam in animo, sensu implevit eum, & mala & bona offendit illi, addidit; disciplinam. Ecclef. cap. 17.) Why might he not, I say, being thus instructed, impose Names on Things? And that too then especially, when this new created Monarch, on the Festival of his Inauguration, call'd all his subject Animals by their Names: appellavitque Adam nominibus suis cuncta animalia; says the sacred Chronicologer, Genev. 3. Which Text of holy Writ Eusebius, Preparat. Evangel. lib. 11. cap. 4. reciting, says, that Moses meant nothing else by it, than that a Name was given to each Thing, agreeable and suitable to its Nature. And since the Nature of Man is prone to learn, and greedy of Knowledge, why might not the rest of Men, who came afterwards into the World, and convers'd with that first Giver of Names, willingly retain them in their Memory, as they receiv'd them from him? From him, I say, who, not like mute Animals, could express only his own Affections, his own Desires; but likewise knew and express'd the Nature and Manners of others. But of the Original of human Speech, see Laert. lib. 10. Diodor, Sicul. lib. 1. sub initium, & Plato in his Cratylus.

1110. And not, &c.] That is to say, If any one Man could impose Names on Things, another might, at the same time, do the same Thing.
Book V. LUCRETIUS.

Nay more: If others we'd not Words as soon,
How was their Use, and how the Profit known?
Or how could he instruct another's mind?
How make them understand what was design'd?
For his, being single, neither Force, nor Wit
Could conquer many men, nor they submit
To learn his words, and practice what was fit.
How he persuade those so unfit to hear?
Or how could savage they with patience bear
Strange sounds and words still rattling in their ear.

But now since organs fit, since voice and tongue,
By Natures gift bestow'd, to man belong,

What

NOTES.

1111. Nay more, &c.] In these 10. v. the poet asks; how that first nomenclator could compel the rest of men to learn from him what they were to say; and to retain in their memory the words he had invented, and the names he had given to things? This argument is of little validity: For, besides, as we said before, that the nature of man is prone to learn, and desirous of knowledge, we know that children easily accustom themselves to pronounce and speak by degrees the words they hear spoken by their parents, nurses, and others that are about them: The child, who had been brought up by goats, and never in his life heard a human voice, bleated like that animal, and spoke only the language of goats, even parrots, pies, starlings, &c. when they are taught, learn to pronounce human words articulately, meerly by their own industry; and we observe them, conning over by themselves, and softly muttering the lessions that have been taught them: Plutarch de animal. Compar, makes mention of a magpie he had seen in a barber's shop at Rome, that sung no less than nine different tunes, observing the due time and measure in all of them. What wonder then, that man, a creature endow'd with reason and understanding, should learn to imitate the words of his fellow-creature?

1121. But now, &c.] Here the poet in 35. v. says, that 'tis not surprising, that any man, to whom nature had given a tongue and a voice, could, as he thought fit, and according to the various knowledge he had conceived of the great variety of things, distinguish and mark each of them by a proper name; especially since even mute animals can, and do express their different passions and affections, by different voices and sounds: For they declare and signify their pain and pleasure, and the other affections, that are subject to those two, by inarticulate indeed, but unlike and various, sounds. Why then might not any man mark and denote different things by different names? But this is not what was done by the first imposer of names? For he not only express'd his own affections; but the proper nature, and genuine manners of others, by virtue of the divine gift, the knowledge which the almighty had infused into him.

1123. Wha$
What Wonder is it then, that Man should frame,  
And give each different Thing a different Name?

Since Beasts themselves do make a different Noise,  
Oppress'd by Pains and Fears, or fill'd with Joys.  
This plain Examples shew: When Dogs begin  
To bend their Backs, and shew their Teeth, and grin,  
When hollow Murmurs shew deep Rage within;  
Their Voice is different when they bark aloud,  
And with strong Roarings fright the trembling Crowd:  
Or when they lick their Whelps with tender Tongue,  
Or when they play, and wanton with their Young,  
Now seem to bite, but never chop their Jaws,  
Now spurning, but with tender fearful Claws:  
Then flatt'ring, soft and tender is their Voice  
Far different from that grating, howling Noise,  

N O T E S.

1123. What Wonder, &c.] For,  
as Faber on this Passage observes,  
if the Names themselves gave  
any Knowledge, τοι φασιν, of  
the Natures and Qualities of the  
Things that are call'd by them,  
and if upon the bare Pronunciation  
of three or four Syllables, any  
particular Notice were obtain'd;  
that indeed would deservedly  
claim our Admiration; but since  
it depends only upon Uie, and  
that Uie upon Chance, Conveni-  
cence, and sometimes on the Te-  
merity and Ignorance of the  
meaner and illiterate Part of  
Mankind, Lucretius is in the  
right to say, that there is no  
worth in it.

1125. Since Beasts, &c.] Sextus  
Empiricus, lib. i. Pyrhou, Hy-  
potyp. seems to be of Opinion,  
That Birds, and brute Beasts have  
a particular Language according  
to their different Kinds: and with  
him agrees Lactantius, and says,  
That Speech is proper to Man;  
and yet we may observe in Birds  
and Beasts a certain similitude of  
Speech, and that too, different  
upon different Occasions: To us  
indeed their Voices seem imperfect  
and inarticulate; and if too per-  
haps do ours to them: but their  
Voices utter Words to them-  
selves, because they understand  
them. Proprius homini sermo  
eft; tamen & illis quædam simi-  
litudo sermonis: Nam & digno  
ofcunt invicem se vocibus; &  
cum irafcentur, edunt foro  
jurgio similem: & cum se ex in-  
tervallo videre, gratulandi offi-  
cium voce declarant: Nobis quæ-  
dem voces eorum videntur incon-  
dita, sicut illis fortasse nostræ:  
Sed illis, qui se intelligunt, verba  
seu. Laætan. de Irâ Dei, cap. 7.  
And the credulous Antients firm-  
ly believe'd, that Magicians un-  
derstood the Languages of Birds:  
And Porphyry affur'd us, That  
Apollonius Tyanaeus could ex-  
pound the Notes of Swallows;  
or, as Philostratus says, the  
Chirping of Sparrows: Tiresias  
likewise is renown'd for his  
Knowledge in the Languages of  
Birds: Apollon. Rhodig. lib. 3.  
mentions one Mopsus, who  
understood the Languages of  
Crows and Daws. Pliny lib. 10.  
cap. 49. relates of Melampus,  
that he was instructed to inter-  
pret the Tongues of Birds by a  
Serpent, that came to him, and  
lick'd.
They make, when shut alone, or creeping low;
Whine, as they strive to shun the coming Blow.

The Horse with different Noises fills the Air;
When hot and young, he neighs upon his Mare;
Rous’d by strong love; or when by fierce Alarms,
He snorts, and bears his Rider on to Arms.

Thus Birds, as Hawks, or those that cut the Flood;
Make different Noises as they eat their Food;
Or when they fiercely fight; or when pursue
The trembling Prey: Each Passion has a new:
Sometimes at change of Air, they change their Voice;
Thus Daws, and ominous Crows, with various Noise.

NOTES.

Lick’d his Ears. But of this even
He himself seems to question the
Truth: nor does he give much
Credit to what he reports of Demo-
critus, who said: That the
Blood of several Birds, mixt to-
gether and corrupted, will pro-
duce a Serpent, of which who-
ever eats, intellectus fit avium
colloquia, will understand the
Discourse of Birds: That the
Southlayers drew their Divina-
tions from the Voices of Birds,
as well as from their Flight, is
notorious: Virgil. Æn. 3. v. 359.

Troyugena, interpres Divum, qui
numina Phœbo,
Qua tripodas, Clarit. lauros, qui
Tyderra fentis,
Et volucrum linguas, & praepetis
omnia penæ:

And the Birds, from whose Voice
they took their Auguries, were
call’d, Ophines, from, os, & cano,
linging with the Mouth: and
these were Crows, Ravens,
Pies, and the like: as the others,
from whole flight, they divin’d
future Events, were call’d Præ-
petes, from, Ægypetis, flying
before, as Vultures, Eagles, &c.
But besides all this, we may pro-
duce the Authority of some of
the Languages of Birds: Nay,
they say, that he sent a Message
by a certain Bird, to the Queen of
Ethiopia; who must therefore
be thought to have been as know-
ing in the Language of Birds as
himself: And in the Alcoran,
he is made to say, O homines, in-
telligite avium eloquentiam:
And from the same Authority
we learn, That a Lapwing, or a
Bird call’d a Houp, brought him
the first News of the Queen of
Sheba: Of which Notice is tak-
en in the Prolegom. in Bibl.
Polyglott. But Delrius denies,
That either Birds or Beasts can
use. Discourse, because they are
void of Reason; yet he confesses,
that they have certain Indica-
tions, or expressive Sounds, by
which they reveal and make
known their Affections and Ap-
petites; and which Men, by long
Observation, may come to under-
stand: He adds, that these Indi-
cations of theirs are perfectly
known to the Devil, and that he
may instruct Magicians to know
them as well as himself; which
whether he ever did or not, says
he, I cannot tell: but, none else
incredible fecisse, it is not in-
credible but he has. Delrius
Disquis. Mag. lib. 2. cap. 19.

1149. Ominous Crows: Crows
are said to prognosticate the
Change
Affright the Farmers; and fill all the Plain,
Now calling for rough Winds, and now for Rain.
Therefore since Beasts and Birds, tho' dumb, come
As various Voices, as their various Sense;
(mence
How easy was it then for Man to frame,
And give each different Thing a different Name?
Now for the Rise of Fire: swift Thunder thrown
From broken sulph'rous Clouds, first brought it down:
For

**NOTES.**

Change of Weather, either to
fair or foul: and to give notice
of each by their different Croaking:
If they croak often, and
with a hoarse Voice, it is a Sign
of Rain:
Virg. Georg. i. v. 381.

Et è paflu decedens
agmine magno
Corvorum increpuit densis exercitus alis.
And v. 388.

Tum cornix raucâ pluviam vocat improba voce,
Et sola in exitâ secum spatiatur arenâ.

But if they croak not above three
or four times, and with a shrill
and clear Voice, it betokens fair
Weather. Thus Virgil in the
fame Georgick, v. 410. speaking
of fair Weather, says, that

Tum liquidas corvi preslo ter
gutture voces
Aut quater ingeminent: & sepe
cubilibus altis
Nescio quâ præter solitum dulcedine lati
Inter se solis ftrepitan: juvat
imbribus actis
Progeniem parvam, dulcesque
reveriere nidos.

See the Note on v. 89. B. VI.

Before made mention of Fire:
v. 1073. He now teaches in 15. v.
That Fire was either thrown
down to Earth by Thunder: or
that the Trees, being rudely
shaken by stormy Winds, and
their Branches growing hot by
frequent striking and dashihg
against one another; burst out
at length into Flames, and first
gave Fire to Men, who us'd it
to dress their Meat, having ob-
serv'd that the Heat of the Sun
ripen'd and brought their Fruits
to Maturity, and made them
more fit for their Service. And
thus another Way of Life, and
Change of Food, invented by
witty Luxury, was first intro-
duced.

Caneparius, de Atramentis
cap. 13. reckons up six several
Ways, by which Fire may be gen-
erated and kindled; viz. Prop-
agatione, Putredine, Coitione
Antispafi, Fricitione & Percussio-
ne: by Propagation, Corrupti-
on, Coition, Antispasie, or con-
trary Revulsion, Friction, and
Percussion: which nevertheless
he reduces to these three Kinds
Propagation. Coition, and Mo-
tion; in which the other way
are included: For Corruption
and Revulsion to the contrary
kindle Fire, by compellmg the
dispersd Heat to unite together
and therefore fall under the Heat
of Coition: as Friction and Per-
cussion do under that of Motion
For many Things take Fire, when Light’ning flies,
And sulph’rous Vapours fill the lower Skies:

1160 And Trees, when shaken by a Southern Blast,
Grow warm, then hot, and so take Fire at last;
Their Branches, mingling with a rude Embrace,
Burst into Flames.—

And thus our Fires might rise from either Cause.

1165 The Sun first taught them to prepare their Meat;
Because they had observ’d his quick’ning Heat,
Spread o’er the Hills, and ev’ry shady Wood,
Ripen’d the Fruits, and made them fit for Food.
Hence various Methods they did still pursue,

1170 And chang’d their former Life, to take a new.

The

NOTES.

1160. And Trees, &c.] This,
if we may believe some Authors, happen’d often formerly in Hungary: And Lucretius has already made mention of Trees taking Fire by Collision, Book I. v. 902.

See the Note on that Place: Moreover, Vitruvius, lib. 2. cap. 1. ascribes the Original of our culinary Fire to this Accident of Trees taking Fire in a Tempfe:

His Words are as follow: Ab Tempēstātibus & Ventis denē trebritatibus arbores agitatae, & inter fe terentes ramos, ignem excitaverunt: Which the Antients having observ’d, took from thence the first Hint of the Invention of their Igniaria: for their way of getting Fire was by rubbing one Stick against another, till being heated, they catch’d Fire, which they fed with dry Leaves, or some other Matter, that was easily combustible: VirgilÆn. i. v. 179.

Suscepitque ignem foliiis, atque arida circum
Nutrimenta dedit.—

And these dry Nourishments, says Turnebus, in his Notes on Theophrastus de Ignis, they call’d &c.: or, according to the Scholia of Apollonius, ὁρέπυς, i. e. Strator: Which we may compare with our Tinder: The other Parts, which were the Sticks, they call’d τέρετον, i. e. Terebrum, and these serv’d instead of our Flint and Steel. The Trees, that are most subject to take Fire in this manner, are said to be the Fig-tree, Laurel, Oak, Holm, Tile-tree, Ivy and Vine: but above all the Laurel. And if we may give credit to Manilius, Fire may be got almost out of every Thing.

Sunt autem cundis permixti partibus ignes;
Qui gravidas habitant fabricantes fulmina nubes;
Et penetrant terras, Ætnamque imitantur Olympos,
Et calidas reddunt ipsis in fontibus undas:
Ac sìlice in durâ, viridique in cortice sedem
Inveniunt, cum sylva sibi collíta crematur.
Ignibus usque adeo Natura est omnis abundans. lib. i. v. 850.

Which our Translatour thus renders:

Cccc Fire
LUCRETius. Book V.

The Wiser, and the Wittier left the Field;
And Towns for safety did begin to build;
By Nature, Kings.
Then Cattle too was shar’d, and steady Bounds
Mark’d out to ev’ry Man his proper Grounds:
Each had his proper Share, each what was fit,
According to his Beauty, Strength, or Wit:
For Beauty then and Strength had most Command;
Those had the greatest Share in Beasts and Land;

NOTES.

Fire lies in ev’ry Thing; in Clouds it forms
The frightful Thunder, and defends in Storms:
It passes thro’ the Earth, in Ætna raves,
And imitates Heaven’s Thunder in its Caves:
In hollow Vales it boils the rising Floods;
In Flints ’tis found, and lodges in the Woods;
For, toss’d by Storms, the Trees in Flames expire,
So warm are Nature’s Parts, so fill’d with Fire.

Crecch.

1171. The Wiser, &c.] In these 30. v. he tells us, That to provide the better for their common safety, they gave the Sovereign Power to one Man, to whom Nature had given to excel in Beauty, Wit, or Strength; and had thus herself declared him a King. This Monarch fell to building of Towns and Towers, to defend himself and his Subjects from the Infolts of their Enemies. He governed them at Will; every Thing was done that he commanded, and,

O Happy Mankind under such a Prince!

But Avarice and Ambition soon corrupted and overthrew all things: And such is the Condition of Princes, ev’n at this Day,

That whosoever values his ease and quiet, and desires to live happily, will, if he be wise, avoid the Administration of publick Affairs: For the Sovereign Authority is hard to gain, and harder to keep: Instead of Pleasures, it brings Cares and Troubles; It is always tottering and inconstant; always attack’d by Ambition and Envy, and often thrown down by Conspicacy.

1174. Steady Bounds, &c.] Thus too Ovid. Metam. i. v. 135.

Communemque prior, cui lumina folis & auras,
Caustus humum longo signavi: limite menfor.

Then Land-marks limited to each his Right,
For all before was common as the Light.

Dryd.

1178. For Beauty, &c.] It was the Custom formerly in many Countries to choose their Kings for the Beauty and Majesty of their Persons: This Aristotlie, lib. i. de Rep. report: to be true of the Ethiopians; who says he, when they observe any one, who, in his Looks, resembles the Images of their Gods, immediately conclude, that he was born to rule over others. And Xenophou in Symp. says That Beauty is something that Nature herself has stamp’d with Royalty.
But when once Gold was found, the pow'ful Ore
Saw Light, and Men gap'd after glittering Store;
Then Wit and Beauty were esteem'd no more,
But Wealth enjoy'd their Honour, seiz'd their Place:
The wise and beauteous bow to Fortune's Ass.

But if Men would live up to Reasons Rules,
They would not scrape and cringe to wealthy Fools:

**Notes.**

Royalty. Heliogabalus, though but a Boy, was chosen Emperor by the Roman Soldiers at first sight of him; as if he had had what Euripides calls "Els d'Zion nugnivis", a Countenance that deferv'd a Kingdom. Thus Dryden:

--- Manly Majesty

Sate in his Front, and darted from his Eyes,
Commanding all he view'd.---

And in another Place:

Eyes that confess'd him born for Kingly sway;
So fierce they flash'd intolerable Day.

And Virgil seems to have had something like this in his Thoughts, when he describes the difference of Look between the just King of the Bees, and the usurper; of which Description that this Note may not stretch too long, I will omit the Original, and give only Dryden's Translation:

With Ease distinguish'd is the regal Race:
One Monarch wears an open, honest Face,
Shap'd to his Size, and God-like to behold,
His royal Body shines with Specks of Gold,

And ruddy Scales: For Empire he design'd,
Is better born, and of a nobler Kind:
That other looks like Nature in Disgrace:
Gaunt are his Sides, and sullen
is his Face,
And like this grieving Prince appears his gloomy Race.

To which I will only add, that Ευριπίδης, like a God, is often us'd by Homer as an Epithet for a beautiful Person.

Strength had most Command
For as Varro Margop. says very well:

Qui pote plus viget, pisces ut fepe minatos
Magnu' comis; ut aves enecat accipiter.

1183. But Wealth, &c.] Thus Horace, Sat.

---Omnis enim res, Virtus, fama, decus, divina, humanaque pulchris
Divitiis parent, &c. ---

And Ovid:

Aurea sunt vere nunc secula; plurimus auro
Venit honos.---

And the Authour of Hudibras in two Words,
For 'tis the greatest Wealth to live content
With little: such the greatest joy resent;
And bounteous Fortune still affords supply,

Sufficient for a thrifty Luxury.

But Wealth and Power Men often strive to gain,
As that could bring them Ease; or make a Chain
To fix unsteady Fortune: all in vain!

For often when they climb the tedious Way,
And now in reach of Top, where Honour lay;
Quick Strokes from Envy, or from Thunder thrown,
Tumble the bold, aspiring Wretches down:
They find a Grave, who strove to reach a Crown.

And thus 'tis better, than proud Sceptres sway,

To live a quiet Subject, and obey.

N O T E S.

For Money is the only Pow'r, That all Mankind falls down before.

1187. For 'tis, &c.] Who, that reads these Lines, can believe that Epicurus was an Epicure: He believed that a wife Man can not be poor: because he lives content with what he has; and thinks it enough, even tho' it be but little: He plac'd indeed the chief Happiness of Life in Pleasure: and what he meant by Pleasure let Cicero teach us: Negat Epicurus jucundè possè vivi, nisi cum virtute vivatur: negat ullam in sapientem vim esse Fortunæ: tenuum viditum antecet copioso, &c. Tuscul. Quaest. lib. 3. And Laërtius tells us, that Epicurus was often incalculating into his Hearers, Parsimony, Continency, Sparingness of Food, and Equanimity, or Ealeness, and Content of Mind in all States and Conditions: Whence he had often in his Mouth this Saying, ἰδία σωλήνας ἀποκάλυψιν ἰδία δίκαιον τοῦτον ἔχομεν. The greatest Wealth to live content] Thus too Dryden in the Wife of Bath's Tale after Chaucer;

Content is Wealth, the Riche of the Mind,
And happy he, who can that Treasure find:

But the base Miser starves amidst his Store,
Broods on his Gold, and grying still at more,
Sits sadly pining, and believes he's poor.

1190. Sufficient, &c.] Ventr nihil novi frugalious, says Juvenal, Sat. 5. v. 6. And it was the constant Observation of the soberer Heathens, That Nature is content with very little: Digesting in the Life of Socrates, relates of that Philosopher, that he was wont to say, 'That most Men seem'd to live only to eat; but that for his Part he eat only to live. And Plato observes, That of all Creatures Man is longest in digesting his Food: And that Nature has order'd it thus to intime to us, That she would not have those nobler Occupations, of which she has render'd us capable, and for which we were chiefly created, to be interrupted by too frequent eating.
These former Kings now murth'red, they o'erthrown,
The Glory of the Sceptre and the Crown
Decreas'd: The Diadem, that Sign of State,
Now wept in Drops of Blood, the Wearer's Fate:
Spurn'd by the common Feet; who fear'd no more:
'Tis sweet to spurn the Things we fear'd before.
Thus Monarchy was lost.

That Sun once set, a Thousand little Stars
Gave a dim Light to Jealousies and Wars:
While each among the Many fought the Throne,
And thought no Head, like his, deserv'd the Crown.

This

NOTES.

And as this is a good moral Reason, so neither is the Physical Reason, which Anatomists give us, to be contemn'd: For they observe, That the Lion, one of the Guts, through which the Meat must pass, and so call'd from (λέος), I involve, is fix times longer than our whole Body, and twilled and folded in such a manner, and withal so small, that what we eat can not pass through it easily, and in a short time.

Diadem] Diadem's were us'd by the antient Kings, as Crowns are now, for the Mark of Royalty: They are by some said to be only white Ribbands, adorn'd with precious Stones and which they bound about their Heads. The Word comes from (λέος), to bind about. But Pancirollus, from an Epistle of St. Jerome to Fabiola, describes a Diadem to be a little Cap, like half a Football, bound about with a white Fascia or Wreath. This Passage of St. Jerome is in Epift. 129. de veltitu Sacerdotum, where that Father calls it rotundum Pilеolum, a round Cap; such a one as that in which Ulysses is represented in an arch'd Walk, call'd by his Name. The Greeks, says he, call it τιξες, and some, galerus: after which he adds, that this Pilеolum was ty'd on to the back-part of the Head with a Ribband, in such a manner, that it could not easily slip off: Ita in occipitio vitta constructa est, ut non facile labatur ex capite. Yet indeed the Fascia or Vitta itself seems rather than the Bonnet to have been the Diadem: For Marcellinus, lib. 15, acquaints us, that Pompey was suspected of Treason, for wearing the fasciola candida about his Leg, to hide, as he pretend'd, a Sore: but, says he, the Fasciola candida being generally interpreted a Diadem, it created a Suspicion, that he was aiming at the Empire: the rather, because it was not material on what part of the Body it was worn. See like-wise Alexander ab Alex. Gen. dier. lib. 1. cap. 28. And Britannicus says positively, it was not Corona, but fascia: which agrees like-wise with the Etymology of the Word Diadem, which we gave before:

1208. That Sun, &c.] Here the Poet tells us, that the Monarchy being abolish'd, Violence, Oppression, and Tumults began to rage anew, and the Life of Man return'd to its primitive Savageness: However, they at length thought fit to create Magnificates among themselves, and to make Laws, in order to punish the
This made them seek for Laws, this led their Choic
To Rulers; Pow'r was giv'n by publick Voice:
For Men, worn out, and tir'd by constant Strife,
At last began to with an easy Life;
And so submitted of their own Accord
To rigid Laws, and their elected Lord.
For when each single Man, led on by Rage,
Grew bloody in Revenge, and strove to engage
His Enemy, 'twas an unpleasant Age.
Hence Men grew weary of continual Wars,
Which four'd the Sweet of Life with constant Fears
Because diffusive Wrong can spread o'er all;
No State secure; nay, oft the Wrongs recoil,
With double Force on the Contrivers fall.

NOTES.

the Oppressors: And this was an
Instance of their Prudence; For
the dread of Punishment keeps
Men in Awe, and retains them
within the Bounds of their Du-
y: And let none imagine they
can violate the Laws with Impu-
nity, even tho' they offend in
private; For Conscience herself
is a Babbler, and many, when
raving under the Violence of Di-
Seafe, or even in their Dreams,
have been their own Accusers,
and betray'd their secret Crimes.
Here we may observe that,
Lucretius; from v. 1170. to v.
1233. has solv'd the following
Political Problems.

I. Why Man, who was born
free, subjected himself from the
very Beginning, to the Ob-
dience of Kings? For no Man,
as Plutarch elegantly argues, is
by Nature born a Slave.
Either for the Respect and Re-
verence they bore to some Men,
on account of their Beauty and
Majestick Looks: Or by reason
of the superior Strength of some;
by which they compel'd
the Weaker to unwilling Ob-
dience and Servitude: or for the
Excellence of their Wit, which
easily and justly acquir'd them
the Command over others.

II. Why did they confer th
Government on one Man? Were
there not several endow'd with
equal Qualifications? Besides
every Man seems in his own Eye
to be beautiful and witty
enough.
Because they deem'd a Monar-
chy to be preferable to a Govern-
ment of many, and believ'd they
should live more free under the
Dominion of one, than of many
Rulers.

III. Why did the Beautiful,
the Strong and the Witty cease
at length to reign?
The Invention of Gold de-
Thron'd them, for when Men
grew rich, the sovereign Author-
ity devolv'd on the most
Wealthy.

IV. Why did the Kings fall
at first to building of Towers
and Citadels?
Either because they apprehend-
ed the Insults of Enemies, or
were jealous of their own Sub-
jects, whom they oppress'd with
too severe a Slavery.

V. How came the Kingly
Power, with all its Marks of
Royalty,
Nor can those Men expect to live at Ease, 
Who violate the common Bonds of Peace,
Tho' now they lie conceal'd from MAN and GOD,
They still must fear 't will some time come abroad:
Since some DISEAS'D, and some BY NIGHT betray.

The wicked ACTIONS, they have done BY DAY;
Tho' hid in NIGHT; scarce HELL so deep as they.

Now sing, my MUSE, for that's my next Design,

Why all do bow to somewhat, as Divine?

Why ev'ry Nation has its proper SHRINE?
Why all do Temples build, why ALTARS raise?
And why all sacrifice on sacred Days?
How this diffus'd, this lasting FAME was spread
Of POWER's above? Whence came that awful Dread;

That PARENT OF RELIGION thro' the Rout,
Which forces them to bow, and grow devout?

This

NOTES.

Royalty, to be at length totally
ubverted and laid aside!

Because nothing results Envy;
which climbs the loftiest Towers,
and invades the Palaces of Kings:

Say, the Favourites of Fortune are chiefly expos'd to her At-

vauts.

VI. Why were Laws first invented and made?

Perhaps for the sake of Commerce: for Man is a sociable An-
imal, and indigent of mutual Offices. Therefore that he might
not be perpetually in Arms, Laws were invented to establish a Rule
of common Society, and to restrain and keep within certain
bounds the Petulance and unbridled Lust of the Wicked.

1226. Nor can, &c.] For, as Cicero says very truly, sua que-
quæ fraud, sua facinus, sua cielus, sua audacia de sanitate ac mente deturbar, Lib. 1. de finib.

1229. They still, &c.] That is, as Cicero, lib. 1. de finib.
treating of these Things, says, 
uqquam confidant id fore sem-
per occultum, let them never

flatter themselves, that these E-
normities will lie for ever bury'd
in Darkness: because many are
said to have betray'd their
Crimes in their Dreams: and
others, in the delirious Raving
of a Disease, have discover'd
their abominable Actions, that
had lain a long time conceal'd.

1230. By. Night betray, &c.] Thus Book IV. v. 1012.

Multe de magnis per somnum
rebu' loquuntur,
Indicique sui facti perlapè fu-
ère.

Some talk of State Affairs, and
some betray,
The Plots, their treach'rous
Minds had fram'd by Day.

1233. Now sing, &c.] Religion, says he, and the Fear of
the Gods, began at the first
Birth of Men: But from whence had they their Knowledge of the
Deities? It is uncertain, whe-
ther from the Images that flow'd
from the Gods themselves, to
whom Epicurus ascrib'd as it
were, a Body and Blood; or from

Images
This is an easy Task: For new-born Man,
Jurt sprung from Earth, when first this Frame began,
Divine and glorious Forms descending came,

And struck his Mind by Day, by Night the same:
But then increas'd, their working Fanstes shov'd
Great Limbs and Strength, and fit to make a God.
And these they thought had Sense, because they shook
As Fanst told, their Limbs, and proudly spoke;

Their Words were all majestic, as their Look.

Eternal too, because a new Supply,
A constant Stream, where'er they turn'd their Eye,
Of Forms came in, and shew'd the Deity.
Nor could they think such mighty Things could fail,

Or powerful Blows on so much Strength prevail.
And happy too, because no Fear destroys,
Nor Dread of sullen Death corrupts their Joys.

Besides, in Dreams they often seem'd to do
A thousand various Things, and Wonders show:

Yet never weary they, but vig'rous still;
Their Strength as much unbounded as their Will:
Besides they saw the Heav'n in Order rule.

Their various Motions round the steady Pole:

Images that arose by chance. Now those Images, whatever they were, or from whence ever they came, by continually striking the Minds of Men, either when they were sleeping or awake, were the CAUSE that Men conjectur'd that some Substances, like those Images, and capable of Understanding, did exist somewhere or other: for the Images seem'd to speak, and to move their Members: And they believ'd them immortal too, because the Form of the Images was always the same, and their Power and Strength, seem'd to be immense: And happy likewise, because they were never terrify'd at Dangers, nor disturb'd at the fear of Death: and never grew weary, as if they enjoy'd eternal Rest.

BESIDES, &c.] In these  

NOTES.

V. he farther afferts, that the Ignorance of natural Causes gave Rise likewise to Religion. For when Men obferv'd the Motions of the Heavens, and the Vicissitudes of the Seasons, when they perceiv'd the Hail, the Snow, the Winds, the Thunder, the Lightning, &c. and could not comprehend what should be the Causes of all those wondrous Effects, they concluded that God was the Author of them: For to whom could they ascribe the constant and continual Motion of the Spheres, rather than to a wife Ruler and Lord? And where could they place his Abode better, or with greater Reason, than in the Places from whence comes the Snow, the Hail, the Thunder, &c.? Thus argued the Epicureans: but much better the Stoics, who made use of this
Book V. LUCRETIUS.

The Seasons of the Year by constant Laws

1265 Run round, but knowing not the natural Cause;
They therefore thought, that Gods must rule above,
Poor shift! and all at their Devotion move,
In Heaven they plac’d their Seat, their stately Throne,
For there the Sun, the Stars, and various Moon,

1270 And Day, and Night, their constant Courses run;
And Hail, and Rain, and, thro’ a broken Cloud,
Swift Lightning flies, and Thunder roars aloud.
Unhappy Man, who taught, the Gods engage
In these; that they are subject unto Rage:

1275 A Curse to theirs, to ours, and future Age!

What

NOTES.

this very Argument, to assert and prove the divine Providence; which the others brought to oppose it.

Thus Manilius, lib. 1. v. 475, speaking of the Motions of the Stars and Spheres:

Nec varios obitus nornunt, variosque recurrit;
Certa sed in proprias oriuntur, sydera luces;
Natalesque fuos, occasumque ordine servant:

And v. 483, he adds:

At mihi tam præsens Ratio non ulia videtur,
Quæ pæcat mundum divino numine vertit,
Arque ipsum esse Deum; nec Forte cogit magiflara,
Ut voluit credi, qui, &c.

Which our Translator thus renders:

The Stars still keep one Course: they still pursue.
Their constant Track, nor vary in a new:
From one fixed Point they start, their Course maintain,
Repeat their Whirl, and visit it again:

A most convincing Reason, drawn from Sense,
That this vast Frame is ruled by Providence;
Which, like the Soul, does every Whirl advance:
It must be God: nor was it made by Chance,
As Epicurus dreamt, &c.

1273, [Unhappy, &c.] This Belief of a Divine Providence, Epicurus held to be the sole Cause of all the Anxieties that disturb the life of Man: and this Opinion of his Lucretius explains in these 25, v. From that Belief, says he, proceeds the vain and baseless Superstition of the greatest Part of Mankind, which is not Piety to the Gods. The Pious Man is he, who looks into himself, who explores the Secrets and Power of Nature, that he may comprehend the Causes of all Things; and wonder at nothing: This is he, who with an undaunted Soul beholds the Motions of the Heavens, and all the other Phenomenons of Nature; because he is convinc’d upon certain Grounds, that all things here below happen without the Care and Intervention of the Gods: But Ignorance is the Parent of Piety.
What Grief they brought themselves, to us what Fears?
To poor Posterity: what Sighs, what Tears?
Alas! what Piety? Alas! Tis none,
To bend all cover’d to a SENSELESS STONE,
1280 Lie prostrate, or to visit ev'ry SHRINE.
Or, with spread Arms, invoke the Pow’rs DIVINE
Before

NOTES.

Papicolam crederes Lucretium
says Creceh on this Passage: Horace Epit. 6, lib. 1.
Nil admirari, prope res est una,
Numici,
Solaque quae poscit facere & servare beatum.
Hunc solam, & ftellas, & decendentia certis Tempora momentis, sunt qui formidine nullâ Imbuti speculent.
And Virgil.
Fœlix qui potuit rerum cognoscere causas, — strepitumque Acherontis avari Subiectit pedibus.

1274. Subject unto rage
Velleius in Cicero explains this Opinion of Epicurus, and gives us the reason of it in these Words:
Quæ enim nobis Natuta informationem Deorum ipfœm dedit, eadem infculpit in mentibus, ut eos aternos, & beatos haberemus: Quod si ita est, veræ expofita est illa fententia ab Epicuro, quod aternum beatumque fit, id nec habere ipsum negotii quidquam, nec exhibere alteri, itaque neque ira, neque gratia teneri; quod neque talia effent, imbellea effent omnia: Nihil enim agit Deus, nullis occupationibus eff impulsus, nulla opera molitur; fiaa sapientia & virtute gaudebat; habet exploratum fore se temperamentum in maximis, tum in aternis voluptatibus. Hunc Deum rite beatum dixerimus, vestrum vero laboriositatum: Nos enim beatam vitam in animi securitate, & in omnii vacatione munerum poni mus. De Natur. Deor. lib. 1. Upon which Laetantius says, that he is apt to believe with Polidionius in the fame Cicero, that Epicurus did indeed believe, that there were no Gods at all: and that, what he said of the Immortal Deities, he said only to avoid the Cenfure of the World: That though he indeed confessed with his Mouth, that there were Gods, yet he deny’d them in Effect, by exempting them from all manner of Affections, and from all Employment whatever: De Ira Dei, cap. 4. 1279. To bend, &c.] Lucret. Virtut ad lapidem. For the Romans were wont in their worship of the Images of their Gods, to turn their Bodies round to the right. Plaut, in Curcul. Act. 1. v. 70.

All cover’d] For the Romans likewise worshipp’d the Images of their Gods, with a Vail hanging down from their Head. Plaut. in Amph. Invocab Deos immortales, ut fibi auxillium ferant, manibus puris, capite operto. The Reason of which Ceremony, you may see at large in Plutarch in Romanoes and in the Life of Marcellus. See likewise the Interpreters of Minutius Felix. p. 10.

1281. Spread Arms] Lucr. Pandere palmas; which was a Custom observ’d likewise in their Supplications to the Gods: Virg. Æneid. 1. v. 97.

Ingemit, & duplicates tendens ad fydera palmas.

1298. What
Before their Temples, while the Altar flows
With Blood of Beasts, and we make Vows on Vows.
But sure 'tis Piety to view the Whole,

And search all Nature with a quiet Soul.
For when we view the Heavns, and how the Sun,
And Moon, and Stars their constant Courses run;
Then Doubts, that lay oppress'd with other Cares,
Begin to raise their Head, and bring new Fears.

We doubt: What are there Gods, that rule above,
At whose Direction the bright Stars do move?

And hence we doubt, if e'er the World began,
If e'er shall end: how long the Orbs shall roll;

How long the Stars run round their steady Pole;
Or if, preferred by Gods, can stand the Rage,
And powerful Envy of devouring Age.

What Mind's unshaken, and what Soul not aw'd,
And who not thinks the angry Gods abroad,
(hurl'd

Whole Limbs not shrink, when dreadful Thunder,
From broken Clouds, shakes the affrighted World?

What, do not Cities, do not Nations fear,
And think their dismal Dissolution near?

Why, do not Tyrants then, and mighty Lords;
Recall their wicked Deeds, and boasting Words,

And

NOTES.

1298. What Mind, &c.] In these 28. v. he says, That Fear is
another Cause of Religion: For Men, being frightened at Tem-
pefts, Earthquakes, &c. against which they could not struggle
with any strength, nor avoid them by any Art or Industry of
their own, implo'red the Aid and Assistance of invisible Pow-
ers: This was the Beginning of Prayers and Vows; and thus

Primos in orbe Deos fecit Ti-

But what do Vows avail? The Wind still rages on relentless:
the unpitying Gods are as deaf

and unmov'd as the Tempest:
and Chance alone directs and go-

vers all Things.

1304. Why do not Tyrants,
&c.] Thus Shakspere in the
Tragedy of King Lear, descri-
bng a Tempest,

—Man's Nature cannot carry
Th' Affliction, and not fear. Let
the great Gods,
Who keep this dreadful Pothcr
over our Heads,
Find out their En'mies now,
Tremble, thou Wretch,
That haft within thee undivul-
ged Crimes,
And fear, that now Revenge is surely come?
Do they not tremble at approaching Doom?
Besides, when Winds grow high, when Storms in
And scatter warlike Navies thro' the Seas;
(crease,
When Men, for Battle arm'd, must now engage
A stronger Foe, and fight the Waters Rage;
Does not the trembling General prostrate fall,
And beg a Calm o' th' Gods, or propitious Gale?

In vain: the Storms drive on; no Offering saves:
All, shipwreck'd, drink cold Death among the Waves:
And hence we fanfy unseen Powers in Things
Whose Force and Will such strange Confusion brings,
And spurns, and overthrows our greatest Kings.

Besides: when Earthquakes shake this mighty
And tottering Cities fall, or seem to fall:
(Ball,
What then if Men, defenceless Men, despise
Their own weak selves, and look with anxious Eyes
For present Help, and Pity from the Skies?

What Wonder, if they think some Powers control
And Gods, with mighty Force, do rule the whole?

But farther; powerful Gold first rais'd his Head,
And Brass, and Silver, and ignoble Lead,

Unwhipt of Justice: Hide thee,
Thou bloody Hand; 2. 3. 7
Thou, Perjur'd; and Thou, similar of Virtue,
That art incestuous: Caitiffy to pieces flake.
That under Covert, and convenient Seeming,
Haft practis'd on Man's Life:
Close pent-up Guilt,
Rive your concealing Continents,
and cry
These dreadful Summoners
Grace.

When

Unwhipt of Justice: Hide thee,
Thou bloody Hand; 2. 3. 7
Thou, Perjur'd; and Thou, similar of Virtue,
That art incestuous: Caitiffy to pieces flake.
That under Covert, and convenient Seeming,
Haft practis'd on Man's Life:
Close pent-up Guilt,
Rive your concealing Continents,
and cry
These dreadful Summoners
Grace.

Flames melted the Metals that
were dispersed here and there in
the Veins of the Earth, and made
them flow into one Mass: Now
when Men first happen'd to see
that glittering Body, they were
surpriz'd at its Splendour, and
this it was that invited them to
handle it, and try what it was
good for: And taking notice, that
the Figure of each Lump of it
resembled, and bore a Proportion
with, the figure of the Hole or
hollow Place out of which they
had taken it, they concluded,
that by melting those Metals
again, they might bring them in
to what Form they pleas'd; and
that they might be made so thin,
as to receive an Edge, and be
sharpen'd: Thus they began to
make Instruments of each sort of
Metal; and with them fell to
cutting down the Woods, cleav'd
the
When shady Woods, on lofty Mountains grown,
Felt scorching Fires; whether from Thunder thrown,
Or else by Man's Design the Flames arose,
Who burnt the neighb'ring Woods to fright their Foes:
Or else, delighted all with fruitful Grounds,
They sought more Meadows, and enlargv'd their Bounds;
Or, greedy to increase their store of Food.

And take the Beasts, they fird the sheltering Wood:

For

**NOTES**

Now because the Instruments and Tools they had, made of Gold and of Silver, as being softer Metals, were more subject to blunt than the others; those first Men set a greater value upon Brats, because it was the more useful Metal. Whence the Poet takes occasion to say, That those wretched Misers who fit brooding over their unprofitable Gold and Silver, and contemn Bras and Iron, those more useful Metals, act contrary to the Dictates of Nature, who teaches to set value on Things according to the Utility and Usefulness of them.

Gold] Cadmus, the Phœnician, is, by some, said to have been the first, who discover'd Gold. Others say, that Thoas first found it, and that too in the Mountain Pangaena in Thrace, now call'd Malaca, and Castagna: The Chronicon Alexandrinum ascribes it to Mercury, the Son of Jupiter, or to Picus, King of Italy; who, quitting his own Country, went into Egypt, where, after the Death of Miriam, the Son of Cham, he was elected to succeed him in the Royal Dignity, and was, for the Invention of Gold, call'd Θεός χρυσός, the golden God. Aëchilus attributes the Invention of this and all other Metals to Prometheus: And there are others who write, that either Aëacls, whom Hyginus calls Cæcetus, the Son of Jupiter, or Sol, the Son of Oceanus, first discover'd Gold; and that too in Panchea. See Plin. lib. 7. cap. 66. and Polydore Virgil, lib. 2. de Rer. Invent. cap. 9. Moreover, among the other Metals Lucretius mentions Iron, tho' our Tranlators does not. The Author of the Difpenary describes these Mines of Metals in the Earth, in Lines worth transcribing:

Now those profounder Regions they explore.
Where Metals ripen in vast Cakes of Ore:
Here, sullen to the Sight, at large is spread
The dull unwieldy Mafs of lumpish Lead:
There, glimm'ring in their dawn'ing Beds, are seen
The more aspiring Seeds of sprightly Tin.
The Copper Sparkles next in ruddy Streaks,
And in the Gloom betrays its glowing Cheeks:
The Silver then, with bright and burnish'd Grace,
Youth, and a blooming Lustre in its Face,
To th' Arms of those more yielding Metals flies,
And in the Folds of their Embraces lies:
So close they cling, so stubbornly retire,
Their Love's more violent than the Chymists Fire.

1331. Who burnt, &c.] Here we
For thus Men hunted, whilst no Nets were found,
Not Forests trembled at the barking Hound:
Whatever 'twas that gave these Flames their Birth,
Which burnt the towering Trees, and scorched th' Earth,

1340 Hot Streams of Silver, Gold, and Lead, and
As Nature gave a hollow proper Place, (Brass,
Descended down, and form'd a glittering Mass.
This when unhappy Mortals chanc'd to spy,
And the gay Colour pleas'd their childish Eye;

1345 They dug the certain Cause of Misery.
And then observing, that it shew'd the Frame,
And Figure of the Hollow whence it came;
They thought these, melted, would with Ease receive
Whatever Shapes the Artist pleas'd to give:

1350 Or drawn to Breadth, or take the keenest Edge;
And so the Hook be fram'd, or subtle Wedge,

we may observe, that Men wag'd War first of all with Fire, having, before the Invention of Iron, Brass, or Arms, with which they fought afterwards, discovered the destructive Force of that Element.

1340. Hot Streams, &c.] Arti-
 sto
cle in his Treatise says, that some Shep-

1345. They dug, &c.] Thu-
 Ovid. Met. r. v. 138.

Quaque reconducerat, Stygiisque
admovebat umbiris,
Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Prodierrat, prodit bellum, quod pugnat utroque.

Thus English'd by Dryden,

Then greedily Mortals, rummaging her Store,
Dug from her Entrails first the precious Ore,
(Which next to Hell the prudent Gods had laid)
And that alluring 1l to Sight display'd.

Then curved Steel, and more accur'd Gold,
Gave Mischief Birth, and made that Mischief bold,

And
Or other Instruments, all apt, and good
To cut, or cleave, or scrape, or hollow Wood:—But Gold they try'd in vain; the Metal broke,
Or the soft Edge was turn'd at ev'ry Stroke:—This they concern'd, the blunted Gold despis'd;
And seeble Silver; Brass alone was priz'd,
But now, the Seeble, and the useless Ore
Gets all the Honour: Brass is priz'd no more.

Thus Time does change the Dignity of Things:—For some he bears away with wisest Wings,
And hurls into Contempe; brings others forth,
And gets them new, and still preserves their Worth.

Whilst Cruelty was not improv'd by Art,
And Rage not furnish'd yet with Sword nor Dart;—With Fists, or Boughs, or Stones the Warriors
These were the only Weapons Nature taught: (fought; But

And double Death did wretched Man invade,
By Steel assaul'd, and by Gold betray'd.
Milton, in the first Book of Paradise lost, speaking of Mammon:

By him first—Men also, and by his Suggestion taught,
Ranfack'd the Centre, and with impious Hands,
Rifed the Bowels of their Mother Earth;
For Treasures better hid.

1359. Gets all the Honour:—The Author of the Dispensary
Says to the same Purpose,

Gold makes a Patrician of a Slave;
A Dwarf, an Atlas; a Thersites, brave:
It cancels all Defects.———And Dryden in Amphitryo makes Jupiter say,

When I made
This Gold, I made a greater God than love,
And gave my own Omnipotence away.

1360. Thus Time, &c.] To the same purpose, Dryden
Thus ev'ry Moment alters what is done,
And innovates so act till then unknown:

———For former Things Are set aside, like abdicated Kings.

1364. Whilst, &c.] Since it is reasonable to suppose, that the veins of Iron, as well as of Brass Silver, Lead, &c. were melted by the Heat of those burning Forests, how comes it to pass, that the Antients scarce make any mention of Iron, but often of Brass? Because, says he, in these 16. v. Brass was a more easy Metal to work: and there was greater plenty of it: Therefore the Weapons and Tools of Husbandry, that were first us'd, were made of Brass: at length, Iron came in Play: a better Metal to plough and till the stubborn and harden'd Earth; and more proper for the daily increasing roughness and cruelty of Man.

1366. With Fists, &c.] For as Cowley says, David. 3.

These
But when flames burnt the trees, and scorched the land, brass first was us'd, because the softer ore, and earth's cold veins contain'd a greater store:
Thus brass did plough, and brazen trumpets found their weapons; brass, and brass gave every wound:
Thus arm'd, they strait invaded their neighbours' field.

And take his beasts: to arm'd the naked yield:
At last, they, melting down the rigid mass, made iron swords, and then defpis'd the brass:
They then began to plough with iron shares, and iron weapons only serv'd in wars.

Thus men first learn'd to ride a single horse;
And whilst their steady left hands ruled the course, thei...
Notes.

Men not embrace and refuse, who labour under Opprission, and Despair?

To ride a single Horse] Sophocles ascribes the first Invention of the Bridle, and of riding on Horseback to Neptune: Lylias the Orator, to the Amazons: and others, to others: But Virgil absolutely to the Lapithæ, a People of Thessalia, that inhabited the Mountains, Pindus and Othrys, and were next Neighbours to the Centaurs: Georg. 3. v. 115.

Frons Pelethronij Lapithæ, gyrosque dedère,
Impoliti dorfo: atque equitem dociere sub armis
Insultare solo, & greulis glo merare superbos.

Thus render'd by Dryden;

The Lapithæ add the State
Of Bits and Bridles; taught the Steed to bound;
To run the Ring, and trace the mazy Ground:
To stop, to fly, the Rules of War to know;
T' obey the Rider, and to dare the Foe.

1383. A Chariot, &c.] The first Invention of Chariots is by Æchylus ascrib'd to Prometheus, by Cicero to Minerva, by the Trezenians to Hippolytus and by Virgil to Erichthonius;

Primus Erichthonius currus & quatuor asus
Jungere equos, rapidisque rotis
Infitere victor.
Georg. 3. v. 113.

Bold Erichthonius was the first that join'd
Four Horses, for the rapid Race designed,
And o'er the dusty Wheels preceding fate.
Dryd.

But whether the Poet means that Erichthonius, who was King of the Athenians, the Son of Vulcan and Tellus, is said to have been Snake-footed, Anguipes, and, to conceal that Deformity, to have first invented a Chariot; or that other Erichthonius, the Phrygian, who was the Son of Dardanus, Grandson of Jupiter, and one of the Ancestours of Æneas, is uncertain. Pliny says the Phrygians first drove a Chariot with two Horses, and Erichthonius one with four:

Bigas primum junxit Phrygum Natio, quadrigas Erichthonius.

But in Sorbini's Chron. makes Tychillus the Argive, who was Son of Callithea, the Priestess of Juno, to be the first Inventor of Chariots, and with him agrees Tertullian de Spectac. However he is erroneously call'd Orphilochus by Hyginus, who nevertheless is follow'd in his Error by Corippus in Panegyr. 1. as we find by these Verfes, which Scaliger on Eusebius cites:

Orphilochus referunt primas junxiffe quadrigas,
Et currus armatæ novos, Pelo
Memque secundum

In soceri venisse necem:

But Dempster, in his Edition of Corippus, instead of Orphilochus reads Cecropidem, by which he means Erichthonius, who was the fourth
fourth King of Athens from Cecrops, who founded that City: Others again will have it to have been O Enomaus, the King of Elis: But Theon, the Scho-
liast of Aratus says plainly, that the Constellation of Heniochus, which the Latines call’d Auriga, the Charioteer, is, εἴδωλον ὶ Βελλο-
ποντις, ἢ Τηξύλε, the Representation either of Belleroph-
phon or of Trochilus, the first Inventour of the Quadriga. More-
over, as to the manner of join-
ing these four Horses in a Cha-
riot, the Antients, as they dif-
fer’d from us, so they differ’d among themselves likewise: For some Chariots had two Poles, one between each pair of Horses; for the Horses went equața fron-
te, all a-breast: so that all the Horses were έὔποιοι, i.e. jugales, yok’d and harnes’d to the Poles: Afterwards Clythenes, the Sycio-
nian, chang’d that manner, and made Chariots with one Pole only; so that the two middle Horses only were jugales; the other two that were outmost to the right and left, had only Reins, and the other necessary Harnesses and Traces, and were therefore call’d σεξεπεραναῖοι, i.e. funales; and these were more at liberty than those call’d Jugales. Of the fun-
ales, Suetonius, in the Life of Tiberius, gives us a remarkable Example in these Words, Tibe-
rinus, pubescentis Augusto Trium-
pho, currum Augusti comitat us eff finifterio funali equo, cum Marcellus, Ocavius filius, dex-
teriores vehetur: Which Pas-
sage of that Historian Alexander ab Alexandro undertakes to ex-
plain; but is mistaken in it; for he says, that the equi funales are so call’d a funalibus, i.e. a faci-
bus triumphalibus, &c. from the triumphal Torches, which their Riders carry’d in their Hands: But of this see Salmatius in his Plinian Exercitations, Tom. 2. pag. 899. where he treats of these Matters at large. The several Figures of the Currus quadrigu-
age may be seen in the Consular and Imperial Coins, which we find represented in Ursinus, Go-
lizius, and in Panvinius de Lu-
dis Circensibus: but above all see Schefferus, who not long ago published a Treatise upon this Subject, intituled de re vehiculari Veterum. Tertullian in his Book de Spectaculis, acquaints us, That Romulus was the first, who brought the Quadriga, or Chariot with four Horses, in use among the Romans: Pliny makes mention of Currus fæjuges, Chariots drawn by six Horses, and says, that the first of them among the Romans was in the time of Au-
gustus, to whom the Senate de-
creed a Chariot with six Horses, as a triumphal Honour, of which nevertheless the Modesty of that Prince would not permit him to accept.

1384. The armed Cars,] Of them, see Book III. v. 615.

1385. Caftled Elephants] Be-
cause they carry’d Towers on
their Backs. Lucretius call them Lucas Boves; and Faber says, that Lucas is there put for Lu-
canas, as we find Campos for Campanas in Plautus: Then he adds, that Elephants were so call’d, because the first time the Romans had seen any, was in the War against Pyrrhus, and at Lucanus, now call’d Lugano, a Town in the Milaneze, Pliny, lib. 8. cap. 6. Elephants Italia primum vidit Pyrrhi Regis bell-
io, & boves Lucas appellavit in Lu-
The Moors first taught them to endure the Blows, And break the Ranks, and Order of the Foes. Thus Rage invented still new Arms for Fight; New dreadful Weapons still, and fit to fright:

Some train'd the furious Bull, and some the Boar: Before the Parthi an Ranks did Lions roar, With armed Guides sent out to scour the Plain, And fright their Foes: but these Designs were vain: Because, when hot in fight, they fiercely fall

On either side, and, common Foes to all,

NOTES.

Lucanis vias, anno urbis CCCCLXXII. This confirms the Opinion of Faber: But Varro, lib. 6. de Lingua Latinâ, has this Passâge: Luca bos Elephas, cur ita fit dictâ duobus modis inve- nio scriptum: Nam in C. Æli Commentario à Lybicis Lucas, & in Virginii Commentario à Lucanis Lucas, ab eo quod no- ftri maximam quadrupedem, quam ipfi habebant, vocarent bo- vem; & in Lucanis Pyrrhi bello primum vidissent apud hostes Elephantes, id est, qua- drupedes cornutus, (nam que- dentes multi dicunt sunt cornua) Lucam bovem appellâffe: Ego ar- bitror potius Lucas à luce, quod longe recluеbant; propter inau- ratos regios eleyeos quibus or- rum tum ornatæ erant turres, But this reaon of Varro's seems but weak: And it is cer- tain, that Pyrrhus first made use of them in Lucania, and afterwards Hannibal in Africa, against the Romans. Lucretius calls them likewife Anguimanos, Snake- handed: for the Proboscis of the Elephant is call'd a Hand, in Ci- cero 2. de Nautrâ Deorum: but that Hand is, like a Serpent, vo- luble and pliable. Milton.

Th' unwieldy Elephant, To make them Mirth, us'd all his Might, and wreath'd His lith the Proboscis,
LUCRETIUS. Book V.

Confus'dly Enemies, or Friends engage,
Shaking their dreadful Heads, and fir'd with Rage:
The Horses, frighted with the dreadful Roar,
Ran o'er the Plain, and would obey no more:

1400 The Beasts leap'd on their Friends, and tore their Face,
Or siez'd behind, and with a rude Embrace,
They bore their wond'ring frighted Friends to Ground;
Whilst Teeth, and cruel Paws did doubly wound.
The Bulls grew wild, and with destructive Force

1405 They tos'd, or trod the Men, or gor'd the Horse:
Whole Ranks and Troops fell by the furious Boar;
Their Arms, yet whole, blush'd with their Masters
For tho' the Horses turn'd, tho' oft did rear, (Gore:
And stand a loft, and paw'd the yielding Air:

1410 Yet all in vain they strove to flun the Wound,
Their Nerves all cut, they struck the shaking Ground:
Thus what seem'd tame at home, grew wild again,
And fierce, when scouring o'er the warlike Plain:
Their Rage was fir'd by Turmoil, Wounds, and Noise,

1415 Refus'd to hear their former Master's Voice,
But fled, much mischief done, as furious Bulls,
When the weak Ax descends, nor breaks their Skulls;
They start, and fright the Priest, and, bell'wing loud,
Run frantic round, and gore the Pious Crowd.

1420 'Tis safer far to say that this was done
In some of all the Worlds, than fix on one:

NOTES.

Hadrianus, Iexdi; and Niger, Coraslaux: For, consisting of divers Provinces, it comes likewise to have sundry Names. The Parthians were remarkable for their Drunkenness, and from them came the Proverb, Parthi quo plus biberint, eo plus situint. The more the Parthians drink, the more they are adry; nay, to be able to drink a great deal is estim'd honourable among them: Their Wine was made of the Fruit of the Palm-tree, and their chief Food was Grasshoppers. Tertullian says, they are so addicted to Venery, that they mix promiscuously with their own Sisters and Mothers: Theft is with them unpunish'd: They neither built Temples, nor ered Statues to the Gods; but worshipped their King for their Deity: However they offer'd Sacrifices in the Mountains to Jupiter, and to Sol, Luna and Tellus, the Sun, Moon and Earth. They held Lying to be the most heinous of all Crimes.

1412. Thus what, &c.] In like manner an English Poet.

As Lions, tho' they once were tame,
Yet if sharp Wounds their Rage inflame.
Lift up their stormy Voices, roar,
And tear the Keepers they obey'd before.

Walsh. 1428.
Yet I can scarce believe but that they knew,
Before their sad experience prov'd it true,
The ills of these: but that the weaker side

The various methods of confusion try'd,
Not hoping to subdue, but bring fierce woes
And grief, and pain upon the stronger foes.

But more: the garments, by the antients worn,
Were few'd with tender twigs, or pinn'd with thorn,
Before they learnt to weave: the wheel, the round;
Whilst rigid iron lay within the ground,
Were all unknown; those things did first begin
When that appear'd; and men learn'd first to spin:
Because the wits of men are finer far,

And fitter to invent than women's are;
Till laugh'd and jeer'd at by the ruder swains,
They taught the women, and manur'd the plains,
And harden'd all their limbs with rougher pains.

Nature first taught them how to plant and sow,
For they observ'd that falling seeds did grow:

N O T E S.

1428. But more, &c.] In these 7. v. he tells us, that in regard to the more civiliz'd arts, their first care was to cloath themselves, which they did at first with the skins of beasts, tagg'd together with thorns, nor few'd, nor were the arts of spinning, or of weaving yet discover'd: nor indeed was it possible they should be so, before the use of iron, without which the tools for spinning and weaving could not be made: nor was spinning first practis'd by women, but by men; they being the more industrious and inventive sex: till at length the sturdy peasants approach'd these male spinsters for their effeminate laziness, laugh'd them from the distaff, and brought them to follow the more laborious occupations.

All arts are generally distinguish'd into two sorts: I. the liberal or manual: II. the liberal or ingenious: of the first sort the number is almost without number; yet both kinds,

Tho' very imperfectly, are reduc'd each to a septenary division, and express'd in the following distich:

Lingua, Tropus, Ratio, Numerus, Tonus, Angulus, Astra:
Rus, Nemus, Arma, Faber, Vulniera, Lana, Rates.

The first of which verses express'es the liberal sciences, viz. grammar, rhetorick, logick, arithmetick, music, geometry, and astronomy: the second, the illiberal; as agriculture, hunting, arts military andfabrice, chirurgery, spinning and weaving, and arts nautical: of the first inventours of which, see Pliny, lib. 7. cap. 56. Polydore Virgil. and Garzone in his Piazza universalis: and as to the different esteem and practice of these arts among the Greeks, and Romans, you may consult Aldus Manutius in quadrat. per epistol. lib. 2. cap. 9.

1439. Nature, &c.] In these

19. v.
They saw them fixt, and bound to steady Roots, Then rise, and spread, and promise noble Fruits: 

NOTES.

19. v. the Poet teaches, that Nature herself taught them to plant: for they had observ'd that the Acorns, Berries, &c. that drop'd off the Trees, produc'd new Shoots; and this put them upon endeavouring to make them do the like: Every one according to his Capacity added some improvement to the Culture of the Fields and Gardens: And thus by degrees they arriv'd to the perfection in which we now admire them, by the beautiful Order, and regular Disposition of Greens, Flowers, and Fruits. The Antiquity of Agriculture can not certainly be contested by any other Art; since the three first Men in the World, were a Gardiner, a Ploughman, and a Grazier: Tho' this be an unquestionable Truth, yet the Antients differ'd in Opinion concerning the first Inventor of it: but this variety of Opinions might arise from the several Persons that first introduc'd it into several Countreys: Varro, lib. 3, de R. R. confesses it to be the most antient of all Arts: The Egyptians say'd, it was first found out by Osyris, or Maneros, Josephus attributes it to Cain, as he does Pasturage to Abel. Antiqu. lib. 1. cap. 3. The Greeks ascrib'd it to Ceres, and the Italians to Saturn. Pliny, lib. 17. cap. 9. says, that King Augeas was the first who invented manuring of Ground by Stercoration, and that he first instructed the Greeks in that Art, as Hercules did the Italians: who nevertheless immor taliz'd, and made a God of, their King Stercutius, the Son of Faunus; if he were not rather the same, as some will have him to be, with Evander, the Arcadian, who first introduc'd the Worship of Faunus, that is to say, of Pan, or universal Nature, into Italy, and taught the Latines the Art of manuring Ground, for which he was honour'd by the Name of Stercutius: Tertullian in Apolog. calls him Sterculus or Sterculius; and Servius on Æneid. 8, Sterquilinii; whom he afferts to be the fam with Pitumnus, Brother of Pj Iumnum: By Macrobius he calls'd Stercutius, which he prove to be one of the Names of Saturn: Saturnum Romani etiam Stercutum vocat, quod primu ftercore fecunditatem agris com paraverit. Saturnal. lib. 1. cap. 7 

But as no other Art can dispute Antiquity with this of Agriculture, do neither can any lay Claim to an equal Share of Dignity: it is indeed as Columella, lib. 1. cap. 1. calls it, res fine dubitatione proxima. & quasi confan guinea Philosophiae, without doubt the next Neighbour, and the nearest of Kin to Philosophy. Varro says the Principles of the Pleasures of a Husbandman are the same with those that Ennius makes to be the Principal of the whole Universe: Earth Water, Air, and the Sun: And Cicero de fenectute. speaking of the Pleasures of a Husbandman says of them, that they seem to him to approach very near to the Pleasures of a Philosopher. mihi quidem ad sapientis vitam proxime videntur accedere. To be a Husbandman, says our excellent Cowley, is but a Retreat from the City, to be a Philosopher apart from the World or rather, a Retreat from the World, as it is Man's into the World, as it God's. There is another sort of Life, that affords:
Then some began to graft; and till the Field,  
And found the Trees a better burden yield;  
When drest'd with Care, and in a richer Soil;  
The Fruits increas'd, and did reward their Toil:  
They forc'd the cumb'ring Wood to narrow Bounds,  
Enlarging still their Corn, and Pasture Grounds:

Notes:

I. Of their own Accord: as the Broom, the Withy, the Poplar, the Osier, &c. are.
II. By their Seed that drops by Chance: I say, by Chance; or there is a certain way of sowing that belongs to Art: the Trees that grow of fortuitous Seed, are the Chestnut, the Oak, the Beech, &c.
III. By their Root: for the Cherry-tree, Horn-beam, Laurel, &c. will shoot out young Trees from their Roots.

The same Poet teaches, that Trees may be propagated seven several Ways by Art, and the Industry of Men:

I. By Avulsion: That is to say, by plucking up young Shoots, Roots and all, from the Bodies of Trees, and planting them in the Ground.

II. By Planting the Stocks, that is to say, the lowest and thickest part of the Trunk, together with the Roots: or by taking the Stock without any Root, and either cutting it into a sharp Point at the lower End, or splitting it at the bottom, and then planting it: but the general way is to split it in form of a Crofs: and therefore Virgil calls such Stocks quadrifidas:

--- Hic Stirpes obruit arvo,  
Quadrifidasque fudes, & acuto  
Robore vallos.

Georg. 2. v. 24.

III. By Propagation: which is chiefly us'd in Vines: and this is done by bending the Shoots or Branches in the Shape of a Bow, without cutting them off from the Mother-Tree, and laying down the Top of them into the Ground. The Branch so bent is call'd Propago, a Layer. Milton describes this way of propagating the Indian Fig-tree, which lays he,

In Malabar or Decan spreads her Arms  
Branching so broad and long, that in the Ground  
The bended Twigs take Root, and Daughters grow  
About the Mother-Tree; a pillar'd shade  
High over-arch'd, and echoing Walks between.

IV. By
The Tyrant Wood, that all the Plains did fill,
Was now confin'd unto the barren Hill:
And left the VALES to OLIVE, CORN, and VINE,
Thro' which smooth STREAMS in fair MEANDER's twine
Now kiss the tender Roots with wanton Play,
Now flow again, enriching all their Way;
Such beauteous Pride did all the VALLEYS show,
So taking pretty, as our GARDENS now,
Where fruitful TREES in decent Order grow.
Thro' all the Woods they heard the charming Noit
Of chirping BIRDS; and try'd to frame their Voice,

NOTES.

IV. By taking little Trees or Plants, together with the Earth that covers them about the Root, and transplanting them into another Place.

V. By cutting off a Sucker from a Tree; and planting it, even tho' it have no Root.

VI. By cutting the Stem of the Tree without any Root to it, but in the middle, and into several Pieces, and planting them. This way is chiefly practis'd in the Propagation of the Olive Tree.

VII. When a Branch, or Twig, of one Tree is inserted into another Tree, and that too of a different Kind, and passes into the Nature of it: This is the true Grafting; which is practis'd in two Manners: One, which the Latines call Infitio, i.e. Grafting within a Cleft made in the Top of the Stock; which is the ordinary Way now us'd, and properly call'd Grafting: the other, Inoculation, call'd likewise Bud- ing, and grafting Scutcheon-wife: Pliny adds a third way, which he calls Emplastratio; which is generally confounded with Inoculation: yet there seems to be this difference between these three Ways of Grafting: That call'd Infitio, was done by cleaving the Trunk of the Tree, and putting one or more Twigs into the Cleft: In-
And imitate: Thus BIRDS instructed MAN,
And taught them SONGS, before their ART began:
And while soft ev'ning GALES blew o'er the Plains,
And shook the sounding REEDS, they taught the Swains:
And thus the PIPE was fram'd, and tuneful REED;
And whilst the tender FLOCKS securely feed,
The harmless SHEPHERDS tun'd their PIPES to LOVE;
And A M A R Y L L I S sounds in every Grove.
Thus TIME, and thus sagacious MEN produce
A thousand Things, or for DELIGHT, or USE,
These charm'd the Swains, and these were wont to please
When Feasts were done; for then all seek for EASE:

NOTES.

From whence our TRANSLATOR took the Thought: at least he had no hint of it from his Author: Amaryllis is a fictitious Name, us'd by the Antients in their Pastoral Poems, and continue'd down to this Day. It is deriv'd from the Channels they made to convey Water into their Meadow Grounds, or to drain them, if too wet: for such a Conduit the Greeks call'd ἀμαρύλλος.

1469. Thus Time, &c.] This and the following Verse are repeated below v. 1536.
1471. For then all seek for Ease.] Lucr.

Nam tim tum sunt omnia
cordi:

which is the Reading of all the Copies: but Faber says, it ought to be otnia cordi: a judicious Emendation, which our Translator has follow'd. Yet Vossius on Catullus, p. 167. corrects this Passage of our Poet, and says it ought to be read, omnia chordæ:
For after Men, says he, have indulg'd and fill'd themselves with eating, nothing is more delightful than Music, which at that time is, το οὖν, all Things.
Then underneath a loving Myrtle's Shade,
Close by a purling Stream supinely laid,
When Spring with gawdy Flow'rs the Earth has spread
And sweetest Roses grow around their Head;
Envy'd by Wealth and Pow'r, with small Expend
They oft enjoy'd the vaft Delight of Sense:
Then Laughing, merry Jests, and Countrey Play,
And Tales began; as, once Upon a Day!
Then pleasant Songs they sung, and wanton grown,
Each pluck'd, and bound his Flow'rs, and made
And with uneven Steps they dance'd around; (Crow
Their heavy Leaps still shook the trembling Ground:
While all the idle Crowd, that flock'd to view,
Laugh much, because the Tricks seem strange and new
And thus they pass'd the Day in gay Delight;
And watch'd and fed their tender Flocks by Night.
No need of Sleep: that Want the Songs supply:
The Noise chace'd Morpheus from their willing Eye.

These now our Wantons use; with Toil and Pain
They learn to dance in Measure: all in vain:
For these can reap no Joy, no more Content,
Than what those earth-born Swains did first resent.

NOTES.

1472. Then underneath, &c.] This, and the five following Ver-
es are repeated from B. II. v. 31.
Cowley, from Anacreon:

Underneath this myrtle Shade,
On flow'ry Beds supinely laid,
With od'rous Oils my Head
o'erflowing,
And around it Roses growing;
What should I do, but drink
away,
The Heat and Troubles of the
Day, &c.

Compare Creec'h's Translation
of this Passage with the Original
of Lucretius, and with these
Verses of Cowley, and judge
from whence he took it.

1491. Each pluck'd and bound,
Lucretius:

| Tum caput, atque humer |
| plexis redimire corollis, |
| Floribus, &c. |

Where the Poet alludes to th
Luxury of his own Age, when
in their Feaftings, they us'd to trim up their Bowls with Flowers and to wear Garlands of Rose
on their Heads, and round their
Necks: and, in a manner, to wallow in them. Tibullus:

Et capite & collo mollia fert
gerat.

But of this Custom see at large
Book III. v. 896.

1489. Morpheus] The Sun, or rather the Servant, of Somnus, the God of Sleep: See Book IV
V. 1026.
For while we know no better, but possess
A present Good, it does extremely please:
The later Good our various Thoughts employs;
And we commend the gust of former Joys.
Thus Man despis'd their ancient ease Food,
Their Acorns, and their Apples of the Wood:
When Cloaths were found, and other Coverings spread;
They scorn'd their Skins of Beasts, and grossly Bed;
The Skins of Beasts; which, sure the first that found,
Not long enjoy'd, but by a treach'rous Wound
He fell: so highly then, the now despis'd,
Contemn'd, neglected Skins of Beasts were priz'd.
Thus Men did fight for Skins: Those rais'd their
But Gold and Purple now are Cause of Wars: (Cares;
The Fault is ours; for they could only find
These Skins, as Cloaths against the Cold and Wind:
But now what harm, if none go proudly drest
In Cloth of Gold, or an Embroider'd Vest:
Since Meaner Garments yield as much Defence
'Gainst Wind and Cold, as much preserve the Sense.
Then wretched Man's Endeavours are in vain;
They fruitlessly consume their Years in Pain.

NOTES.

It does extremely please:
'to the same purpose Dryden, in the Tragedy of Aureng-Zebe, says finely:
F's not for Nothing, that we Life pursue;
't pays our Hopes with something still that's new:
ach Day's a Mistress, unenjoy'd before:
like Travellers, we're pleas'd with seeing more.

Which sure, &c.] Faber says, that the first Garment, tho' but a worthless, undervalued Skin of Beast, so pleas'd these Earth-born Men, that it was the Cause of his Death, who first invented and wore it.

Thus Men, &c.] But his Fighting and Murder for the Skin, lays the Poet in 1. v. may e, in some measure, excus'd: because before they had found out the Art of Weaving, Skins were all the Coverings they had to defend their Bodies from the Gold:
But what Excuse is there for Men, who destroy, and lay all things waste, with Wars and Rapiere, that they may shine in Gold, and cloath themselves in Purple? This nevertheless they do, transported with an insatiable Thirst of Avarice and Ambition, and because they are ignorant of that true Pleasure, which Epicurus taught; and which is not so greedy after Delights, as content with Necessaries:

Then, &c.] For Man is seldom contented with a Competency, and never knows when he has enough: nor when to put a stop to what Ovid calls excelsently well: Amor sceleratus hæbendi. Thus Manilius begins his fourth Book;
Not knowing how to use, or how to measure
Their boundless Wish, nor Height of real Pleasure; 
This drives them on into a Sea of Cares,
And the destructive Rage, and Storms of Wars.

The Sun, still running round his yearly Race,
Shew'd all the Seasons turn'd by constant Caufe,
By certain Order rul'd, and steady Laws:
Some liv'd in Castles then, some built a Town,
And Land divided, each enjoy'd his own:

Then mighty Ships, driv'n by the lab'ring Wind,
Flew o'er the Seas, and distant Nations join'd;
Whilst Leagues and Bonds the neighbor Towns combin'd:

**NOTES.**

Quid tam sollicitis vitam consu-
minus annis,
Torquemurque metu, caecaque
cupidine rerum?
Æterniæ; senes curis, dum quæ-
rimus, ævum
Perdimus; & nullo votorum fine
beati
Victuros agimus semper, nec vi-
vimus unquam;
Pauperiorque bonis quisque est,
quo plura requirat,
Nec quod habet memorat; tan-
tum quod non habet, optat.

Which our Translatour has thus render'd:

Why should our Time run out in useless Years
Of anxious Troubles, and tormenting Fears?
Why should deluding Hopes disturb our Ease,
Vain to pursue, yet eager to possess?
With no Success, and no Advantage crown'd,
Why should we still tread on the unfinish'd Round?

Grown grey in Cares, pursue the senile Strife,
And seeking how to live, consume a Life!
and from them to the Greeks; among whom the first that sail'd are said to be the Cretans. But as to the first Building, and Use of Ships, not to mention Noah's Ark, Clemens Alexandrinus ascribes the Invention to Atlas, the Libyan; Æschylus, to Prometheus; and Diodorus, Siculus, to Neptune: The Invention Likewise of Sails is ascribed by the same Æschylus to Prometheus also: by Diodorus to Æolus; by Pliny and Paufanias to Dædalus, and his Son Icarus: by Cairodorus, lib. 5. Variar. and by Hyginus to Isis; who, for that Reason, on the Reverse of some of the Roman Coins, is represented, holding in her Hand a Sail, dwelling with the Wind: It is certain that the Latines styl'd her Sea Pelagia, as being the President of Navigation: To confirm which we find in Gruterus, 312. the following Inscription,

DIIS MANIBUS SAC: SER. SULPITIO AUG. L. ALCIMO ÆDITUO AD ISIDEM PELAGIAM.

Of the Original and first Essays on Navigation, Claudian in the preface to the Rape of Proserpine:

ventâ securit primus qui nave profundum,
Et rudibus remis sollicitavit aquas:
ranquillus primum trepidis se ereditidit undis,
Littora securo tramite summa legens,
loq longos tentare sinus, & linquere terras,
Et leni cepit pandere vela Noto:
št ubi paulatim praecess audacia crevit,
Cordaque languentem deditidice metum;

Jam vagus erupit pelago, coelumque secutus,
Ægeas hyemes, Ioniumque domat.

1526. And distant Nations join'd: Thus too Manilius, lib. 1. v. 87.

Tum vagus in cæcum penetravit navita pontum,
Pecit & ignotis itiner commercia terris.

Which Greek thus renders:

Thro' Seas unknown the Sailer then was hurl'd;
And gainful Traffick join'd the distant World.

The Original of Traffick is generally ascribed to the Phœnicians: some indeed, particularly Phornutus, or Cornutus, de Naturæ Deorum, and Cæsar, lib. 6. de Bello Gall. attribute it to Mercury, whom, for that Reason Arnobius calls, Nundinarum, Mercium, Mercierorumque mutator. lib. 3. ady. Gentes. And that Merchants us'd to sacrifice to him, as to the God of Gain, and President of Negotiation and Commerce, is confirm'd by Ovid. lib. 4. Fastor. where, speaking to Mercury, he says,

Te, quicunque suas profitentur vendere mercos,
Thure dato, tribuas ut sibi lucra rogant.

This too is confirm'd by that ancient Inscription, that was found at Metz, in the Year 1589. and is recorded by Philippus Thomasinus de Denariis, pag. 274.

MERCURO NEGOTIATORI

SACRUM. NUMISIUS ALBINUS

EX VOTO.

1528. Then
NOTES.

1528. Then Letters found;]

Cicero says, That the Invention of Letters has circumstrib'd, in a
few litteral Marks, the Sounds of the Voice, which seem'd infinite: Sonos vocis, qui infiniti videbantur, paucis literarum notis terminavit. Tucid. 1. Suidas calls it, 
the grammatical Philosophy, and ascribes the Invention of it to Prometheus: others to the Phoenicians: Thus Lucan:

Phoenices primi, famae si creditur, auft
Manufum rudibus vocem signae figuris.

Which Paflage Brebeuf, the French Interpreter of that Poet, applying it to Cadmus, who from the Phoenicians brought most of the Letters of the Greek Alphabet into Greece, has render'd in these excellent Verbes.

C'eft de lui que nous vient cet art ingenuex
De peindre la parole, & de parler aux yeux;
Et par les traits divers de figures tracées,
Donner de la couleur, & du corps aux penses.

Which I the rather chuse to take notice of, because they are finely render'd into our own Language by a Person of Quality.

He that ingenious Art did first defcry
Of painting Words, and speaking to the Eye;
And, by the various Shapes of Figures wrought,
Gave Colour, and a Body to a Thought.

But as to the first Characterizers of Speech, see the learned Digrefion of Joseph Scaliger de Liter.

antiqu. upon Euebium: and Pet. in observat. lib. 2. c. 1. To which I add these anonymous Verbes, as they are recorded by


Primus Moyfes Hebraicas exaravit literas:
Mente Phoenices sagaci condidit runt Atticas:
Quas Latini scriptamus edidit
Nicoftrata:
Abraham Syras, & idem reperit
Chaldaicas:
His arte non minore profulis
Egyptias:
Gulflas promisit Getarum qua
videmus literas.

But the Origine of Letters is
with greater Appearance of Truth, refer'd by others to Adam himself: For is it not highly improbable, that he, who was to transmit all Learning and Knowledge down to his Posterity, should want the necessary Conveyances and Instruments for so great a Work? And this Opinion is confirm'd by the early Mention that is made of Letters, even in the Days of Seth, who was his Son; and who do not receive'd them from him. I know not of what Weight it may seem, but I can not omit to take Notice, that, in the Vatican Libra-
ry at Rome, there is extant, to this Day, an ancient Picture of Adam, with a Hebrew Inscriptio

over his Head; which indeed makes nothing to our present purpose: but under his Feet there is another in Latin, conceiv'd in these Words:

ADAM DIVINITUS EDOCTUS, PRIMUS SCIENTI-
ARUM ET LITERARUM INVENTOR. See Lomueir. de Bib¬
lioth. p. 10.
HAVING given this short Account of the first Invention of Letters, it may not be amiss in this Place to give some Account likewise in a short Digression, how those Characters of old preserv'd themselves from Death. And indeed there is scarce any Matter, capable of receiving the Marks of letters, that some or other of the Antients have not made use of for that Purpose.

The first Letters that we read of were engrav'd in Stone: witness the two famous Pillars of Enoch, one of which as yet remaining, even in the Days of Josephus. And ambicus confesses, that he took the Principles of his mystical Philosophy from the Pillars of Mercury. Pliny in his Natural History, lib. 7. cap. 5. acquaints us, that the abylonians, and the Assyrians engrav'd their Laws in Pillars of Brick, in coctis lateribus. And we know that Loofes writ his on Stone: Horace too makes mention of his sort of Writing on Stones:

Non incisa notis marmora publicis.

The Roman Laws of the twelve Tables were ingraven Brass: and so too was the League made with the Latines, as Livy witnesseth, Decad. 1. Lib. 2. And Talus, of hom are reported many ridiculous Stories, was, upon no other Ground, feign'd by the Cretans, to be a Man made of
of Brafs by Vulcan, but because he carry'd about Crete the Laws that were graven in Brafs, and put them severely in execution.

Pausanias, in Bœoticis, makes mention of all the Books of Heliod, that are intitul'd, "Ἐρυθρὸς ἡμερῶν," written in Plate of Lead: which Eusebius, in the Life of Nero, calls chartam plumbeam, leaden Paper: But this Custom was in use even before the Days of Job; who himself, chap. 19. cries out: Oh that my words were graver with an iron Pen, and Lead in the Rock for ever: which the Interpreters explain, that he would have the leaden Plates plac'd upon Rocks or Pillars.

They us'd also of old to write on Leaves or Plates of Ivory; and hence the Books were call'd Libri Elephantini and not, as some imagine from their Bigness and huge Bulk. Thus Martial, Lib. 14. Epigram, 5.

Languida ne tristes obscurent lumina cere, Nigra tibi niveum litera pingat ebur.

Waxen Table-Books were very antient; For Prætu sent a Letter in one of them by Bellerophon, as Homer tells us, Iliad. 6. These Table-Books were made of Wood cover'd with Wax, on which they writ with an Instrument of Iron or Brass, and therefore they were call'd Pugillares à punendo, as Aldus Manutius observes, De quæstis p. Epist. lib. 2. Epist. 1. Georgius Longus; de annulis signis. toriijs, cap. 8. describes them to be of a triangular Form but Laurentius Pignorius de servis, p. 116. says, Pugillarum forma fuit oblonga & quadrata, eminenti quâdan margine circumcîrca conclusa, ut vidimus Romæ in veter arca sepulchrali in hortis Cyriaci Mattheii. The same Pignorius in the same Book, p. 117. describes likewise the Form of the Roman Graphium, or Stylus; with which they us'd to write in these waxen Table-Books: It was first made of Iron, but that being dangerous to stab with and too frequently abused in that Practice, was, in after times, forbid at Rome, and publickly prohibited to be worn, as Casaubon notes on Suetonius, lib. 1. cap. 82. and then Styles of Bone were in Use: These were made sharp at one end to cut the Letters, and flat at the other.
other, to deface them; whence the Phraec, stylium vertere:
This Stylus was usually carry’d in a little Case, call’d Gra-
pharium, as Beroaldus observes on the same Place of Sue-
tonius. As for Slates, and Plates of Wood, it cannot be
doubted but that they were us’d to write upon;

Pancirollus tells us, That the Longobards, now by Cor-
ruption call’d Lumbards, at their first coming into Italy,
made Leaves to write on, of thin Shavings of Wood, some
of which he had seen and read in his Days. The Antients
writ likewise on the Leaves of Palm-trees, see Pliny, lib. 13.
cap. 11. and thence Letters are call’d Phœnican, not from
the Countrey, but from φοινίκα, a Palm-tree. Yet Guiland-
bus de Papyro, makes a mighty Bustle to prove, that Pam-
leaves were never us’d to write upon; he believes
that Phœnica, which Pliny there uses, is not the same with
φοινίκα, and would have us read malvarum, instead of pa-
larum. It is indeed true, that they did antiently write on
leaves of Mallows likewise, as appears by Isidorus, and
he following Epigram of Cinna, which that Author cites:

Hæc tibi Arateis multûm invigilata lucernis
Carmina, queis ignes movimus æthereos;
Lævis in aridulo malvae descriptâ libello;
Prusiacâ vexi munera naviculâ.

But this was not frequent: for the Leaves of Mallows are
so soft, to be proper for that Use. The Names of thofe,
who were expell’d the Senate at Athens, were written on
Leaves, tho’ of what Kind, is uncertain: but from thence
he Sentence against them was call’d ἔμφυλωρσίς; and
he Names of thofe banish’d by the People, were written
in Shells: But at Syracuse, the Names of such sentenc’d
Citizens were written on the Leaves of the Olive-Tree;
nd thence it was call’d πελαμομαι, ἢτέ τῷ σφιδατε ἱεράς;
and the Cumœan Sybil in Virgil was wont to make use of
his sort of Paper:

Fata canit, foliisque notas & carmina mandat.
Æn. 3. v. 444.

Upon which Hortensius cites Varro to prove, that it was pe-
uliar to that Sybil, to describe the Oracles in the Leaves of
palm-trees: But Cerdanus believes it to have been the ge-

G g g g
general Custom of those Times, and that they did not yet write on the Barks of Trees, or on the Reed call'd Papyrus, or on Parchment.

Pliny makes mention in several Places of Books made of Linnen: These were publick Records, and call'd by some Libri linteï, by others, Lintæ Mappæ, and Carbasina Volumina, Silken Volumes: Claudian.

Quid carmine poscat
Fatidico custos Romani carbasus ævi.

And Symmachus Epistolar. lib. 4. Monitus Cumanos lintes texta sumpserunt: And Pliny says the Parthians us'd to interweave Letters in their Cloaths.

The Antients likewise were wont to write on the thin kind of Skin, that grows between the utmost Bark and the Body of the Tree: And the Paper, which the Chinefes and some Indians use to this Day, seems to be made of that, or something like it: And from thence a Book was call'd Liber.

Having try'd all these Experiments, at length they fell to use Paper, which they call'd Papyrus, from a Reed of that Name, that grew in the Fens and marshy Grounds in Egypt, and of which Paper was made: They likewise call'd it Charta, from a Town of that Name in the Marshes of Egypt, where it grew. Herodotus in Terpischore says, That even in his Days the Ionians call'd Paper Skins; because in times past they were fain to supply the Want of Paper with Skins, which shews the Error of Pliny, in saying, that neither Paper nor Parchment were us'd before the Time of Eumenes; from whose City Pergamus, Parchment first came, and thence was call'd Pergamena: But of the Invention, Use and Improvement of Paper and Parchment, see at large Melch. Guilandin, in his Treatise de Papyr. I only add, that the Diphthera of the Greeks were only Skins of Beasts: and that, in which Jupiter is feign'd to keep his Memorial of all Things, was made of the Skin of the Goat, that gave him suck: And many are of Opinion, that the famous Golden Fleece was nothing but a Book, written on a Sheep's Skin. Diodorus the Sicilian affirms in his second Book, that the Annals of Persia were written on such Skins: and many more Authorities might be produc'd, if they were needful.
But all beyond lies hid in dismal Night,
And only seen by searching Reason's Light. (began;
Thus Ships, thus Cloaths, thus Wine, and Oil
And Towns, the Comforts, and Support of Man;
But better'd all, to due perfection brought
By searching Wits, from long Experience taught:
Thus Time, and thus sagacious Men produce
A thousand Things, or for Delight, or Use;
For one Thing known does vig'rous Light impart
For farther Search, and leads to Height of Art.

NOTES.
The Poetick Rage, &c.] At length the Poets, says Lucretius,
and in their Hymns the noble Actions of the Heroes of those Days: And this Custom is at this Time observ'd among the Indians, whose Songs are the only Histories they have: Lastly the Poet teaches, that all the other Arts were invented and improv'd by the Sagacity and Experience of Men; insomuch that 'tis hard to say, which of them was first found out.

1530. Thus Time, &c.] This and the following Verse are repeated from above, v. 1467.

1535. For one, &c.] Thus too Manilius, speaking of the Invention of Arts, says,

Semper enim ex aliis alias profeminat usus. Lib. i. v. 90.

Which Creech paraphrases thus:

New Hints from settled Arts Experience gains,
Instructs our Labours, and rewards our Pains:
Thus into many Streams one
Spring divides, And thro' the Valley rouls refreshing Tides.

Consonant to which is this of Columella, lib. 10,

Ipfa novas artes varia experientia rerum,
Et labor ostendit miferis; usque magister Tradidit.

And Theocritus in Idyl. 21. ascribes the Invention of all Arts to Want and Necessity:

'Apetia, Diophaie, moua to's tix
vas etelid,
'Aulè tor, μόχθοιο διάκολονγ. e' zè 50 'ewen
Ar' bodin érvw'noura vaxoi avar- χοι με'λμου.

To which may not improperly be apply'd, what Philostratus, in the Life of Apollonius, as cited by Photius, reports of the Temple of Hercules at Gades; where, among other Altars, there was one dedicated to Penury and Art; to intimate, That as Penury stirs up Art, so Art drives away Penury; as Hercules put to Flight, and subdu'd Monsters, the Incitements of his Valour.

See Riccard. Brixian. and Ca-saubon explaining this Passage of the Prologue to Persius;

Magister artis, ingeniique spar- gitor
Venter.
ANIMADVERSION,
By Way of
RECAPITULATION,
On the Fifth Book of
LUcretius.

What Lucretius in this Book afferts from v. 60 to v. 461, that the Sun, the Earth, the Sea, in a Word, the whole Frame of this World has not existed from all Eternity, nor will continue to all Eternity, is believ'd in general by all pious Men, and sound Philosophers: but his proving this Affertion by some probable, strong and unquestionable Arguments, that indeed seems peculiar to Lucretius only: for certainly no longer Proofs, no more cogent Reasons [I always except Holy Scriptures] are anywhere to be found: This makes me wonder the more, how so excellent a Wit could insert foolish Verses from v. 168 to v. 266, in which he endeavors to evince, that God did not create the World: For he believes, that God is not generous enough, or rather is too spiteful and envious, to do any Thing for the fake of Man; and insists, that whatever he does, he does for the sake of himself, of his one Ease and Quiet: If any Man should give
give such a Character of Epicurus, Lucretius would treat him as an impudent Babbler. In the next place he imagines that neither God nor Man can have any Notice or Knowledge of any Things, but by the Means of Images. And who is this God? Is it not he whom the Mind of Man perceives, whom all Nations acknowledge and adore? In the next place, who can bear with him, while he enumerates the Faults, as he calls them, of the World? All of them false, and foolishly invented: And were these Defects in the new and infant World? Lucretius himself denies the were; and therefore is the more to blame, to impute the Decays and Flaws in a Building, worn out with Age, to the Fault of the Architect.

From v. 461. to v. 551. he describes the Rise or Birth of the World: And among all the Physiologers, there is not a Description of it more likely to be true, nor more lively and beautiful. The Atoms are mov'd by their own weigh they meet, this makes them rebound, and according to the difference of the Stroke and Weight, the resiliation is made into different Places, where they combine and grow into Bodies.

Having, as he imagines, freed the Deity from all Care and Trouble, and kept him in Safe and Quiet, while the World was making, he proceeds, and from v. 550. to v. 82. delineates the Order: and because he does not assign any or certain Cause of the Motions of the Heavens, of Eclipses, of Day and Night, with that positiveness as some others do, he seems to some to waver in his Opinions: But I insist that such a Constancy, as they they call it, in an Epicurean Physiologer, would be very ridiculous: for he pronounces, that all things are made and done by Chance and that no Man can determine one, to say, certain Cause, of these Phænomenons, since they may be explain'd in several Manners. Nor should I indeed think a Man worthy of Blame, who assigns several Causes, while among the rest the only true and certain Cause is propos'd. Nor can I imagine a Man could act more agreeably to his Principle or describe Chance better: resolvling all Philosophy, all of Search, and Inquiry into those Matters, into a naked Man be: nay, often scarce standing within the comprehensiv Bounds of Possibility: But to pass by all the Contradiction that lie in the very Principles, and Beginning of his Hypothesis, let us suppose these Infinite Atoms, moving in the Infinite; and grant they could strike, and take hold, an
squeeze out the lesser and more agile Parts into Seas, Heaven, Moon, Stars, &c. I ask, why this mighty Mafs of Earth as its Nature requires, does not constantly descend? Why is it fix’d and steady? Lucretius answers: Because it lies in conseneal Matter, and therefore presses not: but still the Question returns: Why does not this conseneal Matter fall, since it has Weight, the Epicurean Property of Atoms, and that other fit Matter spread below it? The Demand constantly returns. Besides, this Matter was squeeze’d out of the Earth by the descending heavier Particles, and therefore the Mafs may press, and descend thro’ it: Well then; if this Earth can not be fram’d, neither can any of the other Elements; since, according to his Description, the latter depends on the former. And since he refuses to stand to any one Cause of the Motion of the Sun, or Stars, it would be endless to pursue this flying Bubble, and follow him thro’, all the Mazes of Conceit and Fanfi. Nor will I add any thing concerning what he alledges of the Magnitude of the Sun, Moon, and Stars, having said before, that that Opinion is too vulgar to be regarded.

Read the reft of this Book, and commiferate a Man of so excellent Parts, who could forget himself, and play the Fool so egregiously: But it is a Fate upon all, who deny a divine Providence, to reason foolishly in Ethicks, and absurdly in Physicks. Yet in the Description he gives us of the State of the firft Men, of their Manners and Way of Life, we have a perfect Image of the Manners of all the present barbarous and savage Nations: and in these Earth-born Men of Lucretius, you will eaſily discover the Cannibals, Brasileans, and several others of the People of the Weft Indies.

The END of the Fifth Book.
T. Lucretius Carus

Of the Nature of Things.

BOOK VI.

The Argument of the Sixth Book.

I. The first 37. Verses of this sixth and last Book of Lucretius contain the Praise of Athens, in which City the Great Epicurus was born; together with an Encomium of that Philosopher. II. From v. 37. to v. 96. the Poet explains the Argument of this Book, in such a manner as might reasonably be expected from an Epicurean. III. From thence to v. 431. he proceeds to dive into the very Nature of the Things, we call Meteors; and, that Men might learn not to be dismay'd at the Thunder of angry Jupiter, he teaches, that Thunder is made either by the Collision, or Corrasion, or Disruption of Clouds, when contrary Winds fight against one another: Or, by the Force of Winds,
either struggling within the Bowels of the Clouds, or driving them with violence against each other: Or, that it is only the Hissing of Flames, that fall from a dry Cloud into a wet: Or, lastly, that Thunder is but the crashing noise of Bodies of Hail and Ice, that, meeting violently in the Air, are dash'd to pieces. As for the Lightning, which the Latines call'd Fulgur, he says it is nothing but Fire, forc'd out of Clouds, either by their Collision, or other Motion: Or the Seeds of Flames, that are driven out of Clouds by the Force of Winds. And then, as to the Thunderbolt, that other sort of Lightning, which the Antients call'd Fulmen, he teaches, That it consists of a subtile and firy Nature; That it is conceiv'd and bred in thick and high-built Clouds; That, being grown to maturity, it bursts out of the Clouds by the Force of Wind, that either breaks through them, dashes them to pieces, or beats from without, with great Violence, against them: That it consists of Atoms so subtile and minute, that it is borne along the Air with wondrous Celerity: and that it is most frequent in the vernal and autumnal Seasons: Then he concludes this Disputation with deriding the superstitious Doctrine of the Tuscan's, and others, who held, That Thunder and Lightning are not the Effects of natural Causes, but proceed merely from the Will of the offended, angry Gods, and that Jupiter himself is the Darter of Thunder. And because a Prestor, or firy Whirlwind, which is indeed a sort of Lightning, and all other Whirlwinds are certain Kinds of Meteors, the Poet, from v. 431. to v. 460, disputes IV. concerning them; and explains the Nature, Causes, Motions, and Differences of them. V. From v. 459. to v. 532, he treats of Clouds and of Rain. Clouds he supposes to be made either of the roughest and most dry Particles of the Air; or of the Steams,
ARGUMENT.

Steams, Vapours, and Exhalations, that arise from the Earth and Waters. And as to Rain, he says it is generated, either by Compression, as they term it, or by Transmutation: By Compression, if the Force of the Winds squeeze the Water out of the Clouds; By Transmutation, if the Clouds themselves are changed, and distil in falling Drops of Water. VI. In regard to the other Meteors, as the Rainbow, Snow, Wind, Hail, and Froft, he disputes briefly of them, or rather only mentions them, from v. 531. to v. 541. VII. From v. 540. to v. 609. he treats of the several sorts of Earthquakes, and of the Causes of them: which he ascribes, either to Hollow Parts of the Earth, which, falling in, cause it to tremble; or to the tremulous Motion of the Waters, which he supposes the Earth to swim in; or to subterraneous, and other Winds; which either shake the Earth in several Parts, or drive it to and fro. VIII. From v. 608. to v. 646. he treats of the Sea; and teaches, that the reason why it does not increase, notwithstanding the immense Quantity of Water that is continually flowing into it, is, either because of the Vastness of the Sea itself; or because the Heat of the Sun dries up its Waters; or because the Winds, brushing over them, bear much of them away; or because the Clouds draw much Moisture from them; or, lastly, because of the Dryness of the Earth itself, which sucks in, and imbibes, the Waters of the Sea. IX. From v. 645. to 715. he inquires into the Causes of the Fires that are ejected out of Ætna; and imputes them either to the Violence of the Wind, or to the ejection of the Waters of the Sea; which, entering beneath into the Cavities of the Mountain, extrude and force out the Seeds of Flame, that are engender'd and collected there, through the Apertures, that are on the Top of it. X. From v. 714. to v. 735. he treats of the annual
annual Increase of the Nile; and ascribes it either to the Etesian Winds, that blow full against the Stream of that River; and thus, hindring its Course, cause the Waters to overflow: or to Heaps of Sand, which the Sea drives to the Mouths of it, and thus choaks them up: or to the Rains, and Snows, that fall, and are melted, near the Fountain of the Nile. XI. From v. 734. to v. 831. he disputes of the Averni, and other Tracts of the Earth, that are noxious, and even deadly, to Birds, Men, Deer, Crows, Horses, &c. XII. From v. 830. to v. 894. he teaches, why the Water of some Wells and Springs is hot in Winter, and cold in Summer. XIII. And thence to v. 1006. he explains at large the attractive Power and Virtue of the Loadstone. XIV. Laftly, from v. 1006. to the End of the Book, he discourses briefly of the Cause and Origine of Plagues and Diseafes; and concludes his Poem with an elegant Description, taken from Thucydides, of the Plague that rag'd in Athens, and almost laid waffe and defolate the whole Countrey of Attica, in the Time of the Peloponnesian War.
T. Lucretius Carus.

When

Lucretius, who, throughout his whole Poem, is profusely lavish in Praise of Epicurus; begins this sixth and last Book with the Praisés of Athens: which City, he declares, Men ought to honour and revere, not only because Humanity, Learning, Region, the Tillage of the Earth, the Life of Corn, Laws, and civil Societies are believed to have taken Rise there, and to have been from thence distributed among all the Nations of the earth: [Cicero Orat. pro Flacc. Ab Athenis enim humanitas, odrina, religio, fruges, jura, ages orta, atque in omnes terras tributata putantur:] but chiefly, because it was the Place that gave Birth to Epicurus, who, when he served Men flowing in Abundance of all things necessary to lead a happy and quiet Life, and that nevertheless they wasted their Days in Cares, and Sorrows, and Anxieties, apply'd himself to inquire into the Origine of this great Evil; and at length discovered, that the Vessel itself, that is, the Mind of Man was the Cause of this Calamity: For, as whatever things we put into a thinking Vessel are soon corrupted and tainted with the same offensive Odour; In like manner, if the Mind of Man be unincere, and not found, he will never be able so to govern himself, as may be most conducive to his own Felicity: In the first place therefore he says, that Epicurus was the Man who first purg'd and cleans'd the Minds of those, whom he instructed.
When Epicurus rose; when he began,  
That Oracle of Truth, that more than Man;  
The Fame of whose Inventions still surviy'd,  
And rais'd an everlasting Pyramid,

10 As high as Heaven the Top, as Earth the Basis wide.  
For He, observing some that could supply  
Contented Nature's thrifty Luxury,  
Happy in Honours, and in Wealth's Embrace;  
And doubly happy in a noble Race,

15 Still groan'd at home; with Cares and Fears oppress'd  
Each found a sad Disturber in his Breast,  
Imagin'd strait, some fault lay hid in Man,  
Whence this Corruption of the Joys began:

N O T E S.

Astruck in Wisdom; to whose  
Affections he put Stops and  
Bounds of Restraint; from whose  
Minds he expell'd Torrour; to  
whom he reveal'd the chief Good,  
and shew'd the easy and direct  
Road, that leads to the Attainment of it; to whom he taught  
The Means to obviate all Evils;  
and lastly, whom he prov'd to  
be tormented with vain Anxieties, and to tremble, and be  
quieted with causeless and empty  
Fears. And this is what the Poet  
says in the first 37. v. of this Book.

1. Athens] The most famous  
and antient City of Greece,  
situated on the Sea-Coast of Attica:  
and built by Cecrops. A. M.  
2407. and from him call'd Cecropia: As to its Name, Athens,  
the Fables say, that a Contest arising between Neptune and  
Minerva, which of them should  
give the Name to that City, the  
Gods, to compose the difference,  
were pleas'd to decree, that the  
City should be call'd by the  
Name of either of them, who  
should confer the greatest Benefit  
on Mankind: The Gods were  
assembled in Judgment, and Neptun  
darted his Trident against the  
Earth, which opening was deliv  
iver'd of a Horfe, a warlike Ani  
mal: Minerva struck her Spear  
into the Ground, and upturn'd  
an Olive-Tree, the Emblem of  
Peace; the Gods decided it  
In favour of Minerva, who name  
the City Athenæ, from her own  
Name 'Athena, for so the Greek  
call'd her.

First gave, &c.] Justin. li  
2. Cicero pro Flacc. Diidor  
Sicul. lib. 13. Plin. lib. 7. ca  
56. say, that the Athenians were  
the first who taught Men, th  
several before upon Acorns, to plow  
The Earth, and to sow Corn: at  
that they were the first likewise  
who made Laws, and compelled  
Men to quit their savage way of  
Life, and to enter into civil So  
cieties.

6. Epicurus] Of whom B.  
v. 88. and the Beginning of B. II  
9. and rais'd, &c.] This art  
the following Verse are trans  
scrib'd out of Cowley's Ode on  
The Death of Mrs. Phillips.  
Pyramid is a Figure broad  
bottom, and smaller and sharper  
by degrees upwards, till it end  
in a Point like our Spire-Steeple:  
It is so call'd from Pyc, Pir  
because Flame ascends in the  
Figure.

17. Imagin'd strait, &c.] Th  
and the following Verse run th  
in the Original.

Intellexit ibi vitium vas offeci  
ipsum,  
Omniaque illius vitio corrupi  
intimis.
LUCRETIUS.

Because his Wish is boundless, vast his Mind;
20 The Goods ran thro', and left no Sweet behind:
Or else some ill Opinion still destroys
The enting Good, and still fours all his Joys:
Then He, the mighty He, by pow'rful Rules,
And true Philosophy reform'd our Souls,
25 He purg'd away all vain and empty Care,
(fear.
And taught what Man should hope, what Man should
The End, at which our Actions aim, He show'd,
And taught an easy Way to find the Good:
What we from Chance, or Nature's Force may fear,
20 And taught us how t' avoid, and how to bear,
And prov'd that Man is fondly vex'd with Care.

NOTES.

Where by Vas, the Vessel, the
poet means the Mind of Man;
or, in like manner as a Vessel,
when it is once imb'd with an
unfavoury Odour, corrupts all
he Liquors it receives: So Men
30 do, says the Poet, because they
have admitted into their Minds
the Fear of the Gods, and the
Bread of Punishments after
Death, do therefore lead their
Lives in tormenting inquietudes,
while anxious Cares fluctuate in
their uneasy Breasts: From which
Cares and Terroors they might
deliver their Minds, if they
would once consider and believe
that the Gods are not the Au-
39 thors of Things, and that Death
of them is nothing: an impious
Affection, but the main Drift of
our Poet.

19. His Wish is boundles[s]
Dryden from Juvenal, Sat. 10.

uch is the gloomy State of Mor-
tals here,
We know not what to wish, nor
what to fear;
'v'n he, who grasped the Words
exhausted Store,
Yet never had enough; but
wish'd for more;
rais'd a top-heavy Tow'r of
monstrous Height;
Which, mould'ring, crush'd him
underneath the Weight:

20. The Goods ran thro', &c.] Lucretius here alludes to the Fa-
ble of Danaides, or Daughters of
Danaus; of whom B. III. v. 1005.
The Allusion is clear in the Ori-
ginal, tho' obfure in this Trans-
lation.

26. What Man should hope,] For Epicurus would have had
Men set Bounds to their Defires,
and content themselves with what
the necellities of Nature requir'd:
for he said, that the Things, that
are neither necessary nor natural,
are infinite in Number, and fit
only for Fools.

What fear.] He deliver'd the
Minds of Men from fear, by pro-
ving the Soul to be mortal, by
taking away all belief of Prov-
dence, and overthrowing all Rel-
ligion: for he taught that the
Gods need not be fear'd because
they can not be angry; and that
no Sense remains after Death.
An Opinion no less weak than
30. Chance, or Nature's Force] Epicurus held that all the Ills, to
which Mortality is subject, hap-
pen from Chance, or are the Ef-
fects of Nature: And that all
the Calamities that attend us, of
what Kind soever they be, must
be ascrib'd to one of those two
Causes: All is Chance or Na-
ture: there is no third to fly to:
for
LUCRETIUS. Book VI

For we, as Boys at Night, at Day do fear
Shadows, as vain, and senseless as those are:
Wherefore that Darkness, that o'erspreads our Souls
35 Day can't disperse, but those Eternal Rules,
Which from firm Premises true Reason draws,
And a deep Insight into Nature's Laws.

And therefore I'll proceed. Since then the Sky
And all that is, or can be, fram'd on high,
40 Is mortal, once was made, and once must die;
Since this is prov'd, now I'll go farther on,
And finish this so happily begun.

The various Wonders of the Lower Air
Perplex Men's doubtful Thoughts with vexing Care,
45 And make the Wretches bend with slavish Fear:
For Ignorance of Causes heaves the Mind
To Power's above; as Birds soar high, when blind

NOTES.

for the God of Epicurus, as Ter-
tullian more than once observes,
penè nemo est, is next to No-
Body.
32. For we, &c.] You will
find these 6. v. in the second
Book, v. 58. See there the Note
upon them.
38. And therefore, &c.] Hi-
therto has been only the Praise
of Epicurus and of Athens. Now
follows in 58. v. an Explication
of the Argument of this Book.
He says, that having in the pre-
ceding Book treated of the Be-
inning of all Things, and of the
celestial Motions, he will now
dispute of Meteors, and of the
other wondrous Effects of Na-
ture, which Men, who are igno-
rant of the Causes of them, ascribe
to the Gods; whence proceed,
Religion, the vain dread of Pow-
ers above, groundless Fears, idle
Apprehensions, tormenting An-
xieties, &c. These are the Ruin
of true Piety, and the reason that
vain Superstition reigns in the
Minds of deluded and mistaken
Man.
42. So happily begun.] Here
our Translator has wholly o-
mitted the three following Ver-
es of his Author;
Quandoquidem semel insignior
confcendere currum
Vincendi ipse fortata est, atqu
obvia currus
Quae fuerant, sunt placato con-
verfa furore.

And indeed Lambinus utterly re-
jects them: and the other Inter-
preters read them so variously
and give them such different Ex-
plications, as evidently shews
that, upon the whole Matter, the
knew not well what to make of
them: And for these Reasons
refoolv'd not to add them in the
Text of this Translation.
43.] Wonders of the Lower
Air.] He means the Meteors
Thunder, Lightning, Storms,
Whirlwinds, Rain, Snow, Hail,
&c.
47. As Birds soar high when
blind.] This Similitude, tho' it
be not in the Original, is so per-
tinently apply'd in this Place
that Lucretius himself, were he
living, would judge it worthy of
him.
48. W
We see Effects; but when their Causes lie
Beyond the ken of vulgar Reason's Eye,

For even those few exalted Souls, that know
The Gods must live at Ease, nor look below;
If they look up, and view the World Above,
And wonder how these glorious Beings move;

They are intrap'd, they bind their slavish Chain,
And sink to their Religious Fears again;
And then the World with heav'nly Tyrants fill,
Whose Force is as unbounded as their Will.

Deluded Ignorants! who ne'er did see
By Reason's Light, what can, what can not, be:
How all at last must yield to fatal Force;
What steady Bounds confine their natural Course:
And therefore err. If you refuse to fly
Such Thoughts, unworthy of the Deity;
But think they act such Things, as break their Ease;
And oppose to Joy and Happiness;
Then thou shalt surely smart, and, fantasying still
The Gods are angry, fear a coming Ill:
Tho' no revengeful Thoughts their Minds employ;

No Thirst to punish Man disturbs their Joy:
Yet thou dost think their happy quiet Age
Still vex'd with waking Cares, and violent Rage.
Not shalt thou visit on the Sacred Days
Their Shrines with quiet Mind, or sing their Praise.

Besides, the Images, the Forms, that rise
From their pure Limbs, and strike thy Reason's Eyes,
And constantly present the Deities;

Thou shalt not a(5l such Things, as break their Ease;
And oppose to Joy and Happiness;
Then thou shalt surely smart, and, fantasying still
The Gods are angry, fear a coming Ill:
Tho' no revengeful Thoughts their Minds employ;

No Thirst to punish Man disturbs their Joy:
Yet thou dost think their happy quiet Age
Still vex'd with waking Cares, and violent Rage.
Not shalt thou visit on the Sacred Days
Their Shrines with quiet Mind, or sing their Praise.

Besides, the Images, the Forms, that rise
From their pure Limbs, and strike thy Reason's Eyes,
And constantly present the Deities;

NOTES.

48. We see, &c.] This and the two following Verses are in B. I. v. 185, and they should be repeated again below after v. 91. of his Translation, for Lucretius does so in the Original, but Creech has nevertheless omitted them in that Place.

51. For ev'n, &c.] This, and the ten Verses that follow it, are likewise repeated from B. V. v. 87.

57. Heav'nly Tyrants, &c.] Severe and cruel Gods; whom such Wretches as are ignorant of the Causes of Things, fear and adore, as if they were the Authors of them. See B. V. v. 94.

60. By Reason's, &c.] This and the two next Verses are in Book I. v. 99, as well as B. V. v. 97.

71. Yet thou, &c.] Horace in like manner:

Namque Deos didici secundum agere avum,

Nec si quid miri faciat Natura,

Deos id

Tristes ex alto cæli demittere teō.

I i i 78. Tho's
Those Images will still disturb thy Mind,
Strike deep, and wound, and leave Despair behind:
And then how sad thy Life! What pungent Cares
Will vex thy wretched Soul? What anxious Fears?
But now to chase these Phantoms out of sight
By the plain Magick of true Reason's Light;
Thou' I have sung a thousand Things before,
My lab'ring Muse must sing a thousand more:
How Thunder, Storm, and how swift Lightning
Singeing with fiery Wings the wounded Skies!
Left superfluous you observe the Flame,
If those quick Fires from lucky Quarters came;

Notes.

73. Those Images, &c.] For Epicurus foolishly believ'd, that a God, who foresees all, protects all, and provides for all, must be indeed, a terrible and dreadful God: Insomuch, that the Image of such a God can never enter into the Mind of Man, but Anxiety, Fear, and Terror will be the immediate Effect.

82. But now, &c.] It is next to incredible to believe, to how great a degree wilful Ignorance and Dullness prevail'd among the Antients: and that too, even in the midst of Athens, the chief Seat of Learning. Plutarch, in the Life of Nicias, tells us; that they could not discover the Reason of the Eclipses of the Moon, but thought it a Portent that foreboded some great Disaster. For, says he, Anaxagoras, who first treated of the celestial Phenomena, durst not discourse of them in publick, but only in private, and with some particular Friends: For neither Natural Philosophers, nor those they call'd Meteorologi, i. e. such as argued concerning Meteors, were suffer'd among them: they being look'd on as Men, who endeavour'd to limit the Divine Power, and to derogate from it, by ascribing all Things to natural Causes: For which Reason Protagoras was banish'd, and Anaxagoras thrown into Prison: but Pericles, with much ado, procured him to be set at Liberty: Soctes was taken off, meerly for the Name of a Philosopher: for he was averse to Studies of that Nature. At length, the Author of Plato, as well by reason of the Probit of his Life, as for that he subjected natural Effects, to more potent and divine Causes; wip'd off the Scandal from those Studies, and open'd a way to the Doctrine of the Mathematicians:

Thus Plutarch; who, in the Life of Pericles, farther teaches us, who great Advantages that Athenian General gain'd by his Acquaintance with Anaxagoras: For he there informs us, that he deliver'd his Mind from all Superstition, which strikes a Terror into those, who are ignorant of the Causes of the celestial Meteors and tremble at the Things above which Consternation, adds the same Author, the Knowledge of natural Causes takes away; and, instead of that frightful and disquieting Superstition, inspires a secure and quiet Religion, together with good Hope. Thus we see to what tend the Endeavours of Lucretius, in the following Disputation, and how much they ought to be esteem'd.

89. Lucky Quarters.] This relates to the Discipline of the Thucdicans: Of which Cicero in the second Book de Divinat. Coelum...
in the Affair of Divination, he said to speak often after their own manner, often after, that of the Greeks. However, it is certain, that amongst the Romans, in auspices, quae sinistra sunt, bene eventura putatur; the Aufpices on the left were thought to forebode good Success: as Alexander ab Alexandro in his Gen. dier. lib. 5, cap. 13. & Tiraquel, on that place prove at large; without omitting the Reason of it: for they acquaint us, that in taking their Aufpicia ex coelo, their Aufpices, or Omens from Heaven, which was the chief kind of all; and on which they most depended; the Thunder or Lightening that came from Heaven, was supposed to come from the right Hand of God, when it was on the left of the Aufpex, or Sooth-fayer: as, on the contrary, when it happen’d on his right Side, they believ’d it to come from the left Hand of God; because, they always took it for granted, that his Face was turn’d towards the Aufpex. Thus too Donatus, on the intonuit laevum of Virgil, which I cited before, says, Quod dixit laevum, debet prosperum intelligi: cujus ratio haec est: laeva in alius contraria significant: in sacris autem signis idcirco prospera accipiantur quae laeva sunt, quia sacrificantis, vel precentis latus laevum dexterum est ejus, qui postulata largitur: So likewise in the Omens taken from the Voices of Birds, the Rule was, that those on the left were always lucky; semper cantus Officinis, quum sinister est, fecundissimus fuit, says Alexander ab Alex. in the Place above cited. Indeed he makes some Exceptions to this Doctrine, but delivers it in general to be true. And here we may observe by the way, that of the Birds, from which the Antients took their Auguries, some were call’d Ostrines, and from the Voices of these they drew their Divinations; and others Praepetes, from the manner of whose Right they took
their Omens: Crows, Swallows, Kites, Owls, and such like Birds, were counted auspicious; and others, as Vultures, Eagles, Swans, &c. in some cafes portended good luck, in others bad: but even this depended too on which side the Bird was; and some Birds were held to be lucky on one side, and unlucky on the other. A Raven was lucky on the Left, a Crow on the Right: Cornix à sinister, Corvus à dextera, ratum facit, says Cicero, de Divin. lib. 1. But which Auguries did the Antient Greeks and Latines take to be left, which right? For both of them, tho’ they spoke differently, yet meant the same thing: that is to say, the oriental Omens, or those that came from the East, did to both of them seem to be the best, for this Reason, because the Beginning of Light and Motion is from that Part of the Heavens: and yet what the Greeks call’d right Omens, the Romans call’d left. Concerning the Greeks it is manifest from Homer, Iliad. 12. v. 239. where Hector says, that he values not the augural Birds, whether they go to the Right towards the Aurora and the Sun; or to the left towards the dusky West:

Eit ἐόις ἀδίκοις ἡμοῖοι ἢκιν
τελεμονίας,
Eit ἐός ἀδίκεσθαι τοις ὄλλοις ἄριστον
ὐδεξῖα.

As to the Romans, it is evident from Varro, who, Epist. Quaest. lib. 4. says, A Deorum sese cum in Meridiem species, ad sinister, sunt partes mundi exortientes, ad dexteram occidentes: factum arbitror, ut sinister meliora auspicia, quam dextra, esse existimem-

ur. Feustus Pompeius quotes the Passaige, and mentions others of the Antients of the fame Opini on: which Pliny, lib. 2. cap. 54 confirms in these Words: Lava prospera existimantur, quoniam lata parte mundi ortus est. Now the reason of the different Appellation is, because, in taking their Auguries, the Greeks turn’d themselves towards the North the Romans towards the South; But to inquire why they did so would engage me into too long a Digression.

92. And you, &c.] The Poet invokes his Muse in thefe 4. v. of which, our Translautour, no having fully render’d them obliges me to give the Original.

Tu mihi supreme praescripta ac candida calcis
Currenti spatium praemonstrata
Calliope, requies homínurn, Dei,
Vatumque voluptas;
Te duce ut insigni capiam cum
Lande coronam.

Whence we see, that, notwithstanding what some imagine, that Lucretius never finish’d his Poem, or, at leat writ more Books that are lost, he never propos’d to himfelf to write above fix; and that he is now haftening ad praefcripta candida supreme calcis: which Seneca helps us to exp lain: For that Author, Epift. 19. teaches, That what in the Circus was in his Days call’d Meta, the Goal, the Antients call’d Calx, because the end of the Course was often mark’d with Chalk. Calliope was one of the Muses, so call’d from xalados, Beauty, and ὁ ψηφός, a Voice: She was Mother of Orpheus, and Pre-
I'm eager, and 'tis Time that I were gone;  
Come lead me on, and shew the Path to gain

The Race, and Glory too, and crown my Pain.

First then, the dreadful Thunder roars aloud,  
When Fighting Winds drive heavy Cloud or Cloud:  
For where the Heav'n is clear, the Sky serene,  
No dreadful Thunder's heard, no Lightning seen;  
But where the Clouds are thick, there Thunders  
The furious Infant's born, and speaks, and dies. (rise;  
Now Clouds are not so thick, so close combin'd.  
As Stones; nor yet so thin, and so refin'd  
As rising Mists, or subtle Smoke, or Wind:

NOTES.

says, Quid enim non quemadmodum illise manus plau sum edunt, sic illisum inter nubium sonus potest esse magnus, quia magna concurrunt? Since even the Hands clapt together make a Noife, why should not the Noife of Clouds dash against one another be great; seeing they are great Bodies that meet, and strike one another? And to one that objected, Nubes impingit montibus nec sunt fieri, that Clouds strike against Mountains, but make no Noise; he answers: Non quomodo cunque nubes illise sunt, fonant, fed si apte sunt compositae ad sum edendum. Averfa inter so manus collisae non plaudunt; sed palma cum palma collisae plau sum facit, the Clouds do not make a Sound in what manner soever, they are dash'd against one another, but only when they are compos'd in a due manner to make a Noise: The Backs of our Hands struck one against another, do not make that Sound of Applause, as when we clap one Palm against the other. This was the Opinion of many of the Antients, and, if we will give Credit to some of our Philosophers at this Day, it is next to Truth.

58. The Sky serene.] For the Epicureans deny'd that it ever thunders, when the Sky is clear: and therefore Horace when he
null
Or torn, (for such a Sound is often known
From Thunder's Crack) they give a mighty Groan;
Or as spread Cloaths, or Sheets of Paper, fly
Before the Wind, and rattle thro' the Sky.

But Clouds meet not directly still, but slide,
And rudely grate each others injur'd Side:
And hence that Buzzing Noise we often hear,
That with Harsh Murmurs fills the lower Air:
Continues long, but with a softer Sound;
At length it gathers Strength, and breaks the Bound.

But more, the Thunder, arm'd with Pointed Flame,
May seem to shake the World, and break the Frame;

**NOTES.**

121. But more, &c.] These 8. v. contain the IVth Explanation. Wind, says he, pent up in a Cloud, rages to get free: Thence proceeds a grumbling Noise, till the Wind having burst its Passage, makes a dreadful Roar: Pliny, lib. 2. cap. 43, favours this Opinion, and says; posse spiritum nube cohabitum tonare, naturâ strangulante fonum dum rixetur, edito fragore cum erumpat, ut in membranâ spiritu intentâ. That Wind, while it continues shut up in a Cloud, may Thunder: because so long as Nature choaks the Sound, it makes a grumbling Noise, but when the Wind frees it passage, and breaks out, it gives a horrid Clap: as when we break a Bladder, blown hard with Wind. If you are dispos'd to laugh, see Aristo-phanes in Nubibus, Act. 1. Scen. 4. Moreover, this was likewise the Opinion of Strato, and Diogenes, but chiefly of Leu- cippus, Empedocles, and Aristotle, who allow nothing but this to be the cause of Thunder. Moreover, this fort of Thunder which Lucretius explains by the bursting of a blown Bladder, may yet better be explain'd by the Report of our Cannon, elegantly describ'd by Pontanus in Meteor. in these Verses.
When e'er a fierce, and strong, and furious Wind,
In narrow, thick, and hollow Clouds confin'd,
125 Breaks thro' the Prison with a mighty Noise,
And shoots at Liberty with dreadful Voice:
Nor is this strange, when one poor Breath of Air,
That start's from broken Bladders, sounds so far.
Again: 'Tis Reason too that Noise should rise
130 When vil'ent Storms rage o'er the lower Skies,
For thousand Clouds appear, rough, close combin'd,
And thick, and able to refit the Wind:
Thus Noise must rise, as when the Woods they wound
The next and injur'd Boughs figh forth a mournful Sound
135 And Winds oft cut the Clouds, and, passing thro',
With murm'ring Sound fill all the Air below:

N O T E S.

Ut cum arma ta manus tormento
exclusit aheo
Fumantem pilam, versatque volubile saxum,
Incluit erumpunt ignes migrantis
bus auris;
Ft tremor, horrendumque sonat;
tum plurimus antè
Sternit iter fragor, & gemitu
faca icta refultant;
Disjectaque ruunt prostratis
moenibus arcas.

And by Milton in Paradise Lost,
B. VI.

—— Immediate in a Flame,
But soon obscure'd with Smoke,
all Heav'n appear'd,
From those deep-throated Engi-nes belch'd, whose Roar
Embowl'd with outrageous Noise the Air,
And all her Entrails tore, dig-gorging soul
Their devilish Glut, chain'd
Thunderbolts and Hail
Of iron Globes, &c.

Now tho' these Implements of Mischief were wholly unknown
To the Antients; yet Epicurus in
Laertius, lib. 10. ues almoit the same Comparison, and says, That
Thunder may be made by Wind
flying up in hollow Clouds, even
in like manner as our Vessel
burst with Noise, when they are heated by included Fire.
Moreover, Anaximander and Metro-
dorus seem to have been of the same Opinion: For they held
Thunder to be a Wind conceiv'd
and inclos'd within the Bawls of
a thick Cloud; and which, break-
ing out with Violence, makes the Noise we call Thunder: and
that the Lightning is caus'd by
the Breaking of the Cloud: I
like manner, added Anaximenes
who subscrib'd to this Belief, as
the Sea, when dash'd and broke
with Oars, sparkles and shines.
129. Again: &c. In these
v. is contain'd Explication VI.
We see, says the Poet, som
Clouds, whose branchy Edge
resemble the Boughs of Trees
Longing out on all sides from the
Body: and if Winds get in among them, why should the
not caufe Thunder? For when
a rough Blast of Wind blows
tho' a thick Forest, the shake
Branches clash against one an-
other, and make a rattling Noise.
135. And Winds, &c. In this
v. he gives Explication VI.
The Clouds, says the Poet, ma
likewise be broken to pieces by
the Winds, when they beat hard
upon them: and none can doubt
but
Book VI. LUCRETIUS. 617

For that the Winds may break the Clouds, and fly,
Thro' all Resistance in the lower Sky,
'Tis easy to discover, since they break,
140 And twist out our Trees: yet here their Force is weak.

Besides; vast Waves of Clouds seem roul'd above;
And in confus'd and tumbling Order move:
These, meeting, strike, and break, and loudly roar,
As Billows dashing on the trembling shore.
145 Or else hot Thunder falls on Rain, or Snow;
And dies, and hisses, as it passeth thro':
As when we quench a glowing Mass, the Fires
Fly off with Noise, with Noise the Heat expires.

But if the Cloud be dry, and Thunder fall,
150 Rifes a crackling Blaze, and spreads o'er all;
As when fierce Fires, press'd on by Winds, do seize
Our Laurel Groves, and waste the Virgin Trees;

The 

NOTES.

but that Winds can shatter the Clouds, since we often see that
they tear up the stoutest Trees, and toss their broad Roots into
the Air.

141. Besides, &c.] Explanation VII. in these 4. v. If you
like not these Reasons, imagine the Air to be an immense Sea,
and the Clouds its Waves: Let them dash against one another:
and they roar no less than the vast Billows of a boisterous Ocean,
when they infilt the Shores that bound them.

145. Or else, &c.] Some Philosophers taught that Thunder
was caus'd by the falling of Stars into a wet Cloud, and their
Struggling with the Moisture: Now Lucretius for the VIIth
Caufe of Thunder, in the Room of their Stars,-substitutes the
Flame of Lightning, which, falling from a dry Cloud into a wet,
hisles like red hot Iron, when plung'd into the Smithy. This
was particularly the Opinion of Anaxagoras.

149. But if, &c.] Explanation IX. That he may be sure to omit
none of the Causes of Thunder;

he now in those 6. v. sets the very Clouds on fire; and pretends,
that as Laurels and other things crackle in the Flames, Clouds
may do so too.

152. Laurel] Pliny, lib. 15. cap. ult. says that Cato distingui-
th'd between two sorts of Laurel; the Delphick, and the Cy-
prian: this last has a short, blackish Leaf, turning up at the
Edges and indent'd: The other, a very large Leaf, and bears very
large Berries, that turn from green to red: with this the Victo-
ors at Delphi, and those that triumph'd at Rome were wont
to be crown'd. Pompeius Lernaus added a third sort of Lau-
rel, which he call'd Mustas, quod Mustaceis subjicietur. Lucre-
tius here calls it Delphica laurus, the Laurel being a Tree sacred
Apollo, because, as Pliny, Nat. Hift. lib. 15. cap. 30. says, ma-
ny very fine Laurels grew on the Mountain Parnassius; and be-
cause, as the Interpreter of He-

fiod fays, ναυτιβοι λοσί τρυφειαν-
us, Dryden from Chaucer's Tale of the Flower and the
Leaf.
The Leaves all crackle; She, that fled the Chase
Of Phoebus Love, still flies the Flames Embrace.

The Laurel is the Sign of Labour crown'd,
Which bears the bitter Blast, nor, shaken, falls to Ground:
From Winter Winds it suffers no Decay;
For ever fresh and fair, and ev'ry Month is May:
Ev'n when the vital Sap retreats below;
Ev'n when the hoary Head is hid in Snow;
The Life is in the Leaf, and still between
The Fits of falling Snow appears the streaky Green.

Virgin-Trees:] Because Daphne flying from Apollo, to whose Love, she would not consent, was chang'd into a Laurel. See the next Note.

153. The Leaves crackle] Pliny, lib. 15. cap. 30. Laurus manif esto abdicat ignes crepitu. The Laurel, by its crackling in the Flames, shews its natural distestation of Fire. She that. &c.] This alludes to the known Fable of Phoebus and Daphne, who was feign'd to be the Daughter of the River Peneus in Thessalia, because the Banks of that Stream abound with Laurels. With this Nymph, Phoebus fell in Love, and she, refusing to yield to his Desires, who would have offer'd Violence to her, fled from him, and in her Flight arriving on the Banks of her Father's Flood, and imploring his assistance, was chang'd into a Laurel: Her Transformation is describ'd at large by Ovid. Metam. 1. and finely translated by Dryden, as follows:

Scarce had she finish'd, when her Feet she found
Renumb'd with Cold, and fall'n to the Ground:

A filmy Kind about her Body grows;
Her Hair to Leaves, her Arms extend to Boughs:
The Nymph is all into a Laurel gone:
The Smoothness of her Skin remains alone:
Yet Phoebus loves her still, and, cafting round
Her Bole his Arms, some little Warmth he found:
The Tree still panted in th' unfinish'd Part,
Not wholly vegetive, and heav'd her Heart.
He fix'd his Lips upon the trembling Kind,
It swerv'd aside, and his Embrace declin'd:
To whom the God: Because thou canst not be
My Mistrefs, I espouse thee for my Tree:
Be thou the Prize of Honour and Renown;
The deathless Poet, and the Poem, crown:
Secure from Thunder, and unharm'd by Jove;
Unfading, as th' immortal Powers above:
And, as the Locks of Phoebus are uninhorn,
So shall perpetual Green thy Boughs adorn;
The grateful Tree was pleas'd with what he said;
And shook the shady Honours of her Head.

155. Or
LUCRETIUS.

155 Or else vast Hills of Hail, and Rocks of Ice, May break; and, tumbling, rattle thro' the Skies: For when rough Storms conjoin the Parts of Hail, Or scatter'd Ice, their Weight must make them fall. Quick Lightning flies, when heavy Clouds rush on; And strike as Steel and Flint, or Stone and Stone:

NOTES:

155. Or else, &c.] In these 4. v. is contain'd the Xth and last Cause of the Noise of Thunder: When it thunders, Hail, and many little Fragments of Ice fall in some places, but chiefly in the Northern Climates: Therefore that Noise may well be ascrib'd to the Breaking into Shivers of congeal'd and frozen Clouds.

To this last Opinion subscribes our Countryman Hobbes, who holds Thunder to be the breaking of a Cloud, congeal'd to Ice; and that breaks by the struggling of inclos'd Air. The Stoicks held it to be a Noise occasion'd by the Collusion of two hollow Clouds; and that the Lightning proceeds from their Attrition: This I hinted before; and mention it in this Place again only to say, that Des Cartes differs not much from the Opinion of these Philosophers: for he conceives Thunder to be caus'd, when several flat Clouds, tabulatrix in tablarum, says he, like so many Floors, are driven with Violence, the higher on those below them, and clatter one upon another: and the Lightning to proceed from the Nature of Exhalations, that are included in the Interstices, or Spaces between the Clouds, and which, by their falling upon one another, is crush'd out, and exploded with Violence. But much more consonant to Truth, nay, indeed true, is their Opinion, who hold Thunder to be, a hot and dry Exhalation, of a sulphurous and nitrous Matter, contracted and shut up in a cold and moist Cloud; whence struggling

to get free, it kindles itself by the Agitation, and violently breaks forth from its Confinement. And according to this Opinion Cowley says finely,

Why Contraries feed Thunder in the Cloud;
What Motions vex it, till it roar so loud. David. 3.

159. Quick, &c.] Hitherto of Thunder: He comes now to inquire into the Causes of Lightning, which may be struck out of harden'd Clouds, dash'd against one another: in like manner as Fire is out of Iron, Flint, or Wood: for we ought to believe that some Seeds of Fire are lurking in the Clouds, as well as in those other Things; says Lucretius in these 6. v.

But before we proceed any farther, it will be necessary to observe, that under the general Name of Thunder, three several Things are comprehended: I. The Noise: which the Greeks call'd Βοϊών, the Latines Tontrum, in English, Thunder. II. The Coruscation, by the Greeks call'd Ασσβορων, by the Latines Fulgar, which answers to what we call the Lightning. III. What the Greeks call Κηροριον, the Latines Fulmen, and we a Thunderbolt. I know that the Antients, especially their Poets, no less than we at this Day, often confounded these three Things, taking one of them for the other, tho' they are different, as will more plainly appear by what shall be said by and by, when I come to explain the Difference between

K k k k 2
For then small Spars appear, and scatter'd Light 
Breaks swiftly forth, and wakes the sleepy Night : 
The Night, amaz'd, begins to haste away, 
As if those Fires were Beams of coming Day.

And

NOTES.

the Fulgr and Fulmen of the 
Antients. I now return to Lu-
cretius, who held, that as in 
Stone, Iron, and Wood, there 
are Seeds of Fire, which by At-
trition may be forc'd out, and 
struck into Sparkles : So in the 
Clouds likewise there are Seeds 
of Fire, that by the Attrition of 
those Clouds, caus'd by the vio-

tent Force of the Wind, may be 
struck out into Lightning : For 
the Clouds be moist, yet Fire may nevertheless be generat-
ed and produc'd by their Attrit-

ion : This Seneca seems to con-

firm, Nat. Quaest. lib. 2. cap. 
25. & 26. where he says, That 
neither is Fire produc'd without 
some Moisture, nor are the 
Clouds wholly watry, but con-
tain a Part that may take Fire, 
in like manner as we often see 
the same piece of Wood burning 
in one Part, and sputtering out 
Moisture in another : eo modo, 
quo fepe in ligno alia pars ardet, 
alia sudat. Nor is this Opinion 
contradicted by Pliny, who, lib. 
2. cap. 42. says, Posse & attritu, 
dum in praecipus fertur, illum, 
quifquis eft, spiritum accendi : 
posse & conflictu nubium elidi, 
tu duorum lapidum scintillanti-
bus fulgetris. And Seneca, in 
the Place above cited, adds the 
Example of the Wood of Laurel, 
and of Ivy, which by Attrition 
produce Fire. Thus too Demo-
says, That Lightning is the Col-
lision of Clouds; by which Col-
lision, the Corpuscles, that are 
the efficient Causes of Fire, be-
ing by various Confrications, got 
together, and kindled in one Bo-
dy, are, as it were, strain'd thro'

the many Pores and Apertures 
of the Clouds.

Therefore what the Latines 
call'd Fulgr, is nothing else 
than Light emitted from the 
Flame of Fulmen, and diffus'd 
through the Air. Yet Pliny, 
lib. 2. cap. 43. Seneca, lib. 2. 
cap. 16. & 18. and Ariftole, lib. 2. de Meteor. cap. 9. will have 
the Fire of Fulgr to be more 
loose and rare, inasmuch as it on-
ly cleaves the Cloud, and va-
nishes into Air: but the Fire of 
Fulmen to be more compris'd 
and close ; because it breaks the 
Cloud with Violence, and some-
times dashes against the Earth. 
But this seems probable only in 
the Corufcations without Thun-
der : but can not be in those 
that are attended, cum Tonitu ac ful-
mine: For such Corufcations 
break the Cloud to pieces, and 
can not be fai'd to cleave it, but 
rather to scatter and difperfe it 
on all sides, while the Fulmen 
itself is directed to one part only. 
And thus the very moment that 
the Matter of Fulmen is kindled, 
the Fulgr or Corufcation is pro-
duc'd; but this Fulgr is mo-
mentary, because the Flame of 
the Fulmen is fo too: and if the 
Fulgr have sometimes any du-
ration, the Flame of the Ful-
men muft of neceffity continue 
the longer. This is manifest in 
our Cannon: which being fir'd 
in the Night, a Corufcation from 
the Flame of the Powder is dif-

ts'd all around : whence Men 
that fland at a Distance eafily 
gues, that they shall soon hear 
the Report.

162. And wakes the sleepy 
Night, &c.] This and the two 
next
And first we see the Light, and then we hear the Noises: these but slowly reach the Ear; because the Images of Things do fly more swift than Sounds, and quickly strike the Eye: one Instance clears it; for, observe, and see,

Where'er a cruel Ax does wound a Tree, the Tree strait sighs; but if at Distance shown, we see the Stroke before we hear the Groan: so whilst the Noise moves slow, the winged Light flies swiftly on, and strikes the distant Sight:

Tho' both arose at once, that moves the Eyes, before the slow-tongu'd Thunder speaks, and dies.

But ext Verfes our Translator has added to his Author. The Thought seems to be taken from Waller's Sea-Fight.

And first, &c.] But if Thunder and Lightning be both made by the fame Collision of the Clouds, why do we see the Lightning before we hear the Thunder? Because, says he in hefe 12. v. Light is fwieter than sound: for common Experience vinces, that the Species of a visible Thing is sooner convey'd to the Eyes, than the Noise it makes to the Ears. Thus Aristotle, ib. 2. Meteor. speaking of Lightning, says, "\[\ldots\] 

The Corufcation is made after the Stroke, and after the Thunder; but it is feen first, because the Sense of Seeing is wifter than that of Hearing: and in the fame place he brings an Instance of Men rowing a Boat in the Water, and fays, that they are feen lifting up their Oars the second time out of the Water, by that time the Noise of the firft Stroke is heard.

That the Action of Light is quicker than that of Sound; and that Light is therefore sooner convey'd to the Eyes, than Sound is to the Ears, is true beyond any Contradiction; and the Instance Lucretius brings to prove this Afferion is just: for nothing is more certain, than that we see the Motion of the Hatchet, lifted up the second Time to Strike, before we hear the Sound caus'd by the firft Blow, even tho' we are plac'd but at a small Distance from the Striker. The Reason of which is, because the Materia Subtilis in lucid Bodies, which is the Medium by which we fee, consists of Particles, that are much les, and more solid than those of the Air, the Medium by which we hear: and consequently the Motion of that Subtile Matter is more quick than that of the Air: because more Strength is requisite to overcome the Resistance of a greater Body, than that of a lefs: Besides, the greater Body lofs much of its Motion, in conquering the Resistance of the Body it meets: Therefore the Air, whose Particles are intricate, and, like those of all other sulphurous Bodies, twirted and intangled in one another; and in their Magnitude far surpassing those of the Subtile Matter, whose very Name supposes something the moft minute that can be conceiv'd; therefore, I say, the Air can not move with equal Swiftnes, as does the Matter.
But more; a Cloud seems fir'd, a Tempest brings Swift, trembling Flames upon his dreadful Wings; When shut within a Cloud, it scorns the Bound, And strives to break, and whirls, and tumblest round; And, whirling, hollows out the watry Frame, At last grows hot, takes Fire, and breaks in Flame: For Motion cauèst Heat: Thus Balls of Lead, From Engines thrown, have melted as they fled:

The Wind grows hot, when loos'd from cold Embrace Of pressing Clouds, and gets a larger Space; Strait scatters Sparks of Fire, which swiftly fly, And spread quick Lightnings o'er the lower Sky: Then the grave Murmur comes: the Light appears

Before the heavy Sound can reach our Ears. Now this is done, when Cloud lies heap'd on Cloud Thence Lightning flies, and Thunder roars aloud

\[\text{N O T E S.}\]

teria subtilis, whose Particles being extremely minute, and solid, and inflexible, must therefore move more nimbly, and retain their Motion longer. And this is the Reason that the Sense of Seeing is quicker than that of Hearing.

177. But more, \&c.] In these 14. v. he says; That if Thunder be caus'd by the Winds breaking and tearing the Clouds; Lightning is likewise made by the same Winds, that by the Swiftness of their Motion grow hot, and kindle into Flames, as they are agitated and whirl'd about in the Bowels of the Clouds. Thus Creech interprets this Passage, and says that Gaffenus, and all that follow him, are mistaken in their Interpretation of it. Now to confirm this Opinion of Epicurus, we may observe, that several of the Antients seem to have been of the same Sentiment: For Heraclitus, as Seneca, lib. 2. cap. 56. witnesses, held, that this Fulguration is like the Attempts of our Fires, when they begin to kindle, and resembles the first uncertain Flame, now dying, now rising again at ever Puff of the Bellows. And w learn from Plutarch de Placit Philosop. lib. 3. cap. 3. that Metrodorus believ'd, that the Corufcation is produc'd, when Cloud is assaul'd and daf't'd to pieces by the Wind. And the Opinions are like theirs, who hold, That Motion is the Cause of Heat: For we see many Things grow hot by Motion, as Wheels, the Axle-trees on which they are hung, \&c.

183. Thus Balls, \&c.] This is no truer than what Virgil writes of the Arrow of Acestes,

Qui tamen ætheræas telum consorfit in auras, Oftentans ætem pariter, arcumque sonantem:

\[\text{———volans liquidis in nubibus arsit arundo, Signavitque viam flammis, te nuefque recellit Conflumpta in ventos: caldo feu fape refixa Tranfcurrunt, crinemq; volantia fydera ducunt. Æn. 5. v. 520.}\]
Nor must you think this false; because the Eye,
When plac'd below, sees Clouds more broad than high:

For, look, and see, the lab'ring Winds can bear
Vast Mountain-Clouds, and whirl them thro' the Air:
The lab'ring Winds then move but slowly on,
And, as oppress'd with Burdens, sigh and groan.
Or when upon a Mountain's lofty Head,
We see the higher Clouds o'er lower spread:
And, tho' the Winds all husl'd, they cease to move;
Yet still the low are press'd by those above:
Then you may guess their Bulk; how high they rear!
How vast these real Castles built in Air!

How great, how strong their Hollows, where the Wind
Shut up, grows fierce, and scorns to be confin'd,

**Notes.**

Who, shooting upwards, sends his Shaft to shew
his Archer's Art, and boasts his
twanging Bow:
that'd by the Speed, it fir'd,
and as it flew,
Trail of following Flames ascending drew;
indling they mount, and
mark the shiny Way,
crofs the Skies, as falling
Meteors play,
nd vanish into Wind, or in
a Blaze decay; Dryd.

193. Nor must, &c.] In these
v. he answers the Objections
of those, who pretend that the
Clouds, tho' they are broad,
can not be deep or thick enough to contain within their
swells, such vast Hollows, as
could be capable to inclose so
much Wind: To which he adds
mething of the Winds grumbling
within the Clouds, and then
rifting out into Flames.

97. The lab'ring, &c.] For this
the following Verse, our Translating
has no Authority from his
Author; but has transcribed it
from the Bishop of Roches-
ter's Plague of Athens, and re-
peats them again almost Word
for Word, v. 1099. of this Book.

Where indeed they are better ap-
ply'd than here: For how come
the Winds, that, in the preceding
Verse, whirl'd the Clouds thro' the Air, which implies a violent
and swift Motion, to be able to
move but slowly in this, and to
groan under the Weight of their
Burdens? Dennis speaking of a
Row of Oaks, as he calls them,
says finely,

The Tempest sees their Strength,
and Fights, and passes by,

203. How high they rear!] Sir
R. Blackmore gives a lively De-
scription of these Mountain-
Clouds in the following Verses:

When on their March embattled Clouds appear,

What formidable Gloom their
Faces wear!

How wide their Front! How
deep and black their Reer!

How do their threatening Heads
each other throng!

How loud the crowding Legions
move along!

The Winds, with all their Wings,
can scarcely bear

Th' impending Burden of th' oppresive War.

205. The Wind, &c.] Thus
after
But roars thro' all the Clouds; as Beasts disdain
The Dens Confinement, and the flavish Chain,
And roar to get their Liberty again:

And, seeking Way, rouls round the watry Frame,
And gathers numerous Seeds of subtile Flame,
And these it whirls, until the shining Streams
Break thro' the Cloud, and shew their feeble Beams

But more, these glaring Fires, these Flames, may ri

And fall to Earth thro' all the spacious Skies,
Because the Clouds hold numerous Parts of Light:
For if they're dry, their Colour's fiery bright:
For they must catch, and hold descending Rays,
And thus look fiery red, and often blaze:

Thefe, prefs'd by Winds, to narrow Place retire,
And scatter Seeds that frame the glaring Fire.
But farther; Lightning often seems to glide

When Clouds grow rare; for, as the Winds divid

Lib. 2. Meteor. Empedocles he
that this Fire, that catches in t
Clouds, is kindled by the Beat
of the Sun: but Anaxagoras w
have it descend from the high
Aether, which he holds to Fire.

222. But farther, &c.] Hes:
in the last place, that the See
of Fire that are in the Cloud
are driven out by the Streng
and Violence of the Wind: B
now in these 4. v. he says, that
they are not driven out in the
manner, yet they must of N
cessity fall down, when the Clou
grow thin, and break, and open
themselves: and that from then
proceeds the mild and gent
Lightning, which: Splendour dazl
the Eyes, tho' no Thunder inva
the Ear.

By this Breaking, or rather R
refraction of the Clouds, and t
falling down of the Atoms th
make the Lightning without a
Thunder or Noife, the Po
seems to inflinate the Opinion
Clidemus, who, as Aristotle say
believ'd Lightning not to be re
Fire, but only an empty Speci
th
LUCRETIUS.

The Clouds must lose their Seeds: Those show the
But without Thunder silently expire.

(Fire,

But now what Seeds the Thunders Parts compose,
Their Stinks, their Marks, and sulph'rous Odour
shows:

For these are signs of Fire, not Wind, or Rain:
Nay, oft they burn our Towns, and Men complain
Of heav'ly Fires, and angry Gods, in vain.

NOTES.

that is to say, that the Cloud, being agitated, and as it were struck and beaten in the humid part of it, brightens in like manner as the Sea foams and turns white, if it be beaten with a Rod. To this purpose too Anaximenes in Stobæus alludes the Example of the Sea turning bright when the Oars cut the Waves. Thus likewise Xenophanes said, that the Cloud by its Motion conceives the Splendour, that lightens: And lastly Anaxamander favour'd this Opinion, when he said, that Lightning is only the Wind that turns bright by forcing its way thro' the blackness of the Cloud.

226. But now, &c.] Hitherto the Poet has treated of the Corruption of Lightning, which the Latines call'd Fulgur: he is now going to dispute concerning the Fulmen, by which the Antients meant the Lightning, that falls and does mischief upon Earth, and which in English is call'd a Thunderbolt: The French call it Carreau de Foudre: which answers exactly to our Denomination of it: The Greeks call'd it κεραυνος; and Aristotle defines it in these Words: το π α ἱ ε Ἰ κεραυνον διαιτησαι βασεως δε μακρινον και γυνεικον, κεραυνος κιλεδτος: i. e. The Lightning, if it continues its Course to, and dashes upon the Earth, is call'd a Thunderbolt; Lucretius, even in this Disputation, confounds the Words Fulgur and Fulmen, often using one for the other: and indeed they both signify Lightning, and the sole Difference is in the Effects they produce: Our Translatour too does the like: nay, sometimes ues the Word Thunder for Lightning, particularly in this Verse; tho' Thunder properly means only the Noise. This Distinction was necessary to be observ'd in Order to the better understanding of the following Disputation: in which the Poet treats of many Things relating to Lightning: I. Of its Nature: II. How it is generated: III. Of its Motion: IV. In what Seasons of the Year it is most frequent: And V. he inveighs against the Superstition of such, as ascribe Thunder to Jupiter; and against the Thufcans, who drew their Auguries from Thunder and Lightning: This Disputation continues to v. 437. and first in the 18. v. he disputes of the Nature of Lightning, and teaches that it must consist of a fiery Substance, because it singer and burns whatever it touches, sets Fire to Houses, &c. But that it pierces thro' Walls, that it melts Gold, Brafo, and other Metals, that it draws out the Liquor and leaves the Vessel intire, must be ascribed to the Swiftnefs of its Motion, and the Tenuity and Subtilnefs of its Fire.

227. Their Stinks, &c.] For things that are blasted by Lightning not only seem burnt, but retain a sulph'rous Smell.

I 1 1 1 234. And
Now these celestial Fires arefram'd above,
Of Parts refin'd, and thin, and apt to move:
Too strong to be oppos'd, they scorn a Bound,
And pass thro' closest Walls, as Voice and Sound:

They fly with Ease thro' Stone, thro' Gold, and Brass:
And in one Instant melt the stubborn Mass:
Nay, oft the Cask intire, the Liquors flow,
Because the pointed Flames, with secret Blow,
Widen the Vessels Pores in passing thro':

Which yet the Sun, with all his Beams and Rage,
And all his Fires can't do within an Age:
So quick these Parts must move, so swift they run,
So much excel in Force the vig'rous Sun.

Notes.

224. And pass, &c.] While the Poet here takes notice of the wonderful Effects of Lightning, he observes the several forts of it. Aristotle allows only two; one, which he calls καταστροφήν, smoky, which occasions the swarthy Colour of the Things it bluts: the other, μυμτηρίαμ, clear, to which he ascribes its penetration. But Pliny, lib. 2. c. 51. adds a third fort, which he calls fixcus, dry: whose Nature, says he, is indeed wonderful, since by that Vessels are exhausted of their Liquors, and drawn dry, while the Vessels themselves remain untouched: Since Gold, and Silver, and Brass are melted by it, while the Bags that contain them are not so much as singed, nor even the Wax which seals them in the leat melted, nor the Impression disordered: Nay, what is yet more strange than all this, Martia Romanorum Princeps, says he, iesa gravida, partu examinata, ipsa citra ullum aliquid incommodum vixit: Martia, a Roman Princeps, was struck with Lightning when she was big with Child: which kill'd the Child within her; but she receiv'd no other hurt whatever. To which we may add what Seneca says, that it melts the Sword without doing any hurt to the Scabbard; and all the Iron of a Spear, without so much as scorching the Wood: that it breaks the Vessel, and hardens the Wine, so that it will continue as it were in a Lump, and not run away: but that this Stiffness or Congelation of the Liquor lasts not above three Days, nec citra triduum rigor ille durat, &c. lib. 2. cap. 31. And cap. 52. of the same Book, he says, Valentiora, quia refidunt, vehementius dilipit: cedentia nonnullum sine inuria transiti: cum lapide, ferroque, & durissimis quibusque configit; quia viam necesse est per illa impetrum quaerat; itaque facit viam, qua effugiat: teneris & rariocibus parcit, quamquam & flammiss opportunata videantur, quia transiit patente minus favit: &c.

But here, since Lucretius gives us this Opportunity, we will, with Nardius, propose several Questions and Problems, relating to Thunder and Lightning, and give the Answers and Solutions of them.
Problems Concerning Thunder and Lightning.

1. Why is a Man debilitated, and depriv'd of all his Strength by Lightning, even before he is actually struck by it? This was the Observation of Thages, the Thucian, as Ammianus Marcellin. lib. 13. witnesses.

Because the Blast is quicker than the Bolt: and therefore every Thing is shaken and blasted, before it is struck. But that, which blasts, is pernicious, and collected out of the Averni, says Pliny, lib. 2. cap. 54.

2. Why, as 'tis reported, is not he struck, who either first sees the Lightning, or hears the Thunder? Plin. loc. cit.

Because he provides for his Safety by his Flight: and, as Seneca says, No Man ever fear'd Lightning, without avoiding it. Nemo unquam fulmen timuit, nisi qui effugir. Nat. Quæst. lib. 2.

3. Why does one sort of Lightning pierce, another dash to pieces, and another burn? Senec. loc. citat.

This depends on the Quality of the Thing that is struck, and on the Matter of which the Lightning is compos'd: which Matter, if it be subtile, and chance to light on a thin and unresisting Body, pierces it through and through: if the Matter be more dense, and meet with a more solid Body, it enters it indeed, but in the Penetration dashes and tears it to pieces: when the Matter is bituminous, it clings to combustible Bodies, and burns them.


It lightens likewise in the Day-time: but the Coruscations are drown'd by the superior Light of the Sun, unless they be vast indeed.
5. Why is it seen to lighten without Thunder? Plin. lib. 2. cap. 54.

It does thunder, but at too great a Distance to be heard; but if no Object intercept the Flame, it may be seen at the most remote Part of the Horizon.

6. Why is Man the only Animal, that Lightning does not always kill outright, tho' it strikes any other Creature dead in a Moment? Plin. lib. cit.

The Matter of Lightning may be less noxious to Man than to Brutes: Or perhaps, because his Lungs are softer and more lax, whence coming to breathe without any forcible Endeavour, without straining, more seldom, and at longer Intervals, he does not so easily respire and suck in the ambient Infection: thus too it happens to the Seal-fish, or Sea-Calf.

7. Why do all Things, that are struck with Thunder, always fall down and lie on the contrary Part? Plin. loc. citat.

The Violence of the Blow tumbles them down in that manner.

8. Why is a Man, who is struck with Lightning, when he is awake, found with his Eyes winking, or half-clos'd; and a Man struck when asleep, with his Eyes broad open? Plin. loc. citat.

This Observation is not always true. But when it does happen, the reason is, because the Bodies, blasted by Lightning, grow stiff in an Instant, and continue exactly in the same Site they were in before: The Man awake, with Eyes winking and half-shut for Fear: the Sleeper, waken'd by the sudden Noise.

9. Why was it not permitted to burn the Body of a Man thus slain? Plin. loc. citat.

Because, tho' they held that the purging Fire of the funeral Pile cleans'd the Soul of its contracted Filth, yet they despair'd that so great Pollution would ever be admitted into their Society. And this too was the Reason why the Greeks burnt not the Bodies of such, as laid violent Hands on their own Persons. Servius in Æneid. 3. Quintil. Declam. 10.

10. Why did they esteem it a piece of Religion to bury them in the Earth? Philostrat. in Heroic.

Left Beasts and Birds of Prey should mangle and devour the Body, or the Ferry-man of the Stygian Lake refuse to waft over the wandering Souls. Plin. loc. cit.
Lucilius

11. Why are the Wounds of the Thunder-struck colder than the rest of their Body? Plin. ibid. Because the Heat in the other Members is only suffocated; it quite consum’d in the wounded: for all suffocated Things retain their Heat: but such as corrupt and waste by gree, grow stiff and cold immediately.

12. Why were Men blasted with Lightning never remov’d, bury’d in the very Place where they were struck, where’t it happen’d to be? Because the Law of Numa forbade Funeral Rites to be id to a Man kill’d by Lightning: which would have been some Measure done, if the Body had been remov’d, and try’d from the Place where it lay.

13. Why did they bury the Body of such a Man, by heaping up Dirt over it? Because they believ’d that to touch it would offend the gods.

14. Why were the Augurs permitted to handle such Bodies? Because Holiness becomes the Holy. Sacros sacra dent.

15. Why were the Places that were blasted by Lightning, dig’d in and inclos’d around? Left a sacred Thing should be trampled on unawares.

16. What means Lucan by this Verse,

Inclusum Thulco veneratur cespite fulmen?

Because the Place was immediately esteem’d Sacred.

17. For what reason was it thought so? They believ’d that God seem’d to consecrate it to himself.

18. What then was their Opinion of a Person who was ill’d by Thunder? They seem to have had the same Opinion of him too: for Artemidorus held that a Man, kill’d in that manner, was not polluted, but ought to be worship’d as a God.

19. Why is the Money melted, and the Bag untouched: and in like manner the Sword, while the Scabbard receives no Damage? Seneca in Quaest. Nat. lib. 1. Q. 31. Because of the subtile Force of the Lightning, which passes through some Things; tho’ such as are dense, and resist as Force, it instantly tears to pieces.
20. Why are Metals melted by Lightning in a moment of time, while the Workmen receive no Damage? Sen. cit.

Because of the Arsenical Spirits, that are in the Lightning. For even the Coiners of Money can render Metals fluid with a very small quantity of Arsenick.


Because it is congeal'd by the nitral Spirits.

22. Why does not that Stiffness last above three Days? Because the remaining sulphurous Spirits, favour'd by ambient Air, at length overcome the nitral.

Why is the Wine hurtful, and even pernicious? Sen. lib. cit. Q. 3:

By reason of the Virulence of the Arsenick, that the Wine has conceiv'd: For Wines will retain something of Sulphur as we know by Experience in Rhenish Wines.

Why is the Venom of Serpents taken away by Lightning? Because Lightning consumes it: Thus the Poyson of Scammony abates by the bare Steam of Sulphur: Which, continued for some time, totally takes away its cathartick Virtue.

Why are some Things turn'd black by Lightning? Because, being burnt, they retain the sooty Marks of Fire.

Why are some things discolor'd? Because there is a less Portion of Sulphur in the Lightning, and a greater of some other Combustible: For Fire alone gives Iron a violet Colour, and the Foils that are under precious Stones are colour'd by Fire only.

To all which I add what Nardius relates of the Wife of certain Apothecary at Florence, who had been blasted with Lightning, but was still living in his Days, and who, after the Misfortune had happen'd to her, became, of a very cold Temperament, as she had been before, to be of a Constitution extremly hot, that she could scarce endure to wear any Cloaths, tho' ever so thin: Of which he gives this Reason. Because, says he, that most subtile Fire consum'd immediately the superfluous Humidity that had been long stagnating in her Members, and imprinted and left behind it some of its own fiery Quality.
Now, how this Force begins, how Thunder flies
With that quick Strength, how those fierce Motions rise;
That break our strongest Towers, our Towns infest,
Demolish Houses, ruin Man and Beast,
That split our Trees, and rage o'er all the Wood,
I will explain, and make my Promise good.

First then; 'tis certain Thunder seems to fly
From dark, thick Clouds, and those built vastly high;
For when the smiling Heav'n's serene and clear,
Or thinly clouded, we no Thunder hear:
But now ev'n Senfe assures no Smiles adorn,
No Sky's serene, while mighty Thunder's born:
But all thick Cloud o'er-spreads Heav'n's threatening Face;
As if the Shades of Hell had left their Place,
And fill'd the arched Skies: so thick the Night,
So dark the horrid Clouds, and so affright'd!

Besides; at Sea dark Clouds do often fall,
As Streams of flowing Pitch, and spread o'er all.

NOTES.

244. Now how, &c.] In in-
troducing into the Cause of Thun-
er it must be observ'd, that it
ever thunders but when the Sky
over-cast with thick Clouds:
or unless the Clouds were thick,
and high-built, so great a quan-
tity of Rain or Hail could not
all at the same Time. There-
fore in those Clouds you may
imagine a Wind agitated and
shir'd about in a turbulent Mo-
tion, growing hot with that Mo-
tion, and forcing out of the
Clouds many Seeds or Atoms of
Fire: And that at length the
Wind itself takes Fire, either by
its own Motion, or by those fiery
Particles, and breaks out with a
hideous Roar; and that, by that
violent Eruption, it so shakes
and tears the Parts of the Clouds,
that they are all shiver'd into
Fire, or dissolved into a Shower
of Rain. This is contain'd in
31. v.

252. For when, &c.] The same
Matter comprises Wind, Thun-
der, Lightning, and Earthquakes,
that is to say; a dry Exhalation,
cap. ult. For of this dry Exha-
lution Wind is made in the Air,
Earthquakes within the Earth;
Showers, Tempests, Thunder and
Lightning in the Clouds.

256. But a thick, &c.] Those 4. v. Lucretius has before in
Book IV. v. 172.

260. At Sea, &c.] Sir R. Black-
more's excellent Description of a
Storm at Sea, will illustrate this
Passage of Lucretius:

Now gathering Clouds the Day
begin to drown;
Their threatening Fronts thro' all th' Horizon frown:
Their swagging Wombs low in
the Air depend,
Which struggling Flames, and
in-born Thunder rend:
The strongest Winds their
Breath and Vigour prove,
And thro' the Heav'n's thy un-
wieldy Tempests do
O'ercharg'd with Stores of Hea-
v'n's Artillery,
They groan, and pant, and la-
bour up the Sky:

Loud
Far from the darken'd Sky; and, swoll'n with Rain,
And Storms, they draw behind a dreadful Train
Of Thunder-Cracks, which rage o'er all the Main.

Ev'n we on Earth all shake, with Terrour aw'd,
We seek for Shelter, nor dare peep abroad.
Therefore these Clouds, that spread o'er all the Sky;
Must needs be thick, and all built vastly high:
For else they could not stop descending Light,
Nor check the Rays, and bring so thick a Night;
Nor such great Floods, nor so much Water, yield,
As swell our Streams, and spread o'er ev'ry Field.

These Winds and Fires, when spread o'er all the Sky
Make Thunders roar, and the wing'd Lightning fly

For I have taught before that Clouds contain
A mighty Store of Fire, and much they gain
From the Sun's Heat, and the descending Rays,
These when the Wind has forc'd to narrow Place;
And squeeze'd some Sparkles from the watry Frame.

And closely mixes with the gather'd Flame,

NOTES.

Loud Thunder, livid Flames,
and Stygian Night,
Compounded Horrors, all the
Deep affright:
Rent Clouds, a Medley of
 Destruction spout;
And throw their dreadful En-
trails round about:
Tempests of Fire, and Cataracts
of Rain
Unnatural Friendship make t' aff-
lict the Main:
This Orb's wide Frame with the
Convulsion shakes,
Oft opens in the Storm, and of-
ten cracks:
Horour, Amazement and De-
fpair appear
In all the hideous Forms that
Mortals fear.

266. Seek for shelter,] Suetonius says of Tiberius, that he was
frighted at the Noise of Thun-
der, that he ran to hide himself
in Caves and Cellars.

268. Must needs, &c.] It is therefore evident, that there can
be no Thunder, except in this
and deep-belly'd Clouds, that the
Matter that compoes it may be
included within them: For wh:
Pliny says to the contrary, C:
tilianis prodigios Pompeiano e
municipio M. Herennium decu-
ronem sereno die fulmine idun
fuiffe: and Horace, who, Car-
min. lib. I. speaking of Jupiter
says, that, he plerumque per pu-
rum tonantesegit equos, volu-
cremque currum: These Instan-
ces, I say, are no farther to be
credited, than that Thunder may
perhaps have sometimes been
heard, and Lightning seen by
Perions, over whose Head the
Sky was clear: but then some oth-
er Part of the Horizon must
have been cover'd with Clouds
from which the Thunder and
Lightning broke out.

273. These Winds, &c.] The
Poet having taught, that Light-
n ing is generated in thick and
high-built Clouds; he now in
thes 22. v. farther shews, that the
Lucrætius.

It whirls, and then within the Cloud retires;
And, tumbling, forges there, and points, the Fires:
This, by the rapid Whirl, or neigh'ring Ray,
Is fir’d; for Flame is rais’d by either Way.

285 Thus when the Wind, grown hot, still whirls around,
Or when the furious Flame breaks o’er the Bound,
Then Thunder, fit for Birth, dissolves the Cloud,
And thews the glaring Fires, and roars aloud:
The Heav’ns then crack, as if the Orbs would fall,
And feeble Fear, and Tremblings seize on all:
Then Show’rs, as if the Air were chang’d to Rain,
Fall swiftly down, and threaten Floods again.
So great the Thunder-Storms, as if they came
From the revengeful Clouds to quench the Flame.

293 Sometimes external Winds the Clouds divide,
And break wide Caverns in their injur’d Side.

N O T E S.

The Fires and Winds, contain’d within the Clouds, oft produce Lightning, which is follow’d by a roaring Noise, a Trembling of the Earth, and a violent Shower of Rain. For, first, says he, the Clouds contain many Seeds of Fire: Secondly, the Wind drives and compels those Clouds, as it were, into high Mountains, and by that means squeezes out of the Clouds those Particles of Fire, by whose Contact, or at east by the Violence of its own Motion, the Wind itself is kindled into Flame: Thirdly, when that Wind is thus kindled, the Lightning grown mature, cleaves the Clouds, and glares around in dreadful Flashses: Lastly, the Thunder roars, the Earth trembles, Mortals are seiz’d with Conternation and Dismay, and the Rain falls with such Violence, as if the Heavens were descending in the Shower.

287. Then Thunder, &c.] Milton in Paradise Regain’d, 1. IV.

—Either Tropick now
Gan thunder: at both Ends of
Heav’n the Clouds

From many a horrid Riff abor-
tive pour’d
Fierce Rain, with Lightning
mix’d; Water with Fire
In Ruin reconcil’d: Dreadful
was the Rack
As Earth and Sky would mingle.

And Sir R. Blackmore:

Heav’n’s chriflal Battlements, to
pieces dash’d,
In Storms of Hail were down-
ward hurl’d:
Loud Thunder roar’d, red
Lightning flash’d,
And universal Uproar fill’d the
World:
Torrents of Water, Floods of
Flame
From Heav’n in fighting Ruins came:
At once the Hills, that to the
Clouds aspire;
Were wash’d with Rain, and
scorch’d with Fire.

295. Sometimes, &c.] In these
4, v. he says, that if the Wind,
that is pent up in the Cloud,
cannot break thro’, it may be
M m m m
aslipt
Thus these the infant Thunder makes its way:

These Winds call forth the Flames, and they obey.

And sometimes too a Wind unkindled flies;

But kindles in its Passage thro' the Skies;

Losing some heavy Parts it us'd to bear,

Which could not swiftly cut the middle Air;

And gath'ring others of convenient Frame,

Which join, and fly with them, and raise the Flame:

As Balls of Lead, when shot with mighty Force,

Their stubborn, their ungentle, Parts divorce,

And, soften'd, melt in middle of their Course.

Sometimes the Fury of the Stroke may raise

Quick Sparks of Fire, and make a mighty Blaze:

For by the Stroke small Streams of Light may spring

Both from the striking, and the injur'd, Thing:

As from cold Flint and Steel bright Sparks appear;

They fly the Blow, and leap to open Air.

And thus the Clouds, if of convenient Frame,

May well be kindled, and dissolve in Flame:

Nor can the Winds be cold, because they move

Thro' such vast Space, still tumbling from above:

For, if not kindled by the Flames they meet,

Yet sure they must come warm with mingled Heat.

The

NOTES.

afflicted by other Winds from without: and by whatever Means the Cloud be open'd, the Flame, that is ripe for Birth, will necessarily fall down.

299. And sometimes, &c.] Lucretius adds two other ways, by which Lightning may be caus'd: the first in 9. v. For unkindled Wind, breaking out of a Cloud, may grow hot and take Fire, by the Swiftness of its Motion, and the Length of its Course: Nor is this in the least incredible, since a Ball of Lead, driven with mighty Force, will melt as it flies. Thus the Poet: and tho' the Instance he brings, might be confirm'd by several Authorities of the Antient Poets and Historians, yet it ought to be reckon'd among the Fables of Antiquity: Nevertheless no Man will deny, but that many Things take Fire by the Swiftness of their Motion.

305. As Balls of Lead, &c.] This instance the Poet brought before v. 183. See the Note upon it.

308. Sometimes, &c.] The second in these 12. v. If the Wind beat furiously upon any Thing; the Seeds of Fire may flow together upon the Stroke, as well out of the Wind, as out of the Thing it strikes: Thus the Wind takes Fire, and Lightning is made, But that such a Confluxion of the Seeds of Fire may be made in that manner, is evident from the striking of Flint and Iron: And the Objection of the Winds being cold (tho' even that can by no means be granted, by reason of the Swiftness of their Motion) is of
The Thunder's Force comes thus: For, while it lay,
Confined in Clouds, it strove to break away:
At last prevails, and flies with mighty Force;
And hence so great the STRENGTH, so swift the COURSE!
As mighty WEIGHTS from strong BALISTÆ thrown,
Which break the WALLS, and shake the frightened TOWN,
Besides; its PARTS are small, and quick the BLOWS,
And therefore meets with nought that can oppose:
No Stops can hinder, and no Lets can stay:
The closest Pores will yield an open Way:
And hence it flies with such a mighty Force;
And hence so great the STRENGTH, so quick the COURSE;
Besides; all WEIGHTS by NATURE downward go;
But when that Motion is increas'd by BLOW,
The SWIFTNESS, and the FORCE must needs increase,
And break, whatever dares resist, with Ease.

NOTES.
of no Weight: for the Nature of Iron is full as cold, yet Fire will sparkle out when we strike it.

320. The Thunder's, &c.] Hitherto he has treated of the Nature and Generation of Thunder; he comes now to argue of its Swiftness, and Violence of Stroke; which, says he, may be gather'd and explain'd from what has been said already: For Wind, shut up in a Cloud, rages and grows hot; struggles on all sides to get out of its Prison; and therefore, where it finds a Passage, it must of necessity burst out with mighty Force and Violence: in 6. v. Besides, it consists of smooth and small Particles, and therefore paffes thro' the void and empty Passages of the Air: in 6. v. Add to this its Weight, and that too very much increas'd by Blows: in 4. v. And lastly in 8. v. That it falls from a great Distance, and therefore every Moment increaseth the Swiftness of its Motion: perhaps too it is helped forward by the Air: And what wonder that a heavy Body, bursting out with Violence out of a close Prison, and

324. Balista] The Balista was a warlike Engine, which the Ancients made use of in their Wars to shoot Darts or Stones: It was call'd Balista from Bala, I call.

326. Besides, &c.] In these 6. v. he proves the Swiftness of Lightning, from the tenuity of the Atoms, of which it consists.

See B. II. v. 365. where the Poet has already prov'd, that Lightning is compos'd of smooth and subtile Principles: which is the Reason that nothing can withstand the Violence of its Stroke.

332. Besides, &c.] In these 4. v. the Poet argues for the Swiftness of Lightning, and the violence of its Blow, from the Descent that is natural to all heavy Bodies; to which if any external Force be added, they descend with yet greater Velocity: But Lightning is a heavy Body; and, falling from above, is impell'd by the Force of the Wind: Therefore it is not strange, that it overturns and tears to pieces whatever opposes its Passage.
Latly; so vast a Space since Thunders run,
Their Swiftness must increase in tumbling down:
For Motions still increasing run their Race,
And all by odd Proportions mend their Pace:

NOTES:

336. Latly, &c.] In these 8. v. he brings his last Argument for the Celerity and impetuous Force of Lightning, from the great Distance from whence it comes; and says of it, as Virgil of Fame, that

Mobilitate viget, virefque acquirit eundo, Æn. 4. v. 175.

—Ev'ry moment brings New Vigour to her Flight, new Pinions to her Wings.

It was antiently observ'd by those who made it their Study to inquire into natural Things, That the Motion of all Moveables is the swifter, the nearer they approach to the Place for which they are design'd: insomuch that they move twifteft of all, when they are almoft at their Journeys End. Thus a Stone gives a heavier Blow to a Plate of Brass or Tin, for Example, when it falls upon it from a great Height, than it does, when it drops from a lefs Distance: according to the variety of which Distance, Experience evinces, that the Effect varies likewise; and that the descemding thing gains a Surplusage of Gravity, tho' not of Weight. This nevertheless is deny'd by Simplicius, in his Comment upon Aristotile de Cælo, lib. 1. cap. 85. where he derides this Increase of Gravity, and declares it a vain Fiction: But we may ask him, Why that Stone descends? Is it not by reason of its Weight? And since nothing is done without Cause, why does it descend swifter this Moment than it did the last? It's Swiftness must in-
crease either by some external or internal Cause: which last can be only a more intense Gravity: the first, Lucretius ascribes, as we have seen already in the foregoing Argument, to the additional and like Seeds, that the descending Stone meets in its passage, and that help to drive it down with greater Swiftness. And, according to the Doctrine of Epicurus a more proper Solution of this Problem can not be given. Others again attribute it to a certain I know not what, Quality, the Medium, through which it paftes, imparts to it: and that still preftes it more and more others impute it to the natural sympathtical and attractiv Power of the Centre; to which they, all heavy Bodies, th nearer they approach, move the swifter: According to which Opinion, which is indeed confonan to many other Experiments in Nature, Cowley fings,

And now the violent Weight o eager Love
Did with more haste so near its Centre move. David. 3

And if it can not be deny'd, That the Air, tho' it be light in its own Nature, does neverthelrefs descend and infinuate itself into the Pore of the Earth, as compell'd by a certain Necessity to do, by reason of the Impurity it has contracted, then this Question is easy to solve: For the descending Stone may be said to be borne through the Air, as a Boat that goes down the River with the Stream: And both of them, the Air as well as the Stone move the swifter
Or, all the Seeds direct their violent Course,
And strike one part with their united Force:
Or else, as thro' the Air they swiftly rove,
Meet Parts which strike, and make them swifter move.
And when the Pores receive the subtile Fire,
The Force flies thro', the Thing remains intire:
But when it strikes the Substance, then the Mass
Is broken: Thus it melts strong Gold and Brass:
Because its Parts are thin, and swiftly fly,
And enter in, and soon dissolve the Tie.

NOW SPRING and AUTUMN frequent Thunders hear;
They make the rising, and the dying Year:
For WINTER yields not Heat enough; the Wind
Flies cold: In SUMMER, Clouds are too refin'd;
But in these middle Quarters all concur;

All Causes join to make the THUNDER ROAR;
Because

NOTES.

wifter when they are near the Centre: For the Air is there more thick and impure; and consequently has a greater Pro- neness to tend downwards: Besides, when it is arriv'd on the Confines, as I may say, of its Journys End, it is swallow'd up, and ingulp'd for, by a certain Violence, and jinparts the same not to its Companion in the all.

Or all, &c.] For the Seeds of Thunder, like those of other Things, wander undetermin'd to my certain Place, but being driven by that length of Violence, are determin'd, and mov'd in a direct Line.

And when, &c.] But lightning does not break in pieces that it falls upon: for all rare bodies remain safe and unhurt, because the subtile Fire finds a free Passage thro' their Pores: it dissolves solid Bodies, as Brass, Gold, &c. because it strikes into their solid Corpuscles, and being once enter'd into their Pores, and not finding a Passage out, it diffuses the very Principles, melts Metals, and reduces Stones into Powder.

[350. Now Spring, &c.] In these 22. v. the Poet solves the fourth Question which we propos'd above in the Note on v. 226. and inquires into the Reason, why it thunders more frequently in the Spring and in Autumn, than either in Winter or Summer? [But this must be taken to be meant only of some Countries of Italy.] And the reason is, says he, because, since Thunder is of a fiery Nature, and breaks out of thick Clouds, it is then most to be expected, when the Weather is warm, and not altogether free from Cold: For where there is no Heat, 'tis in vain to look for Fire, and where there is too much Heat, it suffers not the Clouds to thicken. But in the Spring, and in Autumn, the Cold and the Heat are blended together: Hence proceed Clouds, Winds, Fire, and at length Tumults and Tempeffs in the Air, and from them Thunder and Lightning.
Because those Seasons Heat and Cold engage;
Both necessary Things for Thunder's Rage;
That Parts may disagree, and raise a War,
And Fires, and rapid Whirls disturb the Air.

For, first the Spring within its Limits holds
The coming Heats, and the retiring Colds:
And therefore these two Parts, thus opposite,
When join'd, and mixt, must strive, and fiercely fight;
But then in Autumn, Summer's Flames retreat,
And coming Winter fights the flying Heat.
These are the troubled Seasons of the Year;
The Times that Elements go forth to War:
What Wonder then if frequent Thunder flies,
If frequent Storms disturb the lower Skies;
Since, fighting, all in doubtful Wars ingage,
Here Heat and Flames, there Cold and Waters, rage.
And hence we know the Nature of the Flame;
And how it works, and whence the Fury came:
But not by reading Tuscan Books inquire.

The Gods Design by this Celestial Fire;
Observe the moving Flame, and thence prelage:
The Kindness of the Gods, or coming Rage:

Notes.

In this Opinion Seneca agrees
with Lucretius; and so too does
Pliny, lib. 2. cap. 50. where he
reaches, that it never thunders
in Winter and Summer, except
in as much as mitiore hyeme,
& aestate nimbofa, temper quod
dammodo vernat, vel autumnat;
in a mild Winter, and in a cloud.
Summer, the Weather is neither violently cold, nor violently
hot, but partakes in some measure of the middle temperatures
of the Spring, or of Autumn.
And he strengthens this Argument, by inferring in some
Countries, where by reason of the extrem Cold, as in Scythia, or
of the violent Heat, as in Egypt, it never thunders at all. But of
these Matters you may consult
P. Gassendi, in lib. to. Laert. de
Meteorolog.

Doubtful Wars.] In the
Spring, and in Autumn, Heat
and Cold contend for Maftery
In Summer Heat governs, at
Cold in Winter.

And hence, &c.] Here the
Poet infults the College
Augurs and Soothsayers at Rome
who pretended to teach Divination,
as if it had been a Science
This, says he, is to know the Na-
ture of Thunder, &c. a Science
not to be met with in your Books
that are made up of nothing but
trifling and false Conjectures.

Thuscan Books.] The
Books that treated of Divination
were composed by the Tuscan
People of Italy, whom Tag
had instructed in that Art: from
him these Books were call
Tagetici; and Macrobius sa
they were handed about in Days. Of this Tages Cicero gives
us the following Account. Tag
quidam dicturus in agro Tarqu.
nienfi, cum terra araretur, Tuf
LUCRETIUS

Or if the Clouds in lucky Quarters swell;
And Thunder break, and with sad Omen fell:

N O T E S.

ulcus altius effet impressus, ex-
ritisce repente, & cenum affatus ef-
çe, qui arabat. Is autem Tages, it in libr. 2. oet Hetrurorum, bu-
nerili specie dicitur vius, sed
enili fuisse prudentia. Eius af-
bectu cum obstupuisset bubulcus, tamenq; majorem cum admi-
ratione edidisset, concursum effe
actum, totamque brevi tempore
num locum Hetruriam conve-
isse: tum illum pluris locutum
multis auditibus, qui omnia e-
as verba exceperint, literisq;
handaverint: ommem autem
rationem fuisse eam, quâ Ha-
ufpicina Diictiplina continetur,
am postea crevisse rebus novis
agnoscendis, & ad eadem illa
principia referendis. Lib. 2. de
Divinatione. As they were plough-
ing in the Tarquinian Field, and
the Share striking deep into the
ground, one Tages is said to have
carted on a suddain out of the
earth, and to speak to the Plough-
man: This Tages, as we find in
the Tuscan Books, is said to
have had the Look of a Boy; but
the Prudence and Wisdom of old
age. The Peafant dismay'd at
the Apparition, cry'd out aloud,
and People flock'd about him,
so much that in a little time he
was sent out of Etruria with
short notice in that Place:
then Tages spoke a great deal
at the Hearing of many Perfons,
who writ down all his Words:
The Subject of his Discourse was
the Doctrine of Divination: which
afterwards got footing in
the World by new Additions of
knowledge, built on the Princi-
des he had taught them: Ovid,
lib. 15. v. 553.

Cum Tyrrhenus arator
italem glebam mediis alpeixit in
arvis,

See likewise Lucan, lib. 1. v. 530,
587, 606.

379. Omen] This Word, as we
find in some Authors, seems not
to have had originally fo exten-
five a Signification, as we gene-
 rally give it. Feftus explains it,
Omen quasi Orimen, quod one
fiet augurium: Now Auguries
were drawn either from Tokens
given by the Gods, or by Men;
and those given by Men were pro-
perly call'd Omens. Cicero says,
That the Pythagoreans did not
only observe the Voices of the
Gods, but of Men likewise, which
the later have call'd Omens: Neque
folum Deiim voces Pythagorei
observabunt; fed etiam homi-
num, quæ omina vocabant, fays
he, in lib. 1. de Divinat. Apuleius
of Deo Socr. fays: Ita eft apud
Platonem; ne quisquam arbitre-
tur, omina eum vulgo loquentium
captasfe: And soon after he adds;
Videmus plerisque uti venire,
quemiam olninum superstitione
non femper fuopte corde, fed al-
terius verbo reguntur: Yet other
Authors restrain not the signi-
cation of this Word to the Voice,
or Utterance of the Mouth only,
but extend it to all the Actions of
Life; making it to signify the
fame with the συμβολα of the
Greeks, who by that Word un-
derstood the foreboding Signs or
Tokens of prosperous or impro-
perous Events: Thus, to begin with
with Cæsar, we read that Augustus, contrary to his Custom, had put on his left Shoo first, the Day that he narrowly escap'd being kill'd in a Mutiny of the Soldiers: And Lampridius recounts among the Signs of Alexander's future Empire, That the Picture of the Emperor Trajanus, which hung over his Father Philip's General Bed, fell down upon it, while his Mother was in Labour of him in the Temple: And this Omen Feftsus and other Authors call caducum auspicium. Spartianus, in the Life of Hadrian, says, that while he was speaking in Praife of Antonius, a Prætexta, [a Gown worn by the Children of Noblemen] dropt down of its own Accord, and cover'd his Head; and that a Ring on which his Figure was ingrav'd, fell off his Finger, of its own Accord likewise: Ovid too believ'd in Omens, when he said,

Omina sunt aliud: modo, cum decedere vellet,
Ad limen digitos restitit ida
Nape.

Pliny too speaks of these Remora's, these Obstacles, and hindring Omens, which he calls offensiones pedum; & Plautus, auspiciæ & religionem: Ante auspicium commoratum est: In Amphit. And in another Place: An religio tibi objetta? Of like Nature is that, which was offer'd to Otho, going against Vitellius; when some advis'd him to defer the Expedition, because the Bucklers were not all ready. This Tacitus relates in these Words: Fuère qui profecissent Othoni moras religionemque non conditorum ancilium afferre. See Suetonius likewise in the Life of Nero, cap. 19. And Tibullus elegantly of these Stumblings;

O quotes ingressus iter mihi tri
ftia dixi
Offennum in portâ signa dedi
fe pedem!

And such were the Omens the regarded in going to a Place: but they likewise drew Auguries from Accidents at their Departure; if any one who went with an Intention to go to a certain Place return'd on a suddain unexpected, and without executing him, Design: but this took place chiefly in Sacrifices. Apollonius concerning the Ceremonies of the Goddes's Trivia, or Diana is thus render'd:

Sacrificæ pææ
Rursus abire pyra moneo: con
vertere nullus
Te retro ftrepituque pedum, fr
mitufque caninus
Cogat; nam facri fiat labor in
ritus omnis,

where he seems to imply, that the solemn Mysteries were render'd of no Effect by a Notice or any other Interruption. Vellius Max. lib. 3. cap. 5. Nefcrificium Alexandri aut concuss
thuribulo, aut edito gemitu in pediret: But this was chiefly of ferv'd in sacred Rites; yet Pythagoras gave the like Precaution by a perpetual Symbol: βαδι
tov èis ἑπαναθεα μη μελαι
ςιν. Of which he adds the Rea
fon: For the Furies are palling along. And of greater Momen but not unlike this, is the Ap
monishment of the Author of human Salvation: Qui atra
manum applicuit, ne respiciat
Moreover, as they nam'd the
Omen
Omens, religionem objectam, 
lo on the other Hand we learn 
from Plautus, that when they 
had a Mind to give a favourable 
interpretation to an Omen, 
they call'd it, religionem a fe 
rejicere, and the Greeks, Ετο-
τομεν. This might be con-
irmed by many Examples; but 
we have one illustrious indeed in 
he Perfon of Julius Cæsar, who, 
at his landing in Africa, as he 
creap'd ashore, happen'd to fall 
own, and to avert the unlucky 
omen of that Accident, cry'd 
us, I have thee, Africa. Suet-
n Bias: Cum Cæsar Africæ o-
am appulfisset, & in terram in-
flitus curritus, dixit, ut infau-
um ex cafi omen averret, Te-
eo te Africa. And the fame Cæsar 
always discover'd an undaunted 
greatness of Soul, and his Mind 
as so much superiour to these 
uperfitions, that we no 
here read that any Omen what-
ever could deter him from any 
terprize, or make him delay 
e the Execution of any DeSign he 
ad resolv'd to attempt. The 
tame Suetonius tells us, that tho' 
he Victim had ecap'd from the 
altarn he would not put off his 
expedition against Scipio and 
uba. Licet, says he, immolan-
aufigilfet hostia, profesionem 
versus Scipionem & Jubam non 
itulit. To which Seneca alludes 
Confolat. ad Marciam, where 
says, tam citro dolorem vicit, 
um omnif folabit. Moreover: 
the left Parts of the Body, as 
he left Hand, the left Foot, &c. 
in many Authours, efeem'd 
unlucky: but, on the contrary, 
puleius represents them as O-
mens of good Succes: and speak-
ing of the left Hand, says: Quar-
is æquitatis oftendebat indici-
um, deformatam manum fini-
fram porrecta palmula; quæ 
genuina pigritia, nulla calliditate, 
nulla folertia praédita, videbatur 
æquirati magis aptior quam dex-
tera. And Macrobius in Satur-
nal. lib. 1. cap. 9. Ideo Apollinis 
simulacra manu dextra Gratias 
portant, arcum cum fagittis fini-
tra; quod ad noxam fit pigrion, 
& salutem manus promptior lar-
giatur: Which the following 
Passage of Catullus at once illu-
strates and explains:

Hæc ut dixit, Amor finiftra a-
manti 
Dextram fternum approbatio-
em.

After which he add s:

Nunc ab auspicio bono pro-
fecti, 
Mutuis animis amant, aman-
tur.

But these Omens properly re-
late to the Actions of human 
Life: And the Antients had be-
sides some more occult and secret 
Omens, which they took from 
Things, from Days, from Names, 
and even from Places and Cloaths: 
To Things seem to relate the O-
mens that were taken to be un-
lucky, as Shipwrecks, and the Re-
 mains of them: and those Things 
chiefly which from some unfor-
tunate Accidents have given Rife 
to Proverbs; as Aurum Tolofa-
um, and Equus Sejanus: which, 
because they are so well known, 
I purposely forbear to explain: 
But I can not omit a remarkable 
Passage in Virgil, which makes 
much to our Purpofe, and which 
that Poet, who was deeply read 
in the Augural and Pythagorean 
N n n n

DeCline,
 Doctrine, has secretly veil’d with this Superstition. For to avoid openly to affer, that those Gifts of Æneas to Dido, as being fav’d from the Destruction of Troy, were unlucky to her, he has in¬nuated that they were so by a Circumlocution, in the following Verses:

Munera præterea Iliacis erepta
ruinis
Ferre jubet, pallam signis auroque rigentem,
Ornatus Argivae Helenæ, quos illa Mycenis,
Pergama cum peteret, inconcefsique Hymenæos,
Extulerat, Leda matris mirabilis
que donum. Æn. i. v. 651.

And soon after; v. 683.

Dona serens pelago, & flammas restantia Trojæ.

This Statius understood, and has imitated lib. 2. Thebaid.

Nec mirum: nam tu infaustos, donante marito,
Ornatus Argiva geris, dirumque
Hermiones. Longa est series, sed nota malorum
Persequar, unde novis tam seva
potentia donis.

The Beltof Pallas too strengthens this Opinion: For Æneas would have spar’d the Life of the prostrate Turnus, had not that unlucky Token, which Turnus had taken from the slain Pallas, call’d afresh to his Remembrance, and renew’d his Grief for, the Loss of his dearest Friend:

Stetit acer in armis Æneas, volvens oculos; dextramque repreflit:
Et jam jamque magis cunctanter fecerere fermo
Cooperat; infalix humero cum apparuit ingenis

Balteus, & notis fulfrent cingul
la bullis
Pallantis puerti, victim quem vulnere Turnus
Straverat, atque humoris inimicum Infigne gerebat.
Ile oculis poftquam fævi mortem
menta doloris,
Exuvialique haufit; furis accen fugis, & ira
Terribilis: Tune hic fpolis in dute meorum
Eripiare mihi? Pallas te hoc v nerve, Pallas
Immolar, & pœnam fcelerata equum fugimite.

And Homer, in like manner, describes Achilles swollowing with Rage and Fury, at sight of the Arms that Hector had taken from Patroclus. As to the Day such as were noted for any Omen, to throw in Battel, or any the like unfortunate Event, were called religio, nefasti, and atri: of which see Agellius, lib. 1. cap. 1. who there fully handles this Matter: To which I will only add this Passage out of Tacitus, lib. Hiftor. Funefci ominis loco acceptum est, quod maximum Portificatum adeptus Vetellius c Ceremoniis XV. Cal. Aug. edixi fét, antiquitatis infaufto die Crémérini Alliensq; cladibus, C Names, some were Omens of Præterity and Diuurnity; other of the contrary: Crafius, Vatius, Macrobius, Lucius, Lucrè were Names foreboded Good Plautus in Pers. Luc. Nomen at que Omen quantivis et preti Dor. Si te cam mihi quoque Lu criderem confido fore re. Furius Hoftilius, Maccer, were ill Names: Martial. lib. 5. Epigram. 22

Quidam pro Decimo, pro Cratfo, Regule, Macrum
Ante fallutabat Rhetor Apollonius.

See likewise Fefius in Lacu Lucrino. Nor may we omit Aul Gellius, who Lib. 1. cap. 28
Book VI. L U C R E T I U S. 643

For if these Bolts were thrown by Gods above,

85 Or if they were the proper Arms of Jove;

Why.

Notes.

says: Cavenda igitur non improprietas sola verbi, sed etiam gravitas animi, si quis se nunc senior Advocatus adolescenti subbere dicat. Places were held to be omenous, either from their Names, or for their having been olluted with dead Bodies, or otherwise: Plautus in Menæchm. had regard to the Name: Ne nisi Damnum in Epidamno dus. And Petronius: Epidamni Nomina quære. As to any Thing that forebode ill in the Places themselves, we find a remarkable Teftimony in Tacitus, An- 

nal. lib. 1. where Germanicus purges by Sacrifices the Places where Varus had encamp’d with his whole Army: Quid Tiberio, ays he, haud probatum, fuo cun- 

ita Germanici in deterius trahenti, five exercitum imagine 
saftorum inspulorumque tardatium ad prælia, & formidoloso- 

rem hostium credead. Neque Imperatorem auguratis & vetu- 

stitismis Cæsaronis praeditum attrectare feralia debuisse. Of 

Cloaths or Garments we have an Instance in Q. Curtius, who be- 

liev’d them omenous, and even to portend the Change of Empire in 

Alexander, inasmuch as he af- 

fected and took delight to wear a foreign, or Persian Dress: To 

which the judicious Tertullian seems to allude: Vides, says he, qua- 

dam & capillum croco vertere: Pudet eas etiam nationis sua, quod non Germainia aut Gallia procreata sint. Ista patri- 

am capillo transferent. Male ac pellime sibi auspicantur flammeo capite. Where by flammeo capite, he means that perpetual Fire, 

which in another Place he calls ignem jugem. St. Jerome in like 
manner. Ne caput gemmis one- 

fes, nec capillum irritatis, & ei aliquid de Gehenna ignibus au-

spiceris. This Passage is in the Epistle to Laetæ, and no doubt 
copy’d after Tertullian, as many other Passages in that Father are.

384. For if, &c.] Here the Poet takes away the Thunder from Jupiter, and the other Gods, who seem to him not to imploy it so prudently as it were to be wish’d they did: and at the same time he overthrowes the whole Doctrine of the Thucans: For, if it be not the Gods who dart the Thunder, there can be no Divination by Thunder: And if they do, why do they let the Wicked escape, and often destroy the Innocent? What does it avail the Thunderer, to launch his Bolts upon uninhabited Dearts? What, when he throws his uner- 

ring Shafts into the middle of the Sea? Or upon the bare Tops of 

Mountains, which he does very often? And lastly, why is there 

no Thunder without Clouds? Why does he strike down his own 

temples, and those of his Under- 

Gods? All this the Poet has in- 

cluded in 47. v. in which there are 

many Things spoken satiri- 

cally, and many by way of Deri- 

fion.

Gods above] For the Thuccan Books taught, that Jupiter gave 

leave to nine Gods to dart Thun- 
der down upon the Earth. Plin. 

lib. 2. cap. 52. Arnobius, p. 122. 

Diis novem Jupiter potestatem 

jaciendi sui fulminis permittit. 

385. The proper Arms of Jove;] Why Jupiter is said to be the Au-

thor of Thunder and Lightning, 

Pliny, lib. 2. cap. 20. gives 

this Physical Reafon: The Fires 

of the three highest Planets, says 

he, falling to the Earth, bear the 

Name of Lightning: but chiefly 

that of the three, which is plac’d 

between 


Why do the daring WICKED still provoke,  
Why still sin on, secure from THUNDER's Stroke?  
Why are not such shot thro', and plac'd on high,  
As sad Examples of Impiety,  

390 That Men may sin no more, no more defec?

NOTES.

between the two others, that is to say, of Jupiter: because, participating of the excessive Cold and Moiture of the Circle of Saturn, which is above him, and of the immoderate Heat of Mars, that is next under him, he, by that means, discharges the Superfluity of either: And hence it is commonly said, That Jupiter is the Darter of Lightning. But Seneca, much better than our Poet, and with more Analogy to Truth, takes not away the Thunder from Jupiter, when he says, that Jupiter indeed is not the Darter of Thunder: but all Things are order'd in such a manner, that even the Things, that are not made by him, are not made without Cause and Reason, which are his: The Force and Power of them is his Permission: For thou make them not now himself; he was the Cause, that they are made: Interim hoc dico, fulmina non mittis a Jove, sed sic omnia disposti, ut etiam ea, quae ab illo non sunt, fine ratione non sunt, quae illius est: Vis eorum illius permittio est: nam eti Jupiter illa nunc non facit, fict ut hie rent; singulis non adeat, sed signum, & vim, & causam dedit omnibus. Thus Seneca in lib. 2. Nat. Quæst. 48. who is mistaken only in the true Name of the first Divine Cause. Horace;

Tu parum caiftis inimica mittes  
Fulmina lucis.

And according to the Doctrine of the Tagetick Books, nothing was ever blasted with Fire from Heaven, but what had before been stain'd with some Pollution.

386. Why do, &c.] Seneca proposes this Question in a few Words: Quare Jupiter, aut & rienda transit, aut inoxia ferit 
And the last Exceptions, which Lucretius brings against Providence, are drawn from that common Observation; Good Men are opprest with Trouble, and Mifery, subject to all the Rage and Violence of the Wicked; whilst the Impious swell with the Gories, and revel in the Delights of Life: This has been the Subject of many solicitous Disquisitions and Controversies; and some have been as industrious to vindicate the Methods of Providence from all seeming Irregularities, as others to defame them. Some have sent us to look for Redistribution in another World, and indeed this is an easy way of solving the Difficulty, and with little Pains deductible from the immortality of the Soul, which I have already asserted. But because to look beyond the Grave, requires a sharp and steady Eye, I shall observe the Reasons of the Philosophers, and propose what Plutarch has excellently deliver'd. And here we must take notice, that only that part of the Objection, which concerns the prosperity and impunity of the Wicked, seems formidable, and concluding; for all those Men we generally call Good, as their own Conscience will tell them, deserve those Afflictions which the most miserable have endur'd. And upon this the Poets, Orators, and Historians have been very copious.
And why does he endless Lightning blast the God, 
And break his Bones, or cruddle all his Blood?

Why

Notes.

of the Deity, who would not be 
fond of Torments, that he might 
show spectaculum Jove dignum, 
virum forem cum malâ fortunâ 
compositum: who cannot think 
that Fears and Jealousies are the 
necessary Producs of irreligious 
Opinions; but makes such the 
only Means of obtaining Happi-
ness, and perfect Serenity of Mind: 
who is most delighted with the 
most pleasing Phylick, and would 
think him cruel, who makes use of 
Saws and Lances, when a gentle 
Cordial would restore the Patient 
to his Health; we must therefore 
look for other Anfwers, and Plu-
tarch presents us with enough, 
some of which have a peculiar 
Force against the Epicureans; 
who confess Man to be a free A-
gent, and capable to be wroght 
on by Example and Precept.

First then, Quick Vengeance 
does not blast the Wicked, that 
they themselves might learn Le-
nity, and not be greedy to re-
venge Injuries on others: 
'tis the end of good Men to be like 
God, says Plato; and Hierocles 
places the Life of the Soul in this 
Imitation: Here God sets forth 
himself an Example, and any 
noble and generous Mind would 
rejoice to have the Most Excel-
 lent for a Pattern of his Actions: 
Lucretius follow'd Epicurus, be-
cause he thought him so, and the 
rest of his Admirers make his 
fancy'd Virtues the Ground of 
their Respect. This, taken by it 
felf, I confes, is but a weak An-
swer, since one Thunder-bolt 
would secure them from doing 
Mischief; whilst Mercy and For-
bearance often exasperate; and, 
because God holds his Tongue, 
they think he is even such a one as 
themselves: but if we consider it
Whynon, that is drawn from the Goodness and Kindness of the Deity, then it proves strong, and satisfaction.

The second Reason follows: God doth not prently punis wicked Men, that they may have time to become better; and here Plutarch brings Examples of such, whose Age was as glorious as their Youth infamous; if Miltiades, says he, had been destroy'd, whilst he acted the part of a Tyrant; if Cimon in his Inceft, or The- miftocles in his Debaucheries, what had become of Marathon, Erymedon and Dianium, what of the Glory and Liberty of the Athenians? for as the same Author observes, Ἐν δὲ μεγάλου φύσεως μικρὸν ἐκφέροντο, δὴ ἀρέστι ὁ ἐπιτρέπτω ἐν ἀποτέλεσι, ἐλέει ὑπ' αὐτοῦ ἐν χάρι Αἰγ- γλέονος, ἐν σολωμοῦ ἐφιγέας ὡς εἶναι τὸ μόνον, καὶ ἁπάντως ἦν ἠλέησθι, great Spirits do nothing mean, the active Principles that compose them will not let them lie lazily at rest, but toss them as in a Tempest, before they can come to a steady and settled Temper.

Thirdly, the wicked are sometimes spar'd to be Scourges to others, and execute just Judgment on Men of their own Principles: this is the Case of Tyrants and outrageous Conquerors; such was Phalaris to the Agrigentines, such Pompey and Caesar to the Romans, when Victory had made them swell beyond their due Bounds; and Pride and Luxury fled from other Countries upon the Wings of their Triumphant Eagles: Such Alexander to the Persian softness, and if we look abroad, ten thousand Instances occur, and press upon us; Cedre-
Why do they throw them o'er a desart Plain,
Why thro' the empty Woods, and toil in vain?
Is it to try their Strength? or else in Play
The Wantons sport, and throw *F*ove's Bolts away?
Or why, the fenelefs Rocks, they idly wound?

Why does he suffer this? why not prepare,
And keep his useful Arms for Times of War?
Left some Gigantick, impious Rebels rise,
And unprovided he should lose the Skies.

What, when thick heavy Clouds o'erspread the Skies?

**NOTES.**

395. Why do, &c.] In these 10. v. he argues, secondly, That Thunder is the Effect of natural Causes, and not made by the Gods: for if it were, they would not be so lavish of their Bolts, as to throw them into solitary Darts: Had not Jupiter better keep them in store to destroy his Enemies, in time of Need?

405. Why when, &c.] The Poet in these 8. v. argues, thirdly, That Thunder comes not by the Will of the Gods, but is made by the Laws of Nature: for otherwise, why does it never come without Clouds and Noise? Why does it fall alike upon the Seas and Earth? What Crime have the Waters been guilty of, that they are thus punish'd?

The Heav'n is clear.] To what has been said of this already in the Note on v. 68. and the Example we gave v. 268. in the Person of M. Herennius, the Decurion, who was kill'd by Thunder in a clear Day, we add this of Lucan. lib. 1.

Emicuit calo tacitum fine nubis
bus ullis
Fulmen.

And this Distich, which we find in Tully, de Divinat.
Does he descend to take the surer Aim,
At nearer distance then, and dart the Flame? (the)
Why strike the Floods? What mean such Bolts

410 Is it to check the Fury of the Seas?
Poor weak Design! The troubled Waters roar,
And, vex'd by whirling Flames, still rage the more.

Besides: this Jove is willing Men shou'd fly
These Bolts, or not: if willing, tell me why

415 The Thunder is too Subtile for our Eye?
If not; why does he show the threatening Light?
And why overspread the Heav'ns with Clouds and Night?

And make a Noise, and give us Time for Flight?
Besides: how can these Flames at once be thrown
To different Parts? Or is it never done?

Does Jove at once but throw a single one?

NOTES.

Aut cum terribili percusius fulmine civis
Lucreteri Vitalia Lumina liquit.

For they held that Thunder, in a clear and unclouded Sky, was an evincing Proof of a Deity, and a certain Prefage of some extraordinary Event: Cicero, in great Indignation against the Atheists of his Days, and speaking of this Accident, cries out: Negeamus omnia, comburamus annales, fita hae esse dicamus; quidvis denique potius, quam Deos res humanos curare, fateamur? Lib. de Divinat.

409. Why strike, &c.] Why does he throw his Bolts on any Thing that is not guilty of some Crime? Thus Cicero, lib. 2. de Divinatione. Quid enim pro spectro, cum in medium mare fulmen jact Jupiter? Quid cum in altissimos montes? Quid ple rumque sit? Quid cum in defertas solitudines? Quid cum in ca rum gentium oras, in quibus haec observantur quidem? And to the same purpose Aristophanes, Neoptolemus. If Jupiter's Bolts, says he, are aim'd against the Perjur'd, how comes it to pass, that neither Simon, Cleonymus, Theodorus are blasted by the celestial Flame? They, who perjur'd with a Witness! Why does his own Temple, why does Juno, the Promontory of tica, and why do mighty Oa rather feel the Effect of the Fire? No doubt, because they are perjur'd.

413. Beside, &c.] In these v. he, by way of dilemma, proposes two other wonderful Arguments to deprive Jupiter of his Thunder. Either he would have us avoid his Bolts, or he would not: If he would, why is Thunder so subtile, and so weak, that we can not perceive it coming, and get out of its way? And if he would not, why did he give us notice before hand, of its coming, by overcasting the Air with gloomy Clouds, by the grumbling of his Thunder? 8

419. Beside, &c.] In these s he argues firstly, That Thunder must be the Effect of Nature, since it thunders in several Places at the same time: a Task to labours
Fond Fancy! For, as Rain, so Lightning, flies
To many Parts at once, and breaks the Skies.

Nay more: Why does he beat the Temples down,
425 Those of his Fellow-Gods, and of his own?
Why does he hurt, and break the sacred Stone?
Why break the curious Statue, spoil the Grace,
And wound with fiery Bolts the sacred Face?

430 But blunt his Fires on Hills and Rocks in vain?

NOTES.

laborious for any one Jupiter.

But let us hear Seneca delivering the Opinion of the Antients upon this Matter: They did not believe, says he, that a Jupiter, like him we worship in the Capitol, darted his Thunders with his Hand: but they meant the Mind and Spirit, who is the Matter, Lord and Ruler of this Mundane System, to whom every Name agrees: The Thufcans too herefore held that Thunder is sent by Jupiter, because nothing is done without him. Ne hoc uidentem crediderunt, Jovem, quem in Capitolio, & in ceteris edibus colimus, mittere manu ulmina; sed eundem, quem nos ovem, intelligunt, custodem retoremque univerfi, animum, ac spiritum, mundam hujus operis dominium, & artificem, cui non omne convenit. Idem Etrusci quoque visum eft; & ideo fulmina a Jove mitti dixerunt, quia me illo nihil geritur. L. 2. q. 45.

424. Nay more, &c.] In these v. he argues afeventhly to this purpose: If Thunder were directed by the Will of the Gods, it credible they would beat down their own ftately Temples? Would they dash to pieces such elaborate Statues, the very Master-pieces of Polycletes? A poor mean-spirited Revenge! The Poet speaks this by way of Ridicule.

429. Why does, &c.] In these two Verses he argues eighthy: That it is but reasonable to believe, that Thunder is produc'd by natural Causes, since for the most Part it falls on the highest Mountains. Doft thou not see, says Artabenus, the Unkle of Xerxes, that God strikes with his Lightning the largest Animals nor suffers them to grow insolent, and that he leaves the left unhurt; Doft thou not see that his fiery Darts always throw down the most lofty Edifices, and the tallest Trees? For God takes delight to depress and humble the haughty. Herodotus, lib. 6. And Horace agrees with Lucretius

— Feriant altos

Fulmina montes:

Of which Seneca gives a Physical Reason, and says; That the Tops of the Mountains, being opposite to the Clouds, are expos'd to stand the Brunt of every Thing that falls from Heaven; so that they intercept the Lightning in its Course.

Thus Lucretius concludes his Disputation concerning this amazing Meteor; which made no small Part of the Religion of the Antient Romans, whose many superftitious Opinions, concerning Thunder and Lightning will not improperly find a Place here; and therefore I promise my self, that the Reader will not be displeas'd to see them at one view, as I find them collected by Nardius, p. 452. in his 27th accurate Animadversion on Lucretius.
The Superstitious Opinions of the Antients Concerning Lightning and Thunder

The Romans deriv'd these superstitious Opinions from the Tuscan; and, soon imbibing the Precepts of this new Religion, they committed them to the Care of certain Priests, who nevertheless, dismay'd at the Enormity of some Lightnings, did, at the general Request of the People, repair to the Tuscan Augurs, from whom they had their first Instructions, to be inform'd whether those dreadful Sheets of Flame, and Bursts of horrid Thunder portended: For the Tuscan, as Diodorus Siculus, lib. cap. 9, witnesses of them, having implo'd much Time searching into the Causes of natural Events, and in the Study of Theology, were of all Men the most knowing in the Interpretation of Lightning: insomuch, says he, that, even this Day, almost the whole World admire their depth of Science, and apply to them to be instructed in the Art of interpreting that celestial Fire. Verrius, the Grammarian, relates, that these Tuscan Diviners were sent for to Rome and, being disaffected to the Romans, wilfully order'd under Sacrifices, and such as were displeasing to the Gods; and that, by their treacherous Advice, the People of Rome were prevail'd on unfortunately to remove the famous Statue. Horatius...
Horatius Cochles to a certain Place, where, being surrounded by highbuilt Houses, the Sun might never shine upon it: but, their Treachery being discover'd, they were accus'd before the People, and, being convicted of the Perfidy, were put to Death: And upon this Occasion was made this senary Verse,

Malum consilium consultori pessimum est,

which was sung about by the Boys in all the Streets of Rome. This Accident of the Thucsan Augurs increas'd the Credit of the Books of the Sybils, which, according to Servius on Æn. 6. were kept in the Temple of Apollo, as well as of those of the Marsians, and of the Nymph Bygois, who had writ the Art of Divination, as practis'd by the Thucsans.

We have already spoked in the foregoing Notes of the Matter, of which the Antients held Lightning to consist, and of the manner of its Generation, which 'tis needless to repeat in this Place: we likewise have said already, that the Latines often confounded fulgur and fulmen: and how they came to do so, Feftus teaches in these Words: Fulgere Prifici pro ferire dicebant, unde fulgur dictum est; fulguratum id, quod est fulmine istum. And they believ'd there was no other difference between them, than only that of more or less, which among Logicians makes no difference whatever of the Species: And we find a remarkable Passage in Seneca, who, after an accurate Disputation, concludes, by determining the Difference between fulgur and fulmen, as follows: Ergo, says he, & utramque rem ignem esse confitar, & utramque rem inter se meando distare. Fulguratio est fulmen non in terras usque perlatum & rursus licer dicas, fulmen esse fulgurationem usque in terras perductam. Non ad exercendum verba hæc diutius perpraæto, sed ut ista cognata esse, & ejusdem notæ, ac naturæ probem. Fulmen est quiddam plus, quam fulguratio: vertamus istud; fulguratio est pene fulmen. Nat. Quæst. lib. 2. cap. 21. And in Quæst. 57. of the same Book: Et, ut breviter dicam, says he, quod sentio, fulmen est fulgur intentum: And lib. citat. Quæst. 16. Quid ergo inter fulgurationem & fulmen interesse? Dicam: Fulguratio est late ignis explicitus: Fulmen est coactus ignis, & impetu factus.
The Poets, according to their Custom, shadow'd the Nature of either Fire under the Veil of Fables, which nevertheless Servius accurately explains, upon the following Passage of Virgil, which I am oblig'd to transcribe at length for the better Understanding of what follows:

Infula Sicaniam juxta latus Æoliumque
Erigitur Laparen, sumantibus ardua faxis.
Quam subter specus, & Cyclopo eæeva caminis
Antra Ætnæa tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis
Strictureæ chalybum, & fornacibus ignis anhelat:
Vulcani domus & Vulcania nomine tellus.

Æn. 8. v. 416

Which is thus render'd by Dryden:

Sacred to Vulcan's Name, an Isle does lie
Between Sicilia's Coast and Lipare;
Rais'd high on smoking Rocks; and deep below
In hollow Caves the Fires of Ætna glow.
The Cyclops here their heavy Hammers deal:
Loud Strokes and Hissings of tormented Steel
Are heard around: the boiling Waters roar,
And smoking Flames thro' fuming Tunnels roar.

This Passage of Virgil is explain'd by Servius, as follows:

By Vulcan, says he, is meant Fire, which is call'd Vulcænus quasi Volcanus, becauе it flies thro' the Air: For Fire i generated in the Clouds: And for this reason too Home says, that Vulcan was precipitated from the Air upon Earth because all Lightnings fall from out the Air: and because it often lightens in the Island Lemnos, therefore Vulcan is said to have fallen upon that Island. Vulcænus, ut diximus ignis est, & dicitus Vulcænus, quas Volcanus, quod pet aerem volar, ignis enim nubibus nascitur. Unde etiam Homerus dicit eum de mare præcipitatum in terras, quod omne fulmen ab aere cadit: quod quia crebro in Lemnum insulam jacitur, ideo in eam dicitur Vulcanus cecidisse. Thus Servius: and this Fall of Vulcan is describ'd by Milton in the following Verses,
Men call’d him Mulciber: and, how he fell
From Heav’n, they fabled, thrown by angry Jove
Sheer o’er the chriftal Battlements. From Morn
To Noon he fell, from Noon to dewy Night;
A Summer’s Day: and with the setting Sun
Dropt from the Zenith, like a falling Star,
On Lemnos, th’ Ægean Isle.—

The fame Servius, on the above-cited Passage, teaches, that Vulcans is faid to be lame, because Flame, by Nature, is ever ftrait: Claudus autem dicitur Vulcanus, quia per naturam nunquam rectus eft ignis. And, what is more than all this; Virgil fays, the Thunder is forg’d in subterranean caverns:

Hic tunc ignipotens cælo descendit ab alto:
Ferrum exercebant vafto Cyclopes in antro,
Bronteque, Steropesque, & nudus membra Pyracmon;
His informatum manibus jam parte polita
Fulmen erat, toto genitor quæ plurima cælo
Dejicit in terras, pars imperfecta manebat:
Tres imbris torti radios, tres nubis aquoæ
Addiderant, rutili tres ignis & alitis Austri;
Fulgores nunc terrificos, fonitumque, metumque,
Militebant operi, flammisque sequacibus iras.

Hither the Father of the Fires, by Night,
Thro’ the brown Air precipitates his Flight;
On their eternal Anvils here he found
The Brethren beating, and the Blows go round:
A Load of pointles Thunder now there lies
Before their Hands, to ripen for the Skies:
These Darts for angry Jove they daily caft,
Consum’d on Mortals with prodigious Waffe:
Three Rays of writhe Rain, of Fire three more;
Of winged Southern Winds and cloudy Store
As many Parts the dreadful Mixture frame;
And Fears are added, and avenging Flame.

Dryd.

The Physiology of which is thus explain’d: Vulcans is faid to have a Forge in thofe Places, between Mount Ætna and the
the Island Lipare, that is to say, between Fire and Wind because those two Things are very proper, nay, necessary for Smiths: Physiologia est, cur Vulcanus in ipsis locis of sicinam habere singatur inter Ætnam & Liparim, scilicet propter ignem & ventos, quae apta sunt fabris: says Nar- dius, in Prolusione de Igne Subterraneo. The several Office of his Servants,

Brontesque, Steropesque, & nudus membra Pyracmon,

their very Names in part declare: For Brontes was so call’d ἄριστος, from Thunder: Steropes, ἀριστοτέρος, from Lightning: and Pyracmon, ἄριστομαχή & ἄριστομος, because he never stirs from the burning Anvil: And Virgil himself more particularly, Georg. 4. v. 170.

As when the Cyclops, at th’ Almighty Nod,
New Thunders haften for their angry God;
Subdu’d in Fire the stubborn Metal lies;
One brawny Smith the pressing Bellows plies;
And draws, and blows reciprocating Air;
Others to quench the hissing Masts prepare:
With lifted Arms they order ev’y Blow,
And chime their sounding Hammers in a Row:
With labour’d Anvils Ætna groans below.
Strongly they strike; huge Flakes of Flame expire:
With Tongs they turn the Steel, and vex it in the Fire.
Dryd

Moreover: On the antient Marbles, Thunder is sign’d
with twelve Rays, dispos’d into a Circle; the Rays not straight, but bending into several Angles; each of which ends in three sharp-pointed Fangs: Such too is the Figure of this Virgilian Thunder: Of whose Form Cerdanus thus: It generally thunders, either when it hails, or in great Showers of Rain, or when the Air is hot and fultry, or lastly, when the Winds blow: Now by Rain, Imber tortus, Virgil means Hail
After this, not useless, but necessary, Digression, it is time, o return and keep close to our Subject: First then: The Art and Doctrine of Thunder, according to Seneca, is divided into three Parts: I. Investigation. II. Interpretation. II. Exoratian. The first Part relates to the Form: the second, to Divination: the third, to the Propitiation and Pacification of the Gods; of whom, says he, we ought to pray for good Things, and to deprecate from us all manner of Evil: o pray, that they would make good their Promises: to deprecate, that they would remit their Threats: besides, to imitate and draw down Thunder on the Heads of our Enemies: which last I add to Seneca; not to give occasion to he learned Muretus, to take in ill part the Omission of it. The Form, I interpret to be the Species and Nature of the Lightning; together, with whatever else can conduct to the physical and perfect Knowledge of it: in the disposition of which, according to the Thucians, its Rise, that is to say, whether it bursts out of the Earth, or breaks from the skies, deservedly claims the first to be inquired into. Now the Thucians held that the earthly Lightning darts in a straight line; the aerial, obliquely. It was believ'd to be of great moment too, from what part of Heaven the Lightning came; whether it directed its Course, and where it fell. For we must not forget what Pliny, lib. 2. cap. 54. teaches; that the Thucians of old divided and quarter'd out the Heavens into sixteen Parts, which they call'd Temples, as is observ'd by Varro de Lingua Latina, lib. 3. Nor did they say any small Stress upon this Circumstance: whether the Thunder struck down the strongest Buildings, and overturn'd the Towers and Castles of Kings; or whether it was weak, and vanish'd inoffensive in the Air. Its Force and violence too was likewise consider'd: that is to say, whether it struck in an Instant, or linger'd in its Flight; and, in some Measure, gave warning of the Blow: They likewise observ'd the Size and Magnitude of it: which they measured and determin'd by the Events and Effects it produc'd. Besides, by the Consent of all, there are properly three Sorts of Lightning, which, according to Seneca, are, I. That which pierces. II. That which shaketh to pieces: And II. That which burns: According to Servius, which blasts, which
which burns, which cleaves; and according to Festus
which burns, which blasts, which pierces: and from hence
it came to be call'd trifulcum, three-fork'd: unless we had
rather ascribe that Epithet to the three Kinds of Lightning
mention'd by Pliny, i. e. the dry, the humid, and the
bright; which were so call'd from their Effects: For th
dry does not burn, but dissipate: the humid does no
burn, but infusicates: and that, which they call'd the bright
is indeed of a wonderful Nature, as we shall see by and by.
I go now to that sort of Lightning that infusicates, or render
swarthy the Things it strikes: Now this, says Seneca, eithe
stains, or colours: which is thus distinguishing: That is said
to be stain'd, whose Colour is tarnish'd, not chang'd: That
to be colour'd, whose Colour is chang'd from what it was
before; as cerulean, or black, or pale, &c. They observe:
besides, the manner of the Lightning's coming, and the Num
ber of the Flashes and Claps; whether even or odd: and
whether alone, or with Hail or Rain: They had regard be
sides to the Quality of it, whether it were resplendent an
glittering; which, perhaps, is that which Suidas call
white; or swarthy and obscure: And it was of the greatest
Importance, whether it thunder'd in a clear or cloudy Sky
whether in the Night, or by Day: whether in the Morning
or the Evening, or at Noon: And so much for the Diagn
stic Part: We come now to the Prognostick or Divining.

The Prognostick Doctrine of Lightning was, no doubt
contain'd in their Fulgural Books, and the Priest, or Interpre
ter of Lightning, was call'd Fulgorator. The Antients ascrib
to Lightning and Thunder a Power of foreboding future
Events, superior to all other ominous Portents: For what
ever any other Omens might have portended as a fix'd an
certain Event, was all taken away and held to be of no Effect
if Thunder chanc'd to intervene: but not on the contrary: For
whatever Thunder had portended was unalterable, and coul
not be chang'd by the Intervention of any other Omen wha
ever. It is not certain, who they were that, did at first di
stinguish Lightning into two sorts; Brutum & Fatidicum
Brute and Fatidick, or Fate-fortelling, as they afterward
call'd them: for they held, that, whatever was the Cause
of Lightning, it was always destin'd to forebode some fut
ure Event: whether it proceeded from a fortuitous Co
fusion of the Clouds, as the Latines believ'd: or whether
the Clouds suffer'd that Collision, by the Command of the
Deity, that Lightning might be struck out of them by the
Means, which was the Belief of the Thulcans; who likewise held, that Lightning does not portend, because it is
nate, but is made on purpose that it may portend some-
hing. But Pliny, lib. 2, cap. 43, says, That no doubt ortuous Lightnings do sometimes happen; which, either
oreboirnoching
The
He
come
Of
of
and
this
Its
rranfgrefTours
whom
does
oreboirnoching
The
That
biu
but
'j
this
as
edge
jnade,
iortuljlb
I
Ihing.
}

Book VI.  

LUCRETIUS.  

of which, of which, but therefore The come Of of and this thing, as means, which was the Belief of the Thulcans; who likewise held, that Lightning does not portend, because it is
nate, but is made on purpose that it may portend some-
hing. But Pliny, lib. 2, cap. 43, says, That no doubt ortuous Lightnings do sometimes happen; which, either
oreboirnoching
The
He
come
Of
of
and
this
Its
rranfgrefTours
whom
does
oreboirnoching
The
That
biu
but
'j
this
as
edge
jnade,
iortuljlb
I
Ihing.
}
whom they call Dij Majores, Dij Valantes, & Dij Potente
Seol megaloI, Seol charsoI, y Seol Omalos. This Bolt destroy
whatever it meets; it changes and overtures the State of
Things, as well publick as private: For Fire suffers nothing
to remain in the Same Condition in which it finds it. O the
plunder the Armoury of Jupiter, (Acron in Horat.) and sicca
certaining to him the red and bloody Thunderbolts, they a
sign the white and black to Minerva

--- Scit triste Minerva
Sydis —— Æn. 8. 265.

Hence Minervales Manubia, says Servius on that Passage
Virgil, by the Power of which the Grecian Fleet was drive
on the Rocks of the Mountain Caphareus, and perish
there. Nor is Pallas idle,

Prima coruscanti signum dedit Ægide Virgo,
Fulmineam jaculata facem —— Flacc. Argonaut

And she is the more to be fear'd, because not content wi
her own, but

--- Fulmine irati Jovis

arm'd with the Thunder of angry Jove, she threatens for
and exterminates her Enemies. This Privilege Juno e
vies her,

Ipsa Jovis rapidum jaculata ò nubibus ignem,
Disjiciitque rates, evertitque æquora ventis.

Æn. 1. v. 4

For Minerva could come at the Thunder, when she woul
as she herself boasts in Æschines in Eumen.

Ko evwvías ò ówa mòn ðöwpíon Zéow
'Ev ð ðeprowd's ðr ——

I alone, of all the Gods, know the Keys of the Magazine
where the Thunder is kept. And Servius, ex Aetio, observe
that Juno too had her Thunder: Hence she upbraids Jupit
for darting her Thunderbolts:
Book VI. LUCRETIUS. 659

Thus we have three thundering Gods: Mars was the fourth, and his Bolts are red-hot and burning: those of Saturn, cruel and execrable, nor are Pluto’s more mild: What can we expect from Vulcan and the South-Wind, which is said to be pollens fulminibus, potent in Thunderbolts?

The Romans, loath to weary so many Gods, gave the Thunder but to two: They assign’d the Day-Lightning to Jupiter, who was call’d Diefpiter, i.e. the Father of the Day: and the Night-Lightning to Pluto: The Lightning which they call’d, Fulmen pervorsum, because it was uncertain whether it happen’d in the Night, or by Day, they gave sometimes to the one, sometimes to the other. Besides this, they had I. their Postularia Fulmina, which signify’d the Breach of Vows, and the profane Neglect of religious Sacrifices: II. Monitoria, by which they were taught what to avoid. III. Pestifera, Lightnings, which portended Death and Banishment. IV. Fallacia, which were fatal under an appearance of Good: These gave the Consulship to Persons, to whom that Office would be fatal; and an Inheritance to those who were to be ruin’d by getting it. V. Deprecanea, which brought a shew of Danger where there was none. VI. Peremptalia, which utterly destroy’d the threatening Tokens of other Lightnings. VII. Attestata, that confirm’d the Promises of former. VIII. Atterranea, that happen’d in close Places. IX. Obruta, by which Things that had been struck before, were struck again, before they had been purg’d by Sacrifice. X. Regalia, which fell upon the Courts of Justice, or other publick Buildings, or Places, belonging to a free City. Concerning the Duration, they say, That Lightnings are either I. Perpetua, whose Tokens belong to the whole Life: nor does this sort denounce one single Thing only, but embraces the whole Context and Series of whatever is to happen in the future Age of a Man. These are the Lightnings that happen next after the Enjoyment of a patrimonial Estate, and in any new Circumstance or Condition of any Man, or City. II. Finira, whose Prognostications extend only to a certain Day. III. Prorogativa fulmina, are those whose Threats may be delay’d to be executed, but can never be wholly averted, or taken away: And such of these as they call’d Privata, because they related only to particular Persons, they held could not be delay’d for more
than ten Years, except from the Day of first Marriage, or the Birth-Day: nor the Publica, which regarded Communities, and civil Societies, for above thirty Years, except in the Dedication of Towns.

Moreover: We said before, that the Lightnings, which fly in a direct Line, burst out of the Earth: These the Thuscans call'd Infera, they are most frequent in the Winter, and are held to be the most fatal and execrable; because they come from a small Distance, and out of a troublous Matter. The Syderial and General, which dart obliquely and from thence are call'd Oblita Fulmina, are not alway lucky, and the most unlucky of them are those that go from West to North: Thus it is of the highest Importance, from whence the Lightning comes, and which way it directs its Course. The most lucky is that which returns towards the Eastern Parts of the Heavens: Therefore when they come from that Part of Heaven, and incline the same way again, the portend the greatest felicity: We read that an Omen of that fort was given to Sylla the Dictator. The others in the part of the World are less prosperous, if not absolutely unlucky. They held it unlawful to interpret, or even to inquire into; unless they were sent as Indications of future Events to a Guest, or a Parent: The Lightnings that happen'd on the left were esteem'd lucky, because the East is the left part of the World: The coming of it was not much regarded, as its return: whether Fire rebounded from the Stroke, or whether the Work being perfected, or the Fire consum'd, the Blast return'd back. The Greeks in general, and some of the Latines, held the Lightning on the right to presage good Fortune: Of this we have frequent Examples in Xenophon, some in Homer, and many in the Latine Poets: However they all agreed, that none portended good Fortune, except those that happen'd in the Day: so as much as the nocturnal were unlucky, from whatever part of Heaven they came. There is a Verse of Ennius recorded by Cicero de Divinat. lib. 2. which makes to our preface: Purposes:

Cum tonuit lævum benè tempesstatus serena.

'And tho,' as Capitolinus tells us in the Life of M. Antoninus Pius, the Lightning was innocuous, that in a clear Sky it into the Court of his Palace, yet it was ominous, and Prefage of Death to Titus. Diodorus Siculus, and Suetonius, bot
both witness in general, that in those Days Lightnings were
often seen in a serene and unclouded Sky: but those Histori-
ians have neither of them thought fit to particularize any
of them.

Besides: They had great Regard to the Number of the
Flashs: and an even Number seems to portend good For-
tune, rather than an odd: at least, it berokens neither Ca-
amity nor Death: But if the Lightning fell on Temples, or
publack Buildings, or if Men were blasted by it, in either
of those Cases, it was judg'd to signify some great Misfor-
tune: To a free City it threaten'd a Kingly Power: and to
others the Subversion of their present State, or total Destruc-
tion. And this, as Cicero in Vatin. observes, was the reason,
hat from the first Building of the City, it was not permit-
ed, but even held irreligious, to hold any Assembly of the
people, or to continue the Sittings of their Courts of Justice,
whenever it happen'd to thunder. And Livy, lib. 5. Decad. 3.
relates, that Marcellus, being created Consul, was remov'd
rom that Office, because it had thunder'd, when he enter'd
upon the Consular Dignity: what would have been done,
f a Tempest of Wind and Hail had accompany'd the Thun-
der? Which Accident was held to forebode Calamity: And,
ven at Rome, as the same Livy, lib. 10. Decad. 4. affirms,
Tempest only did sometimes make the Senate break up
their Assemblies: For the Minds of Men had already imbib'd
the superstitious Credulity, that Lightning portended future
Events, and gave Tokens, not of particular Things only,
but denounced in a successive order the whole Series of
future Fates: and that too by Decrees more plain and evi-
dent, than if they had been written in the most visible Cha-
acters: This Seneca teaches, Nat. Quæst. 32. lib. 2.
Pliny too seems to have been tainted with the same Superst-
tion, for lib. 2. cap. 53. he says in express Terms, That the
Science of the Interpretation of Lightnings was improv'd to
that Degree, as was evident from innumerable, both pub-
lack and private, Examples, that it foretold what should
happen even on a fix'd and certain Day, and whether the
Lightning forebode the delay, or the total Obstruction of
Fates, already foretold, or reveal'd, or gave Tokens of
others, that lay till then conceal'd: Wherefore let them be,
as it has pleas'd Nature to make them, certain to some,
doubtful to others, approv'd by some, and condemn'd by
others. Thus Pliny.
It now remains, that we say something of their Expiations, by which they endeavour'd to avert the immine Dangers that threaten'd them. In the first Place, the fulg ral Books pronounce, That a Place struck with Lightning ought neither to be regarded, nor trod upon: For which Reason, says Ammianus Marcellinus in Jul. it was lawful hide or bury the Lightning; but a Crime against the Go to uncover it. Now the Lightning was then said to be bury when an Altar was erected over the Place where it had fallen: And this Altar had a Hole in the Top of it, open to wards Heaven; and was call'd Puteal, or Capitium: l Vulpianus, Operculum. The Place itself Nigidius Figul calls Bidental, because two Sheep were sacrific'd there; aft which, says he, it was immediately deem'd Holy. Augustus consecrated and dedicated to Apollo the Area in the Palace he had bought, because Lightning had fallen in it. But Bidental signifies sometimes the Sacrifice likewise, and sometimes too the Person that was struck: as in Petru Satir. 2. v. 27.

Triste jaces lucis evitandumque Bidental.

Moreover, to this Custom of burying the Lightning, Luca alludes, lib. i.

Disperfos fulminis ignes
Colligir, & terrae necito cum murmure condit.

And the antient Interpreter of Juvenal, on this Verse,

Atque aliquis senior, qui publica fulgura condit;

says, That Lightning is then said to be bury'd, when th Priest has collected together the scatter'd Fires, by which w may reasonably conjecture, that they meant, when he has collected together what was scorched by the Lightning; and consecrated the Place by a certain Prayer, pronounc'd with low Voice to himself, and by heaping up Earth upon it. Thu it had far'd but ill with the Parthian Magicians, if, as Pliny lib. 37. cap. 9. says they had try'd to find, by digging for it, th Gem, which is call'd Ceraunia, and some take for a real Thunderbolt, because it is never found, but in Places blasted with Lightning since it was not permitted even to look upon such Places. Besides, we learn from Festus, that, by an old Law o Numa
Numa, it was forbid to burn the Body of a Man, who had been kill'd by Thunder; or to allow him the Rites of Funeral. Every Man, who was slain by Thunder, was bury'd in the Place where he was struck: except, as Quintilian, and some other learned Men observe out of Feftus, the Place belong'd to the Publick. Such Men had this Privilege, that the Priests were permitted to gather up their scatter'd Members: This we have from Seneca, who besides, speaking of such as apprehend and tremble at the Danger of Thunder, has this remarkable Passage: Non maximum ex periculis, sed speciofiffimum fulmen est. Male faciicr erit actum recum, si ensum mortis tuae celeritas infinita prævenerit, si mors tua recorabitur, si tu nunc quoque cum expiras, non supravuae, sed alicujus magnae rei signum es. Lib. 2. Nat. Quæft. 

The Earth was heap'd up, not dug into the ground, as Cornutus is of Opinion, till it rais'd a Monument high enough, to give Notice of the Place to Passers by: but in Symp. 4. Probl. 2. afferts, That the Bodies of Men blasted with Lightning, never putrify: for many, says he, neither burn them, nor bury them, but suffer them to lie where they were struck; and hedge in the Place, that noe uncorrupting Carcasses may remain as a Spectacle of admiration: And for this reason they foolishly thought such feronis to be honour'd by Jupiter. But Seneca, Nat. Quæft. 

b. 2. with more Consonance to Truth, says, that Bodies, ill'd by Thunder, crawl with Worms in a few Days: and dds besides, that they were bury'd with the Lightning: Whence the saying, Male recum agitur, si cum fulmine condideris: The Places were hedg'd about, that they might not be trod on unawares; and the Bodies were interr'd to void the stench of their Corruption: For it is known by experience, that as well Men as Beasts, are for the most part suffocated by the Blast of Lightning, not burnt with the fire: and when the innate Heat of the Animal decays, the remaining Moisture is prone to Corruption. Yet some Persons, struck with Lightning, were not bury'd, but only cove'd with a white Garment; as well because they believ'd such Bodies did not putrifie; as that they might be seen by the People: who, nevertheless, were not permitted to look at them, except at some Distance: for none were permitted to come within the Inclosure, but the Priests. 

I shall pass by many things relating to Thunder, but can not omit one, which Pliny mentions, lib. 28. cap. 25. where he says: Fulgetras Poppsymis adorare, consentius est genti-
um: All Nations agree in adoring the Thunderbolts, by pressing their Lips close together, and then, by drawing in the Air by force, to make such a Sound as Horfecn genemall do, to encourage and put forward their Horses: for such Noise the Word Poppyfimus signifies: and this was the Custom both of the Greeks and Romans in their expiator Sacrifices: Some of the Learned add likewise the Clappin of Hands, which others nevertheless take to be only the Noise that is made, by closing the Palms of the Hands, at hisfing between the Thumbs. But to proceed:

When the Portents and Prodigies were uncommon, or more than usually frequent, they consulted the Tuscan Fuguratores, or the Sybilline Books, and the City was expiate by publick Sacrifices, and Supplications, and by the Ceremonies they call'd Lectifernia, i. e. bringing their Beds, on which they lay down to eat, into the Temples, where the us'd to feast themselves in Honour of the sacred Rites; also by votive Games, Livy in Decad. 4. lib. 10. gives a Example of the Purgation of the City, after the fall of Lightning, in these Words: Ob ea Decem-Viru jufli adire libere edidere quibus Diis, & quot Hostis sacrificaretur: Et a f minutibus complura loca deformata, ad ædem Jovis ut fu plicatio diem unum effet. Ludi denique votivi Q. Fuly Conf. per dies decem magnu apparatu facto. For so difcern'd to which God the Sacrifice was due, was not so easy difcern'd by the Romans, but that they equally sacrifice sometimes to Jupiter and Pluto, when the Lightning hap pen'd at a doubtful Time, that is to fay, either in the Moring or Evening Twilight; and this Lightning, as we faw before, they call'd Perforfum, Joannes Magnus, in his Hitory, lib. 3. cap. 8. relates a ridiculous Custom of the Got and Vandals; and which is likewise confirm'd by his Kin man Olaus Magnus: They tell us, that those People, who they heard the Noise of Thunder in the Clouds, were wo to shoot Arrows up into the Air, to express their earnest fire to affift their own Gods, whom they belief'd to be the engag'd in Battel with other Gods: and that, not content with this foolifh Superftition, they had Mallets of an unusu Weight, bound about with Brafs, and which they held great Veneration, on purpose thar, by their Help, as by the imitative Thunder of Claudian, they might express the Noise they heard in the Heavens, and which they belief was made by Mallets likewise: And they held it very me
torious to be thus present, and affift in the Battles of their Gods.

It remains only to speak of the Lightnings, which the Antients call'd Elícia, and these were either commanded and compell'd from Heaven, or allure'd and obtain'd by Holy Rites: Pliny tells us, That Lightning may either be compell'd, or implor'd from Heaven, by certain holy Rites and Supplications; That there was an old Tradition in Etruria, that it had been obtain'd by holy Rites, when a Monster they call'd Volta, enter'd into the City Volfinii, after having first depopulated the Countrey round it: And the same Author, on the Testimony of Pifo, whom he calls an Author of Credit, says: that Porfenna, King of the Thufcans, drew down Thunder from Heaven: and that, before him, Numa, had often done the like: he adds, that Tullus Hostilius, endeavouring to imitate them, and either not knowing, or for not observing the due Rites, was himself struck dead by a Thunderbolt. Extat annalium memoria, sacris quibusdam & precautionibus, vel cogi fulmina, vel impetrari: Vetus fama He-trurae eft, impetratum; Volfinios urbem, agris depopulatis, subeunte monstro, quod vocavere Voltam. Evocatum & à Porfenna suo Rege, & ante eum à Numa sepius hoc factitatum, in primo Annal. suorum tradit L. Pifo, gravis Author: quod imitatum parum rite Tullium Hostiliium, ictum fulmine. Lucosque & aras, & sacra habemus: inter quæ Statoes, & Tonantes, & Feretrios, Elícium quoque accepimus Jovem. Plin. lib. 2. cap. 52. He concludes with making this Remark: Varia, says he, in hoc vice fententia, & pro cujuque animo. Imperari Natura audacis eft credere: nec minus hebetis, beneficis abrogare vires. Thus Pliny. In relation to Numa, Livy relates the Matter at large, in Decad. 1. Lib. 1. where, among many other Things, he tells us, that Numa, in order to allure down Thunder-bolts from the divine Minds, erected an Altar, on the Aventine Hill, to Jupiter Elícius: Ad ea (ceil. fulmina) elicienda, ex mentibus diviniis, Jovi Elício aram in Aventino dicavit; deumque con-fulruit auguriiis, quæ capienda essent. And that nothing might be wanting to this Fable, Valerius Antias, as cited by Arnobius, advers. Gent. lib. 5. says, that King Numa, not having the Science of procuring Lightning, and, by the Advice of the Nymph Ægeria, being desirous to know it, gave Chains and Fetters to twelve chaste young Men, and plac'd them in Ambuscade, near a certain Water, in which Faunus and Martius Picus were wont to bathe, with Orders to sur-
prize and bind them: This they did, and extorted from them the Art of alluring Jupiter, of whom Numa by this means learnt the Art of drawing down Thunder-bolts out of Heaven. The Greeks however will not allow this Honour to be first due to Numa, but ascribe it to Prometheus: who, as Servius on the 6th Eclogue of Virgil, relates, by residing long on the Top of Mount Caucasus, discover'd the Art of alluring down Lightning, and taught it to Men: from whence the Fable of his having stolen Fire out of Heaven. Lastly these Elicia Fulmina were of three sorts: I. Hospitalis which Seneca mentions in lib. 2. Nat. Quæst. and these b Sacrifices compel, or rather, to use their milder Expression invite Jupiter from Heaven: But if his Godship should happen to be unwilling, or in an angry Mood, they invite him to their own Cost: and this, says the same Seneca, was the Misfortune of Tullus Hostilius, the third King of the Romans, whom we mention'd before. II. The Auxiliaris which were also call'd Advocata, but these always came fo the Good of those that call'd them. III. The Imprecatoris which can not be reckon'd in the Number of Auxiliar Lightning: for no Man desires Destruction, or impregate Thunder-bolts on his own Head. After all, Pliny, lib. 28. c. observes out of old Authors, that it was a very difficult Task to allure down Lightning by Supplications and Sacrifices. And so much for the Superstition of the Antients, in regard Thunder and Lightning.
And hence 'tis known, how fiery Whirl-Winds rise,
How they descend, and cut the threatening Skies;
For often dark and heavy Clouds increase,
And Pillar-like descend, and reach the Seas,

While all around the troubled Ocean raves,
Fierce Winds still blow, and raise the boiling Waves.
And all the Ships, in Reach of Danger toss'd,
Are whirl'd with rapid Turns, and wreck'd, and loft.
This happens when the tumbling Winds, that lay

Confin'd in Clouds, too weak to force a Way,

NOTES.

431. And hence, &c.] Hither-to the Poet has been treating of Thunder and Lightnings: and is now about to dispute of another Kind of Meteor, call'd Whirlwinds: And for the better understanding of this Disputation, it will be necessary, with Aristotle, lib. 3. Meteor. and with Pliny, lib. 2. cap. 48. to distinguish between the several sorts of Whirlwinds, which the Antients call'd by several Names, according to their several Natures: as Ecnephias, Preffer and Typho: For since all these Things, Thunder, Lightning, Ecnephias, Preffer, Typho, and Thunderbolts, are only several Winds, we ought to distinguish between them. First then, if the Wind be thin and subtile, and if it be blown and scatter'd piece-meal here and there, it produces Thunder and Lightning. If it be more dense and thick, it begets the Tempest, which the Greeks call Εκνεφιας, i.e. a Storm without Rain, a Hurricane, as Pliny says, lib. 2. cap. 48. But if the Wind bursting out of the Bowels of a Cloud, meet with other Winds, breaking out of other Clouds likewise, and without Fire, it comes to be that sort of Whirlwind, which the Greeks call'd θύες, of which there are two sorts, call'd by the Latines Vortex & Turbo: Vortex, if it make a great and roaring Noise: Turbo, if it make none at all, or but a whistling one. But if the Wind, when it breaks from the Clouds, takes Fire, and kindles into Flame, it makes a Preffer, call'd by the Greeks αρπισχ, which signifies, inflaming, swelling, and making hot, quasi comburens contacta, pariter & proterens, says Pliny, in the Place last cited: If the Wind, after it breaks from the Clouds, do not take Fire; but bursts out in a Flame, it makes the Lightning, which the Greeks call κάλαβρος, a Thunderbolt: And lastly, if the Wind can not break the Cloud, but forces and drags it down upon the Earth, or Sea, it then makes the Whirlwind, which the Latines call'd Columna, a Pillar. And of these Whirlwinds the Poet disputes in the following 29. v. and seems to call the Columna, Vortex, and Turbo, all of them certain Preffers. And first in these 21. v. he explains the Caufe of a fiery Whirlwind, call'd a Preffer: which, says he, is a Wind impenetrably whirld about, and that takes fire by the continuance and vehemence of the Agitation. If this Wind burst out of the Clouds, and move violently in a strait Line, it kindles into Lightning only: but if the Cloud be so tough, that it can not break thro', but bears it down into the

Q q q q

Sea.
Do drive it down; for then, by slow Degrees,
As if some Hand, or Arm above did press,
The Pillar-Clouds descend, and reach the Seas:
When this divides, the rushing Winds engage
445 The Flood, and make the Waters boil and rage:
For then the Whirling Winds descend, and bear
The thick, tough, heavy Clouds thro' all the Air,
But when they reach the Sea, they break their Bound
And mingle with the Waves, and, whirling round,
450 With dreadful Noise, the furious Billows raise,
And light the Waters with a mighty Blaze.
Sometimes the Whirling Wind might whisk the Air
And, gather'ring Parts of Clouds that wander there,
Might hollow out itself a Watry Frame,
455 All like a Prester, but without the Flame:
From these, as Wombs, fierce Whirl-winds take their
And impiously torment their Parent Earth: (Birth,
But since, at Land, the Hills must stop their Way,
These Storms are oft'ner seen at open Sea.

NOTES.

Sea, and, there impetuously whirling round in the Waves, at length takes Fire, it becomes a Prester, the sure Destruction of Sailors.

452. Sometimes, &c.] Prester are seldom felt at Land, but chiefly in the Sea. There is another sort of Whirlwind, which is not fiery: and this too is a Wind, that turns and whisks about with violence in a Cloud, and tumbles down with that Cloud upon the Earth; where breaking out without being kindled into Flame, it whirls and tumbles down all Things where it lights: Neither is this sort of Whirlwind frequent at Land; for the Hills hinder its Defect, and break its force: but at Sea the poor Sailors often feel its violence.

Of this sort of Whirlwind, Pliny, lib. 2. cap. 49. Sin vero flatus repentinò depressò finu arcticis rotati nubem effregérunt, fine igne, hoc eft, fine fulmine, Vorticis faciunt; which agrees with what Lucretius says of it

But whatever he says of their being most frequently felt at Sea they are very common in Florence, and in several other Countries.

But before we leave this Subject of Whirlwinds, it will not be improper to give a short Account of the Cause of Wind: The Original of which is reckoned among the hidden Secrets of Nature: Aristotle will have it to proceed from the Earth; and defines it to be a dry earthy Exhalation: Meteorodorus and Animaxander held, that it proceeds from the Water:

Of the same Opinion too is Vitruvius, who, lib. 1. cap. 6. says: Ventus est aeris fluens unda, cum incerta motus redundanti, nasciturque cum servor offendid humorem & impetus servoris ex primit vim spiritus flantis: This he illustrates, by the Example of Æolipile, Windballs: and Des Cartes pretends to demonstrate the Truth of this Opinion in the
Now Clouds combine, and spread o'er all the Sky; When little rugged Parts ascend on high, Which may be twin'd, tho' by a feeble Tie. These make small Clouds, which, driv'n on by Wind, To other like, and little Clouds are join'd, And these encrease by more, at last they form Thick heavy Clouds, and thence proceeds a Storm. And thus the lofty Hills may seem to yield More Mists and Vapours than the humble Field; Because

N O T E S.

same manner. And Salmiasius, lib. de Anno Climacter. afferts he same Opinion, in the very Words of Vitruvius. There is a third Opinion, which seems to have been more antient than either of the former, and according to that, Wind is nothing but Air put in Motion: Apuleius de Mund, is of this last Opinion. Nec enim, says he, alius est venus, nifi multum & vehementem in unum coadui aeris flumen: but his is not satisfactory: for, by or assigning the first Cause of that Motion, it leaves the Matter in suspense, and undetermin'd. The most probable Opinion therefore is, That Wind is an earthly, or watry Exhalation, mix'd with Subtle Spirits, and other Vapours,rawn or forc'd out of the Earth or Sea, by the Power of the Sun, or of subterranean Fires, which being rarely'd by Heat, or condensed by Cold, and impell'd for the most Part by a tranverse, but sometimes by a direct Motion, xagitates, the Earth, Air and Sea. But of this Subject see particularly my Lord Bacon's Treatise de Ventis: Des Cartes in the Place above cited: Gaffendus's Animadversiones on Epicurus. Frohend. in Meteor. Kircher. in Mund. subterrann. & Isaac. Voltaus, de motu Marium & Ven- torum.

460. Now Clouds, &c.] The Poet is now going to treat of the Generation of Clouds; which, he says, may be produc'd three several Ways: And first in these 7. v. he teaches, that certain rough and hokey Atoms, that are flying to and fro in the Air, meet and join together: These form the thin Clouds first, and these thin Clouds, condensing and joining with one another, make the thick and heavy Clouds,

Anaximenes; Plutarch, and Seneca held the Clouds to be made of the very Concretion, or Congelation of the Air itself: The first of them indeed believ'd, that all Things proceed from the Air: And Plutarch de Placit. Philof. l. 3. c. 4. calls the Clouds $\delta\varepsilon\rho\gamma\nu\tau\eta\nu\tau\nu\varsigma$, thicknings of the Air: and Epicurus in Laertius, $\delta\varepsilon\rho\gamma\nu\tau\eta\nu\tau\nu\varsigma$, accumulations, or heaps of Air: But Seneca, lib. 2. c. 20. Spiistudinem aeris crasii: The Thicknefs of gros Air: For he will not allow, that clear and unmuddy Air can thicken and grow into Clouds: because it is too subtile, and free from Vapours; by virtue of which only it can condense into Clouds. Macrobius; Aër terreni frigoris exhalatione densatus, in nubem cognitur. In Somn. Scipionis, lib. 1. cap. 22.

467. And thus, &c.] In these 9. v. he observes, that Clouds frequently seem to rise from the Tops of high Mountains: the reason of which, he says, is this: because some thin Mists and wa-
Because when thin and little Mists arise,
Not thicken'd yet, and wander o'er the Skies,
All too refin'd, and subtile for our Eyes;
The Winds do drive them to the Mountain's Head,
And there the thin and airy Cov'ring spread;
Which, thick'ning round the Top, there first appear,
And seem to rise from that, and fill the Air.
But farther on; the Seas give vast Supplies;
From these the greatest Stores of Vapours rise:
For Cloaths grow wet, expanded near the Shore,
And Drops arise, and stand in ev'ry Pore:
And therefore from the deep and spacious Floods,
Great stores of Mists may rise, and frame the Cloud.

N O T E S.

Try Steams, that are too subtile to be seen, are driven up thither by the Wind; where joining together, and growing thick, they become visible. Moreover: our Translators has omitted the two last Verses of this Argument, which, in the Original, are as follows.

Nam loca declarat sursum vento-sa patere
Res ipsa, & sensus, montes cum ascendimus altos.

And indeed they are of no great Moment; and therefore I have foreborn to translate and insert them in the Text of this Version. What they say is only this: For, when we ascend a high Mountain, the Thing itself and Sense demonstrate, vento-sa loca sur-sum patere, i.e. that the Winds tend to the highest Places, and reign there. This is the Interpretation Crecehy himself gives them in his Latin Edition of Lucretius.

476. But farther, &c.] In these 6. v. Lucretius proposes a second Reason of the Generation of Clouds: and that Matter may not be wanting to compose such vast Bodies of Clouds, as are rouling up and down in the Air, he raiseth Vapours and Exhalations from the Sea: and then in 10. v. from the Rivers and other Waters, may even from the Earth itself not, that he believes any earthly Particles ascend, as Gaffendus interprets, but because the Earth being moist'd with Dews at Rain, seems to smoke, at breathe forth watry Exhalation which the Particles of Heat, that are continually descending from above, meet in their Ascent, and press them into Clouds. The last Verse of this Argument likewise omitted by Creech in the Version: It runs thus in the Original:

Nam ratio cum fanguine abe humoribus omnis.

And indeed the Interpreters know not well what to make of it, some place it above, after v. 41 others below, after v. 531. either of which Places it seems have but as little to do as here so that upon the whole Matter their Opinion seems best, will not allow it to be genuine and therefore absolutely reject.

478. For Cloaths, &c.] Th the Poet has mention'd before B. I. v. 357.
Besides; the Earth, and Rivers, urg'd by Heat,
Oft breathe soft Mists, and num'rous Vapours sweat:
Which join, and make thick Clouds, and stop the Light;
And stain the glorious Skies with sudden Night:
For the warm vig'rous Rays, with constant blows,
Still beat them on the Back, and press them close.
And more: EXTERNAL MATTER gives Supplies,
And SEEDS of Clouds, which spread o'er all the Skies.

For I have prov'd the Mass immense, the SPACE
Is infinite, and knows no lowest PLACE:

NOTES.

386. For the warm, &c.] This
and the following Verse in the
Original run thus:

Irget enim quoque signiferi super aetheris æstus,
Et quasi denfando subtexit carula nimbis:

In his Interpretation of which we may observe, that Creceh has follow'd the Opinion of Gaffenden, and some others, who interpret aetheris æstus to mean the Ethere itself, whose Heat condenses the Clouds: And this must be explain'd, say they, to be intended of the Antiperifiasis, by reason of which the Region of the Clouds grows cold. But our Translator, in his Latin Edition of Lucretius, has chang'd his Opinion, and says, that this Antiperifiasis of theirs, as they call it, will avail them nothing: and that they allledge a Caufe, by which the Clouds may indeed be attenuated, but never condens'd:
And Lucretius himself, a few Verfs lower, urges the Heat of the Sun for one of the Reasons of the Liquefaction, and Dissolution of the Clouds into Rain:

Aut disolvuntur folis super ida calore:

Says he, v. 513. And therefore Creceh explains aetheris æstus to mean the little Bodies, that are still descending from the Heavens, in a confus'd and turbulent manner. And indeed this Interpretation seems more confonant to Reafon than the other: therefore instead of, For the warm vig'rous Rays, &c. read, For the descending Parts, &c.

488. And more, &c.] In these 14. v. as a third Caufe of Clouds, he fetches the Seeds of them from the infinite Space, and from the other Worlds. For Lucretius, after Epicurus, believ'd, that the Atoms, which assemble in the Concretion of Clouds, came not only out of the Air, Water, and Earth, but out of the Void likewise: For having taught, B. I. v. 1005. & seqq. That the Space in which, out of which, and thro' which the infinite Atoms are continually flying, is immense and infinite likewise, what wonder is it, if they supply from that inexhaustible Magazine, a sufficient quantity of Seed, for the Production of Clouds?

External Matter] That is to say, Matter that comes not only from the Sea, nor only from the Earth, nor only from the Air, but from without; i.e. from the immense and infinite Space of the Universel

490. I have prov'd] See B. I. v. 960. & seqq. & 1050. & seqq. where the Poet has brought many Arguments to prove the Universe
And how the Atoms thro' the Vacuum rove,
How quick they measure Space, and how they move
Slow Time admires, and knows not what to call

495 The Motion, having no Account so small.
What wonder then, that suddain Storms should rise;
And hafty Night spread o'er the lower Skies;
Since from the Mass such vast Supplies are hurl'd
Thro' ev'ry Pore, and Passage of the World;

500 And linger here, and join: or break the Chain,
And fly thro' the divided Skies again?
Now sing, my Muse, how Rain is spred o'er all,
How wat'ry Clouds are join'd, and Showers fall.

**NOTES.**

verse to be infinite, and that it has no Centre.
494. Slow Time, &c.] This and the following Verse are transcrib'd from Cowley: and repeated in this place, from B. IV. v. 226.

502. Now sing, &c.] These 30. v. contain a short Disputation of Rain. Many Seeds of Water rise up together with the Seeds of the Clouds, and grow bigger together with the Clouds, in like manner as the Blood, and other Humours increase in proporction with our Bodies. For a Cloud may be suppos'd to be a Body, that contains the Rain, which may be compar'd to the Blood in the Bodies of Animals. To these Seeds of Water and Clouds, add those Particles of Water that the Clouds, like Fleeces of Wool, which they seem to resemble, draw from the Rivers and Sea. And thus when the Clouds are full of Water, if they are press'd either by the force of the Wind, or their own weight, Water must of neccessity be squeeze'd out, and drop from them: This in 17. v. Then he says in 4. v. that if the Winds rarefy the Clouds, the Rain will likewise drop from them: and if the Heat of the Sun pierce the Clouds, they will flow like melted Wax. That a violent hafty Shower is occasion'd by a violent Compreffion of the Clouds: in 4. v. and lastly in v. that constant Showers happen when many Clouds are heap upon one another, and when the Earth resolves into Vapours that Rain it has receiv'd, and sends up again into the Region of the Clouds.

Aristotle and his Fellow, who hold that the Elements change from one into anothe and so make a Circle of Generation, define Rain to be Air converted into Water, and distill'd from a Cloud in Drops. Epicurus held that Rain might be generated two several Ways: I. By Transmutation. II. By Condensation. By Transmutation; because such is the Nature of the Air, that it changes by Condensation into Water: and such to is the Nature of a Cloud; that by the retreat and abfence of Heat, and by the accellica Cold, its Parts are so tranfposed and vary'd, as renders them inapt to flow and fall: This is exemplify'd by Vapours gathering together in a Limbeck, and the falling in Drops. By Comprefution, when by Wind or Cold the Cloud is compress'd, and the vaporos...
First, with the Clouds moist Streams of Vapours

505 From ev'ry Thing; and spread o'er all the Skies: (rise, And, as in Man, the Moisture, Sweat and Blood Grow with the Limbs, increasing with the Cloud.

And oft as Winds do whirl them o'er the Main, The Clouds, like Wool, do dip themselves in Rain, To shake their Fleeces o'er the Earth again.

The Rivers, Lakes, and Pools, when stirr'd by Heat, Breathe forth soft Mists, and num'rous Vapours swear. These rise, and set in Clouds; and there combin'd,

Or by the ambient Cold, or driving Wind,

15 They thence descend, because the Winds divide;

Or else the Clouds contract, their injur'd Side;

Or else the upper Clouds press those below,

And squeeze the Water out, and make it flow.

And when the Wind makes thin the watry Frame, Or Rays cut thro' it with a vig'rous Flame,

The

NOTES.

aporeous Corpufcles within the follows of it are crowded togeth- er; and thus, by that accession of Weight, or by the force of the Wind, are driven and 'squeez'd ut of the Cloud, in like manner as Water out of a Spunge. from whence it appears, that the drops of Rain are form'd by Co- lation, rather than by Division: and that Rain is not, as it is vulgarly taken to be, a watry Mass d' from a Cloud, as Water out of the Rose of a watering Pot, or, as Trepfades in Aristophanes, eriding this Opinion, says, does proceed from Jupiter's making Water thro' a Sieve: For, if there were any such Stagnation of Water in a Cloud, it would fall from hence in a Torrent, or as Water goes from Spouts, rather than in drops. Moreover, there are rec- on'd three Kinds of Rain: Still- cadium, Imber, and Nimbus: the first is a misty Rain: The second more intense, and com- pos'd of larger Drops, a sober Rain: The third, a violent, pouring Rain; which, as Frondus says, falls decumanis

Guttis: Apuleius de Mundo sums up the whole Matter in a few Words: Tor diverfifatibus, says he, pluviae cadunt, quot modi aër nubium conditionibus co- gitur.

505. From ev'ry Thing] Hippocrates agrees with Lucretius in this Opinion, and lib. de Aër. Aqu. & Loc. says expressly, that there is Moifture in all Things.

508. And oft, &c. Here the Poet teaches in 5, v. that while the Clouds are driven by Winds over the Surface of the Sea, or other Waters, they, like Wool, hung in damp Places, imbibe and fuck in the Moifture.

513. These rise, &c. ] In thefe 6, v. the Poet mentions one of the Ways, by which Rain dif- tills from the Clouds: that is, by Compreffion: when the Clouds, compreßd by the Force of the Wind, or by the great Quantity of Water, contain'd within their Bowels, let drop the Rain; as Water is 'squeez'd out of a Spunge, by preßing it.

519. And when, &c. ] These 1, v. contain the other Way, by
The rain breaks forth, the injur'd cloud appears
Like melted running wax, and drops in tears.
But when the wind with higher clouds agrees,
And their united force begins to squeeze,

When both do press the cloud, swoln big with rain
Then storms descend, and beat the humble plain.
Then constant showers, when warry clouds, that lie
On one another's back, receive supply
From ev'ry quarter of the lower sky.

And when the thirsty earth has drunk the rain,
And throws it up in vapours back again,
And when the adverse sun's bright beauties flow,
And strike thick clouds, they paint the gawdy bow.

Notes.

which epicurus, and, after him, lucretius, held, that rain might be made: to wit, by transmutation, that is to say, when the clouds, being struck and rarely'd, either by the force of the wind, or the heat of the sun, distil in rain, as is explain'd above, v. 502.

523. But when, &c.] these 4. v. that give the reason of a violent storm of rain, are sufficiently explain'd in the note on v. 502. and so likewise are the five that follow them, and assign the cause of constant showers.

532. And when, &c.] in these 2. v. he tells us, that a rainbow is made by the beams of the sun, striking upon an opposite and wet cloud.

lucretius says not any thing of the various colours of the rainbow; a subject which neverless has employ'd many of the philosophers: and concerning which, there are two things chiefly to be inquir'd into; their number, and their order: as to the first, aristotle discerns only three distinct colours: quadri-, a light red, or saffron, as some interpret it: χωρης; green, and ωοροφυας, purple, or violet, or cerulean: and thence he call'd the rainbow three-colour'd;

but ptolomaus calls it seven colour'd, because of the mingle colours that intervene amor those three chief colours. other call it many-colour'd, as if the number of its colours could scarce be distinguish'd: when virgil, ën. 4. v. 701.

Mille trahit varios adverso so colore.

a rainbow is only the picture of the light of the sun, in an opposite cloud, moist or wet, and just ready to be dissolved, and fall down in rain: it is in itself: no colour: and the various colours that appear, are but reflections of the light of the sun receive'd differently, according the cloud is more or less dense: this is evident by artificial rainbows. and yet this shadow, that almost nothing does, by reflection, sometimes makes an other rainbow, thou not so distinct and beautiful. sir r. blackmo describes a rainbow poetical and like a philosopher too;

thus o'er the lord of nature, in the air,
Hangs ev'n ing clouds, his fab
Canvass, where
His pensil, dip in heav'n!
Colours, made
Of intercepted sun-beams, mix' with shade
NOTES.

are only a mixture of these two
Aristotle 3. Meteor, will have
the Cloud to be in the Nature of
a Mirror, from which the Beams
of the Sun, being variously reflect-
ed, produce the various Colours:
the light red, because they are
reflected from that part of the
Cloud that is nearest to his Orb;
the green, because they are re-
sected from the part that is far-
ter off; lastly, the purple, be-
cause they are scarce reflected at
all, by reason of the yet greater
Remoteness of the Cloud: nor
does he distinguish the yellow
from the red, only because it
grows whitish, by reason of the
Vicinity of the green. Scaliger
believes the Cloud to consist of
the Particles of the four Ele-
ments, and therefore will have
the uppermost parts of it to turn
red, when they receive the Light
of the Sun, because they are fiery;
the next to become yellow, as
being aerial, and the third to
grow green, as holding the
Earth. As to the Figure of
the Rain-bow, it is round; but it
would be too tedious to relate the
various Opinions why it is so.
Of this consult P. Gassendus on
the tenth Book of Laeritius. Ani-
mad. de Meteorolog. p. 1123.

534. And how, &c.] Lucretius
says nothing in particular of the
Causes of Snow, Wind, Hail,
Hoar-frost, Ice, &c. but only
takes notice in these 7. v. that
whoever contemplates these
Things, and considers the Clouds
and Showers, and at the same
time reflects on the various Fi-
gures and Motions of the Prin-
ciples, will easily be able to com-
prehend the Causes of these and
the other Meteors, which he
leaves unexplained.

535. The figur’d Snow, &c.]
And why the Water's Pride and Beauty's loft,
When rigorous Winter binds the Floods with Frost;
'Tis easy to conceive, if once we know
The Nature of the Elements, or how
Their fighting Pow'rs must work, or what they do.

And next of Earthquakes.
First then you must suppose the Earth contains
Some Seeds of Winds, spread o'er its hollow Veins;
And there, as well as here, fierce Vapour reigns:

Notes.

Pliny, lib. 17, cap. 2. calls Snow, the Foam of celestial Waters, when they dash against one another; which, says Cowley, is ingeniously express'd for a Poet, tho' but ill defin'd for a Philosopher. Arifotle, and after him, most of our modern Philosophers hold it to be generated of a moist, but rare and thin Cloud, which, being condens'd by cold, does, as it falls down, that it may the more easily cut thro' the Air, divide itself into Flakes, like Fleece of Wool; To which the Psalmist alludes, Qui dat nivem, scit lanam, Psal. 147. He gives Snow, like Wool: Yet Bodinus, in Theatro Nature, is of Opinion, that the Royal Psalmist resembles Snow to Wool, because of the Warmth it affords to Plants, and vegetables in the Cold of Winter, as woollen Garments do to Men, rather than for its fleecy Similitude. The whiteness of Snow is deriv'd from its efficient Cause, which is Cold; and also from the copious Mixture of aerial Spirits. Anaxagoras affirm'd it to be black: and in Armenia it is of a ruddy Colour: which, as Eufathius on the second Iliad observes, is caus'd by the terrestrial Particles, or Atoms of the Soil of that Countrey, which abounds with Minium: For those Particles, mixing with those of the Air, tinge the Snow, and give it that Hue. Of the wonderful Contexture and Figure of Snow, which is said to be always fixar gular, see Kepler, who has written a particular Treatise upon that Subject.

Moulds the Hail.] Hail is no thing else but Rain congeal'd in its Fall: And this Congelation or Concretion is made no far from the Earth, because Hail is never seen upon the high Mountains, which are often cover'd with Snow: Befides; Hail, the nearer to the Earth the Cloud is out of which it falls, is the more triangular or pyramidal in its Figure: the higher the Cloud, at the remote from the Earth the rounder the Hail: The reason of which is, because those inequalities, or Angles, are worn away, and rounded by the lengt of its Paffage, and Defent th through the Air: And its congeal'd Hail proceeds from the Antipede of the lower Region of the Air: and this too is the reason why Hail falls more frequent in Summer than in Winter; as seldom in the Night, unless Night be warm. See more in Franciscus Meteorolog, lib. 5. cap. I will only add Arifotle's flor but true, Definition of Snow as Hail: Snow, says he, is a Cloud congeal'd, and Hail congeal'd Water.

And next, &c. Before enter on this Disputation of Earthquakes, it may not be am to take notice of the several for of them, Apuleius, lib. 1.
45 And many Lakes, and Pools, and spacious Caves, 
And secret Rivers there roll boisterous Waves:
For Nature's Laws command, and Reason's prove, 
The Parts below resemble those above:
These Things suppos'd; when those vast Courts be:
Shall fail, the upper Earth must tremble too: (low
For Hills must sink, and from the mighty Fall
Quick Tremblings must arise, and spread o'er all:

NOTES.

lundo, reckons up seven several
rts of Earthquakes. I. The
t is term'd Epicrates, feu In-
ator, from ἐπικαραῖος, I incline,
cause it moves sidelong; and,
us, striking at oblique Angles,
verts Things by inclination, 
ward. II. The second is
ld Brafares, feu effervescens,
, I boil; the fimi-
de of boiling Water, because it
ars all above it in a direct Line.
I. The third, Chafmatias, from χα-
, I gape, because it makes 
Hiatus or Chafm, in which e
Place it forces, is swallow'd
IV. The fourth, Rheftes, om
ωρο, I break, because it re-
s its way by a Rupture; tho' 
opens not so wide a Chafm as
former. V. The fifth fort is
'd Oftes, from ὀφθαλμός, I thrust
Vith Violence: and this both 
akes and overturns. VI. The
th, Palmatias, from ἴπταμος, 
ake, or thro' this shake s 
Ground and Buildings, but ot
so as to overturn them.
II. The seventh is call'd Mym-
ias, or Mycetias, from μύκαν,
I bellow, because it takes a roaring Noife. But Am-
ianus Marcellinus, and, after m, Celius Rhodiginus, al-
w but four Kinds of Earth-
akcs.
Thales and Democritus ascribe 
the Cause of Earthquakes to Sub-
ranian Winds, that undermine 
Bowels of the Earth, and then 
ce out their Paffage: The 

Stoicks attribute it to Moisture,
rarefy'd into Air; which strug-
gling for room to get free, and 
meeting with the thick and tough 
Body of the Earth, makes it by 
its struggling. Others hold that 
Earthquakes proceed from in-
clos'd Air, or Spirits arising from 
combustible Matters, as Sulphur, 
Nitre, Allum, Sal-Armoniack, 
Bitumen, or the like; which be-
ing set on Fire, and consequently 
rarefy'd, cause the fame Effects, 
as Gun-powder does in Mines.
See Fromond. Meteorolog. lib. 4, 
cap. 1, 2, 3. and Kircher in his 
Mund. Subterranea. lib. 4, cap. 2, 
where those Authours treat of 
these Matters at large. I now re-
turn to Lucretius, who, in or-
der to give a right Explication of 
Earthquakes, first supposeth se-
veral Things, which I think no 
Man ever doubted: And first, 
says he, in 8. v. you must suppose 
the Earth to be full of Hollows, 
that these Caverns are full of Va-
pours, into which the Wind can 
easil'y rush: In the next Place, 
that there are many Lakes, many 
broad Pools of Water, and Ri-
ers too, rolling their Waves with-
in the Bowels of the Earth. These 
Things being granted; the Poet 
affigns the first Cause of Earth-
quakes to the Earth itself; and 
in 8. v. more tells us, that one 
Cause of Earthquakes may be 
this: When any of those subter-
ranean Cavities are decay'd by 
length of Time; and 'tis certain 
they will decay; the upper part of

book VI.
LU C R E T I U S.

677
No wonder this: while Carts go slowly on,
Or swifter Coaches rattle o'er the Stone,
Altho' the Weight's not great, the Houses feel,
And shake at, ev'ry Jumping of the Wheel.

NOTES:

of the Hollow will fall down: nor
can it be doubted, but that a
Trembling of the Earth must be
caus'd by such a concussion, since
we fee, that when Coaches or
Waggons go along the Streets,
the Houses on either side are
shaken.

This was the Opinion of Anaxi-
menes, who in Seneca, lib. 6. says,
that the Parts of the Earth, which
Moisture has loos'en'd, or subter-
renean Fire undermin'd and con-
sum'd, or the Violence of Wind has
shaken, or that the length of
Time has brought to mower
and decay, may fall in. But Aris-
totle and Plutarch say, that An-
aximenes held, that these fall-
ings, in of the Earth could not
proceed, except from Dryness and
Moisture. Epicurus in Seneca,
lib. 6. cap. 20. Speaks of this first
Cause of Earthquakes, in these
Words: Fortasse aliqua parte
terra subito decidentes. terra ipfa
percuntur, & inde motum capit:
Fortasse aliqua parte terra, velut
columnis quibusdam ac pilis, su-
stentatur, quibus vitiatos ac recce-
dentibus, tremit opus impostum:
Fortasse calida vis spiritus in ig-
nem versa & fulmini similis cum
magna strage obstantium furtur.
Perhaps, says he, some part of
the Earth falling down on a sud-
dain, the Earth itself is shaken,
and thence is caus'd the Motion:
Perhaps in some parts the Earth
is supported as with Pillars, which
being decay'd, and giving way,
the superimposing Weight trem-
bles: Perhaps the hot Force of
Wind is chang'd into Fire, and,
borne about like Lightning,
makes a wide Destruction of all

Things that resist its Paffa
And in the same Author, lib.
cap. 52. Anaxagoras holds almo-
a like Cause of Earthquake
which, he says, are the Effect
Lightning.

While Carts, &c.] Senec.
Nat. Quæst. lib. 6. cap. 22.
quando magna onera per vi
vehiculorum plurium tracfa sunt
(perhaps per Vicos vehiculorum
plurium ordine tracfa sunt)
rotae majori nifi in falebras in
derunt, terram concuti fenti
Acelepiodorus tradit, cum pet
è latere montis abrupta cecid
fet, addi&cia vicina tremore c
lapfa. Idem sub terris fieri j
teft, ut ex his, quæ imple
rupibus aliqua refoluta mag
pondere & fono in subjacent
cavernam cadat, co vehement
us, quo aut plus ponderis l
buit, aut veint alius: &
commovetur omne teetum ca
tax vallis. When heavy Lor
are drawn in Carts along th
Streets; if the Wheels happen
plunge into a Hole, you will see
the Ground tremble. Acelepi
edorus relates, that a Rock, bre
ing off from the side of a Mou
tain, shook down the neighbo
Buildings as it fell. The fall
Thing may happen in the Ho
lows under-ground: if any
the impending Rocks break
with mighty Weight and Noi
and tumble down into the sub
cent Cavern, and that too wi
more violence and impetuou
the greater the Weight is, and t
higher it falls: then all t
Bulk of Earth, that covers th
Cavity, will be mov'd a
trumble.
Or else from arched Caves great Stones may fall, And strike the under Waves, and trouble all; Those agitate, and shake th' inclosing Ball: 60 For when the Liquor, as Experience proves, Is troubled, all the Vessel shakes and moves, Besides; when Winds below, with mighty Force Against refisting Caves direct their Course,

The

Earthquakes, when the Earth opens and gapes, Water for the most part breaks out, almost in the same Manner, as it works it self into a Ship that has sprung a Leak. But Lucretius believes that the Earth shakes, by reason of huge Pieces of it, that break off and fall down into a Cavern of Water: as, for Example, a Vessel full of Water can not remain without Motion, if the Water it contains, fluctuate; till that Water ceases its Agitation, and be at rest. Thus he seems to speak after the Opinion of Thales, who held that the Earth floats in Water.

552. Besides, &c.] In these 20. v. he proposes the Wind as a third Cause of Earthquakes, and says, that the Wind, rushing into the Caverns of the Earth, makes it incline, and, as it were, drives it forward: But since the Blaft is not continu'd on [for if it were the whole Earth would fly before the driving Violence] and since, sometimes meeting with opposition, it is repell'd, and goes back, the Earth, after several fluctuating Motions, settles again in its ancient former Seat. But by this fluctuation of the Earth, Buildings are shaken and tumbled to the Ground.

To this sort of Earthquake may be refer'red, that amazing Prodigy, which Pliny, from the Authority of the Thuffan Books relates of two Mountains in the Countrey of Modena, which, Lucius Marcius and Sextus Julius being Consuls, met, and butted against each other, making
The Earth that way inclines: then, first before,
365 Our Houses nod; the higher nod the more:
The hanging Beams start from the tottering Wall,
We fly our Houses, and we dread the Fall.
And yet some think the World will ne'er decay;
The scatter'd Seeds, dissolv'd, fly all away;
370Tho' these few fighting Winds with eafe displace
The heavy Earth, and turn the weighty Mass.
For did these still rush on, no Force could stay
The coming Ruin; all would soon decay:

NOTES.

making a dreadful Noise, and cyst'ng out Smoke and Fire into
the Air, and then retiring: he adds, that this was seen by ma-
ny Romans from the Æmilian Way. Namque montes duo in-
ter fè concurrerunt crepitu magna
affultantes; inter eos flamma
fumoque in coelum exe-
unte interdiu; spectante è via
Æmilia magnâ Equitum Ro-
manorum familiarumque &
viatorum multitudine, Plin. lib.
2. cap. 83. Moreover: The fort
of Earthquake, which Lucretius
here speaks of, is that, which they
call Epilintes, or Inclinator:
and is compar'd to the nodding
Motion of a Vessel in the Water.
But Aristotle allows only two
forts of Earthquakes: which he
calls a Trembling, and a Pulsi-
on: The Trembling is compar'd
to the shaking that hæses us in a
Fit of an Ague: The Pulsion, to
the Beating of the Arteries:
Now because this last seems to be
a Succussion of the Earth, while
it is shaken, or an intermitting
and perpendicular Motion: And
because the Trembling seems to
be without Intermittion, and a
lateral, or side-long Motion;
therefore some behought them-
selves of this fort of Earthquake,
which they call an Inclination,
while the Earth inclines and nods
towards the Horizon. This in-
clining Earthquake is mention'd
by Milton in Paradise Lost, B. V.
As if, says he,
Winds under-ground, or Water
forcing Way
Side long, had push'd a Mounta
from his Seat
Half sunk with all his Pines.—
572. For did, &c.] To the
purpose Ovid speaking of the
Winds, says:
His quoque non passim mun
fabricator habendum
Aëra permittit. Vix nunc ob
fitur illis,
Cum sua quisque regant diver
flamina tractu,
Quin lanient Mundum.

Met. 1. v. 5

Nor were these blust'ring B
thren left at large,
O'er Seas and Shores their Fu
to discharge:
Bound as they are, and circu
scrib'd in Place,
They rend the World, refili
where they pass. Dry

And Virgil yet more closely
the Sense of Lucretius; says, th
Æolus

Luctantes ventos, tempestatæs,
sonoras
Imperio premit, æ vincilis &c;
cere frænat. Æn. I. v.
But since they press but now and then, their Course
Now here, now there, now fly with mighty Force,
And, then repel’d, return with weaker Wings,
The Earth oft threatens Ruin, seldom brings:
Inclining only from its usual Plain,
Then turns, and settles in its Seat again:
And therefore Houses nod, and seem to fall;
High, most; low, least; the lowest, least of all.
But more; the Earth may shake, when Winds begin
(Or rais’d without in Air, or bred within)
To rage thro’ hollow Caves, and, whirling round,
Endeavour still to force the narrow Bound,
At last break thro’, and leave a gaping Wound.
Thus Ægae, thus Phœnician Towns did fall,
The greedy Earth gap’d wide, and swallow’d all:

NOTES.

Vi faciat, mare ac terras, coelumq; profundum
Quippe férant rapidi secum, vertanque per auras. v. 63.

Vith Pow’r imperial curbs the
Struggling Winds,
And sounding Tempests in dark
Prisons binds:
Which did he not, their unresist-
ed Sway
Would sweep the World before
them in their Way:
arth, Air, and Seas thro’ empty
Space would roul,
And Heav’n would fly before
the driving Soul.
Dryd.

582. But more, &c.] In these
v. he says, that this Inclina-
on and fluctuating Motion of
the Earth, is often attended with
violent Beating, and Succulsion
for if the Wind break thro’
the Caverns, and cleave the
earth, then Cities, Islands, &c.
gather with all their Inhabi-
tants, are ingulph’d and swallow’d
in the hideous Chafin: But if
the Wind do not break thro’
em, there is then only a Trem-
ing, or, as it were, a fludd’ring
the Earth, which is caus’d by

the chilling Wind, that is dif-
fus’d thro’ all its Pores. Now
tho’ there seem but little or no
danger to be apprehended from a
bare Trembling of the Earth on-
ly, yet it may be join’d with the
other sorts of Earthquakes: Nor
can any one be certain, but that
the Trembling may be often re-
peated, and that too with still
more and more Violence, so as to o-
verthrow the Buildings, and make
the Earth gape a little. Seneca says,
that Epicurus held Wind to be the
chief Cause of Earthquakes,
Nullam tamen, placet Epicuro
caufam effe majorem, quam spi-
ritum. Nat. Quaest. lib. 5.
cap. 20.

587. Ægae.] The Name of se-
veral Towns. I. in Macedonia,
not far from the River Halyac-
mon, and where the Kings of
Macedonia were bury’d, Plin.
lib. 4. c. 10. II. In Cilicia, on
the Banks of the River Pyramus,
now Malmistra, Plin. lib. 5.
cap. 27. III. In Æolia, Plin.
lib. 5. c. 50. IV. In Eubœa,
now call’d Negroponte, and from
which Strabo says the Ægean Sea
took its Name. V. In Lydia.
VI. In Æolia. VII. In Locris,
Steph.
Besides, a thousand Towns, a thousand Isles,
590 Whilst cruel Eddies dimpled into Smiles,
Have fall’n, all swallow’d by the greedy Main;
And poor Inhabitants strove for Life in vain.
But if the Vapour’s cold, too weak the Wind
To force a Way, if by strong Bounds confin’d,

NOTES.

Steph. But Lucretius speaks of Àëgæ in Achaia, and which is commonly call’d Àëgira, Plin. lib. 4. c. 5. And the Earthquake which the Poet here mentions, is perhaps the same, of which Ari-
Stotle, lib. 2. Meteor. c. 8. and some others of the Antients make mention, and say, that two great
Towns, not far from Àëgira, and whose Names were Helice and Bura, were swallow’d up by an
Earthquake: Of which Ovid, Metam. 15. v. 293.

Si quáeras Helicen & Buran, A-
chádas urbes,
Invenies sub aquis ; & adhuc of-
tendere nautæ
Inclinata solent cum moénibus
oppida meris.

Phoenician Towers] Lucretius mentions Sidon, a City of Phoe-
nicia, one of the Provinces of Sy-
ria; and which was built by the Tyrians, who at first inhabited the middle of the Country, where
being afflicted with continual
Earthquakes, they lef their A-
bodes, and built a new City near the Sea-shore, and call’d it Sidon, from the great Plenty of Fish, with which the Sea abounded, For Sidon in the Phoenician Lan-
guage signifies a Fish. Tyriorum
gens condita à Phœnecibus fuit,
terra motu vexati, reliéto patria
fuso, Assyrium stagnum primo,
max mari proximum litus inco-
Iuerunt, condita ibi urbe, quam
á piscium ubertate Sidona apel-
faventur. Nám pisceum Phœnices
Sidon vocant. Justin, lib. 18.
And what Lucretius says of this

Town, is confirm’d by Ppossido-
nius, who in Strabo writes, That
a City, situate above Sidon, was
totally swallow’d up by an Earth-
quake, and that near half of Si-
don itself was thrown down. Bu
notwithstanding these Authori-
ties, Paber believes, that some o-
ther Earthquake is meant in this
Place. For, says he, that Passage
of Justin is taken erroneously
For Justin is not speaking of the
Earthquake, which threw down
the Town of Sidon : but of that
which did great Mischief to the
Phoenicians, not on the Coast
where Sidon stood, but in th
Country of the Idumeans: For
the Phoenicians of Justin are th
Idumeans: and Herodotus, Plin
ny, and Dionyfius the African
Witnes, that they were origina-
lly Inhabitants of the Coast of the
Red Sea: To which he adds, that
by the Stagnum Assyrium of Ju-
thin, is meant that very Sea
Lake, which in Holy Scripture
call’d, the Lake of Gennesaret
Sidon is the Port in the Medi-
ranean, now call’d Sayde.

589. Belides, &c.] Pliny, lib
2. cap. 80. mentions twelve C-
ties of Asia, that were destroy’d
by an Earthquake, all in one
Night. The like happen’d no
many Years ago to the City of
San Severo in Apulia, now Puglia,
and part of Ragusa was late
swallow’d up.

590. Whilst cruel, &c.] If th
Verse were left out, the Senfe of
Lucretius would not be interrup-
ted, nor imperfect: Therefore
Creech might have left it when
he found it: Cowley, David.
Book VI.  

 odd 595 It spreads o'er all the Pores the Earth contains,
And brings a shiv'ring Cold thro' all the Veins ;
As when Frost comes, it brings a trembling Chill,
And makes our Members shake against our Will ;
Then Men begin to fear, and wildly dread,

And fly they the Towers that nod their threat'ning Head :
Or else they think the Earth will fail; the Ground
Will gape, and all sink thro' the mighty Wound.

Ev'n those, who think the World must still endure;
Eternal still, from Fate and Age secure,

Yet often, waken'd by the present Fear,
Start all, and think the Dissolution near :
They think the Earth will sink, the World will fall ;
And Ruine and Confusion spread o'er all.

Now I must sing, my Muse, why greedy Seas

Devour the Water still, yet ne'er increafe ;
For it seems strange, that Rivers still should flow;
And run for numerous Years as much as now ;
And, tho' they daily bring a mighty Store,
The spacious Ocean should increafe no more,

But still be bounded with the former Shore:

NOTES.

The Terror of their Brows, so rough o'er while,
Sunk down into the Dimples of a Smile.


603. Ev'n those, &c.] In these 6. v. he insults over those, who believe the World eternal and immortal; even tho' they perceive the Earth, that great part of it, to be thus shaken and impair'd; nay, tho' they themselves fear the Dissolution and Ruin of the whole Frame.

609. Now, &c.] Since so many and so great Rivers are continually discharging their Waters into the Sea, why does it not increase, and overflow its Bounds? Lucretius answers in 11. v. I. That the Gulph, into which the Rivers dilambogue their Streams, is so vast, that all their Waters, together with the Rain, Snow, Hail, &c. seem not to add one Drop to the Sea: II. In 9. v. That the Sun drinks up a great deal of its Moisture: III, in 5. v. That the Winds brush off and carry away no small quantity: IV. In 4. v. That the Clouds take some away: And V. in 8. v. That as the Rivers run into the Sea, so they are reconvey'd from thence thro' the hidden Veins of the Earth, back to their own Springs: Thus the Waters roll in a revolving Course, and therefore no wonder the Sea does not increase.

Thus too the Author of Ecclesias. solves this Question; Om-
And yet it is not strange: for these, the Rain,
And all the Moisture that the Clouds contain,
Scarce seem a Drop, compar'd to spacious Seas;
No wonder then the Waves do ne'er increase.

620 Besides; the Sun draws much; the fiery Ray,
Descends, and forces many Parts away:
For Sense assures, that when the busy Beams
Pres' moisten'd Clouds, the Vapours rise in Streams
Therefore from spacious Seas the Rays must bear

625 More watry Parts, and scatter thro' the Air:
But now, tho' here and there few Parts arise,
Yet a vast spacious Mass of Water flies
From the whole Sea, and spreads o'er all the Skies.
And then the Winds take some, with wanton Play

630 They dip their Wings, and bear some Parts away:
This Sense declares; for often after Rain,
In one short Night, if Winds sweep o'er the Plain,
The Dirt grows hard, the Ways are dry'd again.

Besides; as Winds drive on the low-hung Clouds,
635 And make them skim the Surface of the Floods,
They take some Drops away; and these compose
And fall to Earth, in Hail, in Rain, and Snows,
And since the Earth is rare, and full of Pores,
And Waves still beat against the neighboring Shores,

640 As Rivers run from Earth, and fill the Main,
So some thro' secret Pores return again:
These lose their Salt, and thro' small Channels spread.
Then join where-e'er the Fountain shews her Head:
Hence Streams arise, in fair Meanders play,

645 And thro' the Valleys cut their liquid way.

**NOTES.**

ria flumina intrant in mare, &c.
mate non redundat; quoniam ad
locum, unde exeunt flumina reverturnur, ut iterum fluent.
Eccl. 1. And for this reason
Homer and the other Poets call
Oceanus, not only the Origine
and Parent of all Seas, Rivers,
Fountains, Lakes, &c. but the
Gulph and Tartarus of them all
likewise: For all Rivers flow in
to that Abyss, and from thence
again derive their Origine.

620. Besides, &c.] This second
Reason, why the Sea does not in-
crease, the Poet has given already;
B. V. v. 300.

629. And then, &c.] This Rea-
son too we have seen before, in
B. V. v. 302. and v. 432.

638. And since, &c.] This last
and true Reason, why the Sea
does not increase, the Poet has
likewise given already, B. V.
v. 306,

642. These lose, &c.] This and
the three following Verses are re-
peated from B. V. v. 305. Con-
sult the Place, and Notes upon it.

644. Meanders] Of this we have spoken
Book VI.  

LUCRETIUS.  

Now next, why Ætna burns, and why the Flame
Breaks forth in Whirls, and whence the Fury came:
For sure 'tis fond to think that Flames arise,
Directed by the angry Deities,
To waste fair Sicily, and burn, and spoil
The Farmer's Hopes, and Fruits of all his Toil,
Whilst all the neigh'ring Nations stood amaz'd,
Oppress'd with anxious Fear, and wildly gaz'd:
The Heav'n, all spread with Flames, they flock'd to view,
And wonder'd what vex'd Nature meant to do,

NOTES.

poken at large in the Note on
ß. V. v. 308.

646. Now next, &c.] Lucretius
saying, as he thinks, sufficiently
plain'd the Causes of Meteors,
of Earthquakes, and of some of
the Phenomenons of the Sea, he
now endeavours to shew the Ca-
uses of the other Wonders of Na-
ture, which he suspects may create
Belief of the Gods, and of divine
 Providence. And first in
v. he disputes of the Fires of
Mount Ætna, which, says he,
ho' they sometimes burst out
with great Violence, and lay waste
the Island of Sicily, ought not
nevertheless so much to surprize
us, as to make us foolishly be-
lieve they surpass the Strength of
Nature. Some may say that the
Flames are vast indeed, and their
force wonderful, because they
see no other like them; but in
many Things we are deceiv'd, by
judging over-haftily of them. If
we contemplate the infinite Uni-
verse, there is nothing that can
be said to be great, nothing that
deserves our Admiration: For
from that Universe may flow, to-
gether, on a sudden an infinite
quantity of the Seeds of Fire, or
of Wind, and they, gathering to-
together in a Body in Mount Ætna,
or in any other Mountain, may
assume Strength and Violence,
may cause Earthquakes, may at
length burst out, and scatter far
and wide, Smoke, Flame, Ashes,
and Coals of Fire. But these E-
ruptions are, as it were, the Di-
seas and Convulsions of this
World: And as the Seeds of Di-
seas may be deriv'd, and flow
out of this World into Man,
[for we are often in Feavers, our
Teeth ake, &c.] so may they
likewise out of the Universe into
this World: For, to make a Com-
parison, a Man is in respect to
this World, what the World is
in respect to the Universe.
Ætna] Of Ætna, the greatest
Mountain of Sicily, and now
call'd Mongibello, besides what
is contain'd in this Disputation,
and the Notes upon it, see B. I.
v. 742.

650. Sicily] An Island of Italy,
and the largest of all the Islands,
in the Mediterranea Sea: being
according to the modern Geo-
graphers, at least 700 Miles in
Compas. See the rest B. I.
v. 737.

654. Spread with flames] That
Mount Ætna throws out Fire,
Flames and Ashes, almost all Au-
thours witness; but chiefly St.
Austin. lib. 3. de Civitate Dei,
cap. 31. in the Words: Legi-
mus apud eos, Ætnes ignibus ab
ipso montis verticeique ad liti-
tus proximum decurrentibus ita
fervirne mare, ut rupe exurere-
tur, & pices navium solverentur.
Hoc uteque non leviter noxium
fuit, quamvis incredibiliter mi-
rum. Eodem rursus ignium aestu
tanta vi favillar scipiferunt opple-
tam esse Siciliam, ut Cataneias
urbi.
But if you look about on ev'ry side,
Consider that the Whole's immensely wide;
Then view the arched Skies, and see how small,
And mean a Portion of the spacious All,

How little Man, compar'd to Earth's vast Ball!
You then will find your Fears and Cares decrease,
Your Jealousies, and Admiration cease.
For who admires to see a Patient sweat,
Or hear him groan, when scorched by Feaver's Heat?
Or when the Foot, or Eye is vex'd with Pains,
Or any hot Disease spread o'er the Veins?
And this, because there lie vast Stores of Seed
In Heaven, and Earth, all fit, all apt to breed
Such strange and vexing Pains; or else encrease

The noxious Flame, and feed the strong Disease:
So you may think the Mass sends great Supplies,
And stores of Seed thro' all our Earth and Skies;
Sufficien

Notes.

urbs teota obtura, & opprefa di-
rerint, qua calamitate perpetu
mifericorditer ejusdem anni tri-
butum ei relaxavere Romani.
We read, says he, that Mount
Ætna has cast out Fires with such
Violence, that they have flown
even to the Sea-side, heated the
Waters of the Sea, burnt the
Rocks, and melted the Pitch of
the Ships: This, tho' incredibly
wonderful, must have done much
Dammage. They write besides,
that the Countrey round, is some-
times overwhelmed with the vast
quantity of Cinders it throws
out: and that the Roofs of the
Houses at Catana [a City ten
Miles distant from Ætna] were
broken down by the Weight of
the Cinders, that fell upon them:
insomuch that the Romans, con-
idering the Condition of the
Inhabitants, forgave them the
Tribute of that Year. Thus too,
the Mountains, Vefuvius in Na-
pes, Hecla in Illand, and Quit
in Peru, sometimes eject Coals
and Flames. Cicero says, that
Mount Ætna has cast out so much
Smoke among the Flanes, as has
darken'd the Countrey round to
that degree, that the Inhabitant
for two Days together could not
know one another. Nos aucto-
tenebras cogitemus tantas, qua
quondam eruptione Ætnæ
rum ignium finitimas Region
obcuravisse dicuntur, ut per b
duum nemo hominem homo a
nosceret, lib. 2. de Naturâ Décr
rum. And Pliny the young
wineflles in his Epiftles, that he
Unkle, the great Pliny, was fu
fociated by the Smoke, Stones and
Cinders, that Vefuvius had
thrown out. Appian, lib. 5. c
Bello civili, adds horrid Noife
and Lucretius takes notice of a
these Things, and more, as we
shall fee by and by.

666. Or any, &c.] Lucret

Exiftit facer ignis, & urit corpo
re ferpens
Quamcunque arripuit partem
repitque per artis.

Where the Poet describes the Di-
sease which the Latines call Sah
Ignis; the Greeks, Ευρήθειας
and we, St. Anthony's Fire. Cen
Sufficient to raise Storms, to shake the Frame; 
Raise Ætna's Fires, and cover Skies with Flame:

For that appears, when Seeds of Flame combine, 
As Rain, and Clouds, when Drops of Water join:
You'll say the Fire's too strong, the Flame too great:
A vain Objection this, and Fanly's Cheat:
Thus he, that views a River, Man, or Tree,
Or else whatever 'tis he chance to see,
Strait thinks them great, because, perhaps, he knows
No larger Streams, no greater Things than those:
Yet these, and all the spacious Skies controul,
Are small, and nothing to the mighty Whole.

Now why the Flames break forth—
First then, this Ætna's Cave's a mighty one;
A spacious Hollow, and all arch'd with Stone:

But of this Disease, see at large Celsus in the Place above-cited, 
and Paulus Ægineta, lib. 4. cap. 20.

And cover Skies with Flame: Of the fiery Eruptions of Ætna, Virgil, Æneid. 3. v. 571.

Interdumque atram prorumpit ad æthera nubem, 
Turbine fumantem piceo, & candida favilla:
Attollitque globos flammarum, & fydera lambit:
Interdum scaposus avulsaque visera montis
Erigit eruciæ, liquefactaque 
Cum gemito glomerat, fundoq; exaltuat imo.

This render'd by Dryden:

By Turns, a pitchy Cloud the rouls on high,
By Turns, hot Embers from her Entrails fly,
And Flakes of mounting Flames, that lick the Sky:
Oft from the Bowels massy Rocks are thrown,
And, stiver'd by the Force, come piece-meal down:
Oft liquid Lakes of burning Sulphur flow;
Fed from the fiery Springs, that boil below.

But of these Eruptions, see at large Cluverius, de Siciliâ, lib. 1. cap. 2.

685. Now why, &c.] In these 30. v. the Poet explains the Reason, why the Flames, that are gather'd together in the Cavities of Mount Ætna, burst out with so great Violence: He says, That the Eruption is caus'd by the Force of Wind: That the Seeds of that Wind come from the infinite Univerfe, and, gathering together in the Mountain Ætna, drive out either the Flames, that lurk within the Bowels of the Mountain, or those they strike and force
This swells with Winds, which whirl and tumble there
(For Wind is nothing else but troubled Air)
690 When these, by whirling round the arched Frame,
Grow hot, and from the Flints strike Sparks of Flame
Then, proud, and furious too, and rising higher,
Break forth at Top, in Smoke, and Sparks of Fire:

NOTES.

force out from the very Stones
of it: Or else, that Wind rushes
in at the Hollows, that are at the
Foot of the Mountain, and whole
Entrances are open, when the
ebbing Sea leaves the Shore (for
the Sea wafthes the Foot of the
Mountain) and blows out the
Flames. Lastly, he says, that
Winds are bred in the very Hol-
 lows of the Mountain. And then
he tells us, he gives many Rea-
sons, that among them, one at
least may be true and certain.

By the Wind that rages within
the Caverns of Ætna, may be
understood the sulphurous and
bituminous Exhalations, which
are continually generated, and agi-
tated within those Hollows, and
which, when they can no longer,
by reason of their great quantity,
be contain'd within them, break
their Prison, and burst out in
Flames. Thus Trogus in Servius
on the third Æneid: Nam Sicilia
terra cavernosa & fictulosita:
Quo fit ut ventorum flatibus pa-
teat; unde ignis concipientur: In-
trinsechis sulphur habet & bitu-
men: in qua ubi ventus per spira-
menta cavernarum incubuit, diu
ludetatus, ignem concipit: Sic
Ætnæ durat incendium.

689. For Wind, &c.] There
are three Opinions concerning the
Wind. I. Aristotle, Meteor. lib.
2. and Theophrastus, as Olym-
piodorus, in 1. & 2, Meteor.
witnesses, held the Matter of
Winds to be an Exhalation aris-
ing out of the Cavities of the
Earth. And this Opinion most
of the Philopohers, since them,
have follow'd, II. Others ascribe

the Origine of Winds to the Wa-
ter: as Metrodorus, who in Plu-
tarch de Placit. 37. defines Win-
to be an Ebullition, or violent
furring of a watry Vapour; and
Vitruvius, who, lib. 3. c. 6. call
the Wind, Aëris fluens unda, cun
incertas motus redundantia. III
And others, held the Wind to b
only an Agitation of the Air. O
this Opinion was Hippocrates:
lib. 1. de flatibus, where he calls i
a violent Flux and Motion of th
Air. And with him agree Ani
maxander in Plutarch 3. de Pla-
cit. Philosop. 7. Anaxagoras ii
Laërtius, Seneca, lib. 5. c. 1. 8
6. and Lucretius in this Place. 
But the Opinion of Aristotle i
chiefly follow'd: And 'tis gene-
 rally held, that in those Conca-
vities of the Earth, when the Ex-
halations, which Seneca calls sub-
terranean Clouds, overcharge th
Place, the moist Vapours turn
into Water, and the dry into
Wind: and these are the secret
Treasures, out of which God is
said in the Scripture to bring
them. This too is what the
Poets meant, when they feign'd.
that Æolus kept the Winds, im-
prison'd in a vast Cave. Thus
Virgil, Æn. 1. v. 56.

— Hic vafto Rex Æolus
antro
Luctantes ventos, tempestatesque
sonorae
Imperio premit, ac vinclis & car-
cere franat.

Upon which Seneca seems too
critical, when he says, non intel-
lexit, nec id quod clauum effe,
By the same Force, ev'n weighty Mountains rise,
695 And whirling Rocks cut thro' the wounded Skies.

But more: this hollow, fiery Mountains Side
The Sea still washes with impetuous Tide,
And, passing thro' the Pores, the Flame retires;
The pressing Waters drive the yielding Fires,
700 And, force them out; these raise large Clouds of Sand,
And scatter Stones, and Ashes o'er the Land.

NOTES.

The Flames yield to the driving
Flood, which compels them to
belchthemselves out at thebreathing
Holes on the Summit of the
Mountain. Our Translatour has
totally omitted the two last Ver-
ses of this Argument, which in
the Original are as follows:

In summo sunt ventigeni crateres,
ur ipfi
Nominant, nos quas fauces per-
hibemus & ora.

i.e. On the Top of the Mountain,
there are certain Craters,
for the Greeks call them, Ba-
sons or Cisterns, but we,
the Lat-
tines, call them, Fauces and Ora,
Mouths and Jaws. Now the
Apertures of Etna were call'd
Craters, because thro' them
Winds are almost continually
issuing out of the Bowels of the
Mountain: Of this no Man can
doubt, if any Credit may be gi-
ven to Strabo, who, in lib. 6,
has these Words: 'Ovis et deposoun
eiou to toton, &c. &c. EiqdEn
te miidè kalaphrblouc to ò unik
elèthes, kai & antipodas twn &
bathers elèmos, kai &q pemati,)
è defapatovn euwovon òorpeus,
sev en to smew to xalapher def-
seladouc. ei ò kalaphrbeith, &c.
èv de kai òrbor ai thun Colaphiue,
èv sev xalapherai kale, xalapherai
kaliv, òrboi xaraphrapi deft-
egn. to µh òv elkéistovn, poíè tò
xalaphelc, òv to πe, elkéistov
pote ò bain, éx aklowon. è µò
Tttt}
And thus my Muse a Store of Causes brings;
For here, as in a thousand other Things,
Tho' by one single Cause th' Effect is done,
Yet since 'tis hid, a thousand must be shewn,
That we may surely hit that single one.

As when a Carcass we at Distance view,
We all the various Means of Death must shew,
That in the Number we may speak the true
For whether he was kill'd by strong Disease,
Or Cold, or Sword, that was by one of these,

Mouths, and breathing Holes on the Top of it. Nor, indeed, is this in the least improbable, since nothing is more certain, than that Air rushes on all sides to Flame, and that Wind is thence generated. Thus Crecch himself upon this Passage.

And thus, &c.] In these 13. v. the Poet makes an Excuse for his having assign'd so many Causes: but, says he, this is the safest Way of proceeding in doubtful Things: and among them all, some one may, perhaps satisfy the Reader: and lastly, he confirms this Method by a Similitude. We may observe that Lucretius takes no notice of the Snows, that are continually lying on the Top of this Mountain: It is nevertheless very extraordinary, that Snow and Fire should inhabit so near each other: and many of the Antients mention it as such: particularly Pindar. Od. 1. Pyth. Solinus, cap. 11. and Claudian, who, in 1. Rapt. Proserp. says;

Sed quamvis nimio fervens exuberet aestu,
Scit nivibus servare sidem; pariterque favillis
Dureseit glacies, tanti secura vaporis,
Arcano defensa gelu, sumoque fideli
Lambit contiguis innoxia flamma pruinias.

Thus
We can not tell; and thus it must be done
In other Things, a thousand Reasons shewn;
When Sense determines not our Choice to one.

In Summer Nile o'oversows; his Waters drown
The fruitful Egypt's Fields, and his alone:

Because

Thus too Silius Italicus, lib. 14.
Summo cana jugo cohibet, mirabile dictu,
Vicinam flammis glaciam, atterisque rigore
Ardentes horrent scopuli; flat verte celfi
Collis hyems; callidaque nivem tegit atra favilla.

And this Description of the Neighbourhood of Fire and Snow upon Mount Ætna, Cowley has imitated from those Poets, in his Pindarick Ode to Hobbes,
So Contraries on Ætna's Top confpire;
Here hoary Frosts, and by them breaks out Fire:
A secure Peace the faithful Neighbours keep:
Th' embolden'd Snow next to the Flame does sleep.

Tacitus says the fame of Mount Libanus, and uses the like Expression. Præcipuum, says he, montium Libanum, mirum dictu, tantos inter ardores opacum, dumque nivibus; shady in the midst of such great Heats, and faithful to the Snow: but these Expressions are too poetical for Profe, and become the Poets, better than the Historian. See likewise Seneca, Epift. 79.

In Summer, &c.] From the Summer Solstice to the Autumnal Equinox, the River Nile swells to such a degree, that it overflows the Country of Egypt, and, covering the Fields with a slimy Mud, manures and renders them fruitful, tho' without it they would be barren, and produce nothing. A manifest and wonderful Monument of Divine Providence! Egypti incolae a-

NOTES.

quarum beneficia percipientes, a-

quam colunt, says Julius Firmi-
cus de Err. Prof. Rel. The E-

gyptians, perceiving the great Be-
enfits of this Inundation, worship
the Water. Lucretius, according to
his Custom, affigns natural
Causes for the overflowing of this
River: And first in 10. v. says,
that the Etefian Winds, which
blow from the North, repel and
drive back the Stream of the
River, that comes from the South,
and are the Cause that it fills up
its Channel, and overflows its
Banks. Now if it should be ob-

jected, that the Etefian Wind,
for Winds are light Bodies, is too
weak to stop fo great a Weight of
Waters, he adds in 5. v. that the
Sands, which the Sea, being agi-
tated by those Winds, casts into
the Mouths of the Nile, choak
them up, and thus cause the In-

undation. To these he adds two
other Causes: the Rains that fall
at the Sources of the River, in
3. v. and the melting of the
Snows, in 2. v. For all these
Causes conspiring, will make the
Nile, or any other River, over-
flow.

Thales Milesius held the first of
these to be the true Cause of the
overflowing of the Nile; nor
does Philo the Jew, lib. 1. de vit.
Mof. nor Pliny, lib. 5. cap. 9,
disapprove of his Opinion. Eu-
thymenes likewise in Seneca, 1. 4,
Nat. Quæst. c. 2, ascribes the
Caufe of the overflowing of this
River to the Etefian Winds; for
he believes that the Nile increases
by means of the Waters of the
Atlantick Sea, which the Etefias
drive into the Channel of the
River. These are his Words:

Inde
Because the Mouth of that wide River lies
Oppos’d to North: for when’th Etesias rise
From heavy northern Clouds, and fiercely blow
Against the Streams, these stop, and rise, and flow:
For Northern Winds blow full against the Streams,
Their Spring is South, it boils with Mid-day Beams;

N O T E S.

Inde, [from the Atlantick Sea] enim Nilus fluat major, quamdiu Eteias tempus observant; tum enim ejicitur mare obstantibus ventis: cum refederint, pelagus conquiescit, minorque discedenti inde vis Nilo est; Cæterum dulcis mari fabor est, & similes Niloticæ belluae. But this Reason is good for nothing. For sometimes the Nile increaseth before the Etefias blow, and decreases even while they are yet blowing: Nay, tho’ they blow exactly contrary to the Stream, the Nile nevertheles runs into the Sea. Besides; why does not the like happen to other Rivers that run against the Etefian Winds? But the Truth is, those Winds are unable to keep back, much less to repel, the Current of that River.

In Summer] For the Nile never begins to swell till after the Sun has enter’d into Cancer: which is about the eleventh of June. Thus Manilius, lib. 3. v. 630.

Nilusque tumescit in arva,
Hic rerum status est, Cancri cum sydere Phæbus
Solfittium facit, & summo verfatur Olympos.

The Reason of which we will give by and by.

The Nile o’erflows, when with exalted Ray,
In Summer Solstice, Phæbus bears the Day
Thro’ Cancer’s Sign, and drives the highest Way.

718. Etefias] Aristotle, lib. 2. de rebus superis: οίδε Ετησιον αναεοι μυστίτας, κατ’ χυnuς επι τολην’. The Etefians blow after the Solstice, and the rising of the Dog-Star: And this Wind continues generally for eleven or twelve Days. They are call’d Etefias, from the Greek Word ἐτησίας, which signifies a Year, as who should say Annual, because they blow constantly at a certain Season of the Year: Strabo calls them Subfolanos, Eastern Winds: But Pliny, lib. 2. cap. 47. Post biquum exortus Caniculae Aquilones constantius perflant diebus quinque dramintas, quos Etefias vocant. When the Dog-Star has been two Days risen, the Northern Winds, call’d Etefias, blow constantly for forty Days together. And Lucretius himself says, v. 720. The Etefias bear the northern Va-pours; which shows the Mistake of Fayus, who takes it for a South Wind.

722. Their Spring, &c.] Many of the Antients delpair’d, that the Source of the Nile would ever be discover’d: Hence Ammianus Marcel, lib. 22. Origines fontium Nili, sicut adhuc factum est, postera quoque ignorantur ætates: Hence too those Complaints of the Poets, Tibull. lib. 1.

Nile Pater, quamam possun te dieere causa,
Aut quibus in terris occultissi caput 3

Claudianus, Epigr.

Secreto de fonte cadens, qui semper inani

Quarendus
Lucan, lib. 10.

Lucanum Natura caput non providit ulii,
lec licuit populis parvum te, Nile, videre.

and again,

Ubicunque videris, uareris, & nulli contingit gloria genti:
Nilo fit laeta suo.

hence Homer calls the Nile terris volubilis, the River sent from Heaven. And Dio-

brus, lib. 1. tells us, that the In-

habitants of Meroe call it in their

language Aftapoda, that is to say, dark or obscure. Herodo-

tus, after he had travelled four months in search of the Fountain

this River, stop'd in his Jour-

ney, being told by the Egyptians

at it flow'd from beyond the

land of Mero. Ptolomy

philadelphus sent Persons on

raptoe to discover the Source

of it, but without effect, as Stra-

twitneseis, lib. 17. and Lucan

says, that Alexander the Great

set out on the same Errand, but his

abengers had the like Success.

tiny, lib. 6. c. 6. says, that Ne-

fent two Centurions, and that

when they came back, he heard

them say: Ad ulteriora quidem

revenimus, ad immenfas palus-

s, quaran exitum nec incate

verant, nec superare quisquam

sint. The sacred Authors be-

liev'd the Nile to arise in the ter-

restrial Paradise. Pomponius

ela thinks it rifes at the Antipo-

ses. Euthymenes in Seneca, lib. 4.

c. and in Plutarch 4. Placit 1.

ings it out of the Atlantick

fla: Pliny from a Mountain of

the lower Mauritania: and Pto-

my from two Lakes beyond the

Equinoctial Line. And Voliius,
dc Ætat. Mund. and in Melam,

observes, that before the Disco-

very of the Indian Ocean, many

of the Antients were so ignorant,

as to believe, that the Nile de-

riv'd its Source from the utmost

East, even from India itself.

With which Error, not to men-
tion many others of the Antients,

Virgil seems to have been taint-
ed: as appears, Georg. 4. v. 290.

Quaque pharestratae vicinia Per-

tis urget,
Et viridem Ægyptum nigra fac-
cundat arena,
Et divers ruens septem discurrit
in ora,
Usque coloratis amnis de vexus ab
Indis.

Thus various were the Opinions

of the Antients, and none of them

ture: for the Nile is now known
to arise on the South of a great

Lake call'd Zambre, at the foot

of the Mountains, call'd the

Mountains of the Moon, Luna

Montes, which are in the Pro-

vince of Guyoma, a Country

inhabited by the Æthiopian A-

bylines. And one of the Titles

of Preffer John is, King of Guyo-

ma, where Nile begins: but of

this the Antients were totally ig-
norant, infomuch that it was rec-

kon'd among the famous Pro-

prieties of that River, that it con-

ceal'd its Spring: Fontium qui-
celat origines. And indeed the

Nile is incomparably the most

famous River in the whole

World, whether we consider the

Largeness of it, and the Length

of its Course, for it runs about 900

German Miles, or the Things

that it produces, and its mira-
culous overflowing, and returning

again within its Banks. Seneca,
lib. 4. Nat. Quaest. cap. 11. says

it brings both Water and Earth

too, to the thirfty and sandy Soil:

for, flowing thick and troubled, it

leaves, as it were, all its Lees in

the Clefts of the parch'd and

gaping.
Then cuts its way thro' Sun-burnt Negroe's Land,
And hisses, paffing o'er the firy Sand.
725 Or else the troubled Sea, that rolls to South,
Brings heaps of Sand, and choaks the Rivers Mouth.

The

NOTES.
gaping Ground, and spreads the dry places with the Fatness it brings with it; and thus does good to the Countrey two ways, both by overflowing and manuring it: For this reason Herodotus calls it "Egyptus, the Husbandman. Tibullus.

Te propter nullo tellus tua postulat imbres;
Arida nec pluvio supplicat herba Jovi.

And Lucan says that Egypt has no need of Jupiter:

——Nil indiga mercis
Aut Jovis; in folo tanta est ludicia Nilo.

And one in Athenæus yet more bold, calls it the Egyptian Jupiter, "Αργος Ζευς Νησα". Nay, the Egyptians themselves call'd it "Αλυσμας το επαρε", the River that emulates and contends with Heaven: And even in the Scripture itself it is call'd absolutely Nachal Misram, the River of Egypt: From whence the Word Nile may not unnaturally be deriv'd, Nahal, Naal, Neel, Nil; as Bahal, Baal, Beel, Bel, βαλα. And Pomponius Mela, lib. 5, cap. 10. reports that the Fountain of Nilus is call'd Nachal by the Ethiopians. The learned Mauflacus, upon Plutarch de Fluv. and Mont. nominibus, has collected the several Names that were given by the Antients to this River. It was first of all call'd Oceanus, or, (but as he says, barbarously) Oceames: then Aëtos, or Aquila, and Mela-

las, from its Depth or Profundity, because all deep Water seem black; or from Melas, the Son of Neptune: Afterwards Egyptus, either from Αἰγυπτι, the Son of Belus, or of Vulc and Leucippe, who threw himself into it, or אָי אָרָי, from fattening of Goat From whence likewise the wofe Countrey of Egypt seems to have the name'd. The Hebrews call Gehon, and Schior, the last which signifies black, or troblous, and from hence perhaps came its Αθηναιον Name, Sir. It was also call'd Νης; or Νι and Triton; and lastly of all Nilus, either from what we find before, or from Nilus, the Band of Garmanthes, a Que of Egypt; or else from Nil the Son of Cyclops, or Nile or Nileus, Egyptian Prince or laftly, and rather than all the other, אָי אָרָי, from bringing new Mud or Soil By the Latins it was peculiar call'd Melo, as is evident from the Testimonies of Ennius, Itus, Servius, and Aufonium.

723. Sun-burnt Negroe's Land He means Ethiopia, in the South Parts of which Countrey the Nares. Manil. lib. 1. v. 44.

——Gentes, in quas & Nil inundat.
Qua mundus redit, & nigre superevolat urbes.

725. Or else, &c.] This reason is mention'd likewise by Pomponius Mela; and that too with seeming Approbation of it.
VI. **Lucretius**

These stop the headlong *floods*; they strive in vain
To force a Way, but weary'd turn again,
And break their *banks*, and flow o'er all the Plain.

30 Or else *rain* makes it swell; th' *Etesias* bear
The *northern vapours* thro' the *southern air*:
These thicken'd round the Hill, the *rain* compose.

Or else the *sun* melts *Ethiopian* Snows;
These swell the *River*, and the Water flows.

**Notes.**

730. Or else, &c.] There were three parties, who favour'd this opinion. I. *Democritus*; who held, that Exhalations arise from the melted Snows in the northern climates, and being driven by the Etesian *winds* into *Æthiopia*, they dash against the Mountains, here they stop and thicken into rain. This Opinion *Lucretius* approves. II. The *philosophers* of Memphis, now call'd *Rand Cairo*, who, as *Diodorus* states, held that the Nile swells out of the temperate Southern Zone: and that, since it was Winter in those Countries when it is Summer with us, that River swells by reason of the frequent Rains that fall near its fountain, during the Winter of those Southern Regions. III. *Aretarchides*, who, as the same *Diodorus* reports, held that the Nile is increas'd by the great Rains that are continually falling all the Summer long in the mountains of *Æthiopia*. And strengthen the Probability of this Opinion, he urges, that during the whole Summer, it rains about the River *Hydaspes*, Snows on Mount *Caucasus*, and hails in many parts of India.

733. Or else, &c.] This Opinion is ascrib'd to *Anaxagoras*, who believ'd, that the Nile swells by means of the Snows that are melted during the Summer in the Mountains of *Æthiopia*. But that this Belief is erroneous, *Hesiodorus* gives these Reasons: Because those Countries are very warm, and consequently exempt from Snows: Nay, even the very Air is always hot: Besides, the Sun is very remote from those Regions, when the Snows must be melted to swell that River.

*Æthiopian*] *Æthiopia* is a vast Region of Africa, that borders upon Egypt: The Country of the *Abylines*. It lies beneath the Torrid Zone, extended from the *Tropick of Cancer* to beyond the *Equator*. The River *Nile* cuts its way almost thro' the middle of it, as it does thro' *Egypt*. 

**TO**
OF THE
Annual Inundation
OF THE
River NILE.

THE constant and annual Increase of the Nile has long and much impoy'd the Thoughts of the Studious: and that too not without reason; for many Things occur'd, that deservedly claim'd their Admiration. Among others, not the least is this, that it constantly overflows about the middle of June, or rather a Day two after; some positively fix it to the time of Sun-rising: the seventeenth of that Month: besides, it gives before-hand such certain Tokens, to what Height the Flood will rise, that they, whose Business it is to discover it, are never deceived in their Conjectures, whether they weigh the Sand in a Balance, or measure the future Inundation by a Rule, which they call a Niloscope. The Event is certain, the Cause doubtful: For it is controverted, whether the flooding of the River is occasion'd by its Mouths being full and choak'd up; or by the Rains that fall in Æthiopia and by the melted Snows of the Mountains of the Countrey; or, lastly, by the Water of the Sea, driven in the Channel of the River, by the Eteolian Winds: And he we may not omit an Egyptian Erudition, which we find Horus Apollo, touching the Symbols of the Nile: Tres por Hydrias, nec pauciores, nec plures pingunt, quod triplex et eorum sententia fit inundationis causa effectrix: unam quod dem Ægyptiae terrae acribunt, quae ex fœse aquam producit: alteram Oceano, ex quo, inundationis tempore, aqua in Ægyptum exsuffuat: tertiam imbribus, qui, per id tempus, quo intumescit Nilus, ad Austrinas Æthiopiae partes contaminarentur.
t. The Egyptians, says he, make three Water-pots; neither more nor less, because in their Opinion there are three efficient Causes of the Inundation: One of them they ascribe to the Land of Egypt, which produces Water out of itself: another to the Ocean, out of which, at the Time of the Flood, the Water surges into Egypt: the third to the Rains, which, at the time when the Nile swells, happen in the Southern Parts of Ethiopia: As to the first of these Reasons, it is evidently false: for the parch'd and thirsty Soil of Egypt gapes indeed for Moisture; but in no part of the Country does the Land ooze out Water: Nor can we judge more favourably of the second, when we consider the Difference between the Sea-Water, and that of the River Nile: and as for the Rain, which they assign for the third Cause, we will speak of that by and by: Mean while we will observe, that these Mounds of Sand, with which they am up the River, are soon borne down, and wash'd away by the never-ceasing Course of the Stream: and, what is chiefly to be consider'd, if any Let or Opposition whatsoever were the Cause, that the Nile, by retrogression, overflow'd its banks, the Waters of that River would be observ'd to rise in the lower part of the Country, that is to say, from the Mediterraneanc to Cairo, rather than on the contrary, in the more Inland Parts of it: but that it does so, is allow'd by the unanimous Consent of all. We must therefore travel out of Egypt, for the Cause of this Inundation. No doubt but a plenteous Accession of Waters swells the River, before washes the Land of Egypt: And this it was that persuad'd me to believe [see the Note on v. 733.] that the Nile increases by means of the Snows, that melt in Ethiopia. And indeed they are certainly mistaken, who hold with Herodotus, that it never snows in that Country: For they go contrary to Experience and Observation: Neither are those others to be credited, who affirm, that at the Season when the Nile inundates the Land of Egypt, it is the Depth of Winter in Ethiopia. For who can believe that the Snow, which was congeal'd by Cold, can be dissolv'd by Cold like-life? This would be repugnant to the Laws of Nature, he has ordain'd, that Things congeal'd by Cold, shall be elted by Heat. The third Cause is assign'd to Rain, [see the Note on v. 730.] and to this adhere the Authors of greatest Note, tho' it has been long, and strenuously oppos'd by some of no mean Reputation: They, who call it in Que- tion, object the great Heat of the Country, and the Scarcity.
Scarcity of Vapours: but there are several Things, of which these Persons ought not to be ignorant: The first is, that, in those Countreys, there are two Winters, and as many Sum- mers, in the Year; tho' of unlike Effect indeed, if compared with ours. The Winter is more severe with us; but not so mild with the Æthiopians, as not to produce Snows in the Mountains, together with constant Rains, that continue for fourty Days; as is affirm'd by the Natives, as well as by Travellers into those Parts. This Truth Democritus learnt in his Travels, and, as by Tradition, deliver'd it down to Posterity, till at length it became known in Italy, by the Car of our Lucretius. Besides: In Summer, the Sun is nearer to Æthiopia, than it is to us; and his Rays, tho' trouble some to the Inhabitants, yet suffer themselves to be overcast by a very thick Mift, that hangs over a certain Mountain, which Mariners call Serra Leone, perhaps from the Noife it makes: for it generally roars, and from the dusky Mift a most continually darts out Lightning, together with dreadful Thunder, that is heard fourty Miles around. And a Mafter of a Ship, as he was sailing to the Island St. Thomas obferv'd, that all this happen'd, when the Sun struck perfectly and particularly on Æthiopia. Let such then, as object the Heat of the Countrey, make the moft of that weak Argument: no will they fare better, who deny Vapours to that Region. For they ought to reflect on the Lakes and Rivers, that Africa contains; and to have some regard to the Ocean that washeth its Coats: all which may furnish an immense quantity of Matter for future Rain; and then especially, when the Sun retiring, permits the inferior Elements to extend their own Bounds: The Mediterranean too conduces something to it, creates the store, by gratefully sending into Æthiopia a vast quantity of Clouds, which the Winds, that arise in Greece, bear thither: This, Prosper Alpinus, who was himself an Eye-witness of it, relates in these Words, Cayri, in tota fere augumenti fluminis tempore, Etefiae, perfiantes singul fere diebus ab orto fole, uque ad meridiem, multas nubes nigras, craffas, pluriosfas in altissimos uque Libyæ, Æthic piaque montes, propellunt atque aportant: in quibus Mon tubus hæ concrecente, in plumias vertuntur, quæ, ab his Nilum cadentes, fuint caufæ ipsius augamenti. Obfervan quotidie Cayri, dum flumen hoc augetur, qua die mult nubes supra Ægyptum veribus Meridiem à septentrioinalibus ijs ventis aportatæ transierint, multum flumen augeret atque ex contrario, clara apparente die, nullisque nubibus.
in eo coelo apparentibus, parum cresceré: Et hæc eos nunquam fallit observatio, Lib. 1. de Medic. Ægypt: At Cairo, says he, during almost the whole Time of the swelling of the River, the Etechas blow almost every Day, from Sunrising till Noon, and bring, and drive before them, many black, thick and rainy Clouds into the high Mountains of Libya and Æthiopia: In which Mountains, these Clouds gathering together, are turn'd into Rains; which, falling from hence into the Nile, are the Cause of its Increase: It is observe'd every Day at Cairo, that so long as this River is increasing, on what Day soever many Clouds are brought by those Northern Winds, and carry'd over Ægypt towards the South, the River that Day swells very much: and, on the contrary, that in a clear Day, when no Clouds appear in the Sky, it increases but little. And this Observation never fails them. It is credible enough, that when the Clouds are come into Africa, they are resolv'd into Rain: nor that, as Lucretius thought, it is squeeze'd out of them, as Water out of a sponge; but because, by reason of the Cold of the Place, the included Fire of the Clouds flies away, or is expiring: and then the Vapours grow thick, and return into their former Nature. But on what Day the Rains begin to fall, and how much time the Waters take up in their Course, while they are flowing into the Nile, has not been inquired into, or at least is doubtful: But this in our Age we know for certain, that these Things happen in the Kingdom of Guyoma, which is subject to the Emperor of the Abyssines. Hence the great Hospitality of the Ægyptians to the Abyssines, that come to sojourn among them; not so much out of Gratitude, as for Fear of a Famine and general Inundation: For the Monarch of Æthiopia, whom we commonly call Prefter John, commands the Cataracts of the Nile: for which reason the Emperor of the Turks pays him a yearly Tribute, on Condition, that he do not divert the Waters of the Nile, nor suffer them to come in too great a Quantity, either of which would be the Destruction of Ægypt. Hence in the last Age sprung up a cruel War, as Natalis Comes relates. In the Year 1570. says he, Selim Emperor of Constantinople, who was then at War with the Venetians, receiv'd an unfortunate Piece of News: For David, the Great King of Æthiopia, whose Empire extends from the Equinoctial, almost to either Tropick, since many Kings are subject to him, had begun to destroy, by an Inundation of the River Nile, the City of Cairo, and all the neighbouring Countrey of the Turks.
LUCRETIUS.  Book VI.

Turks, together with many other Cities thereabouts: The reason of this Hostility was, because Selim ow'd him 400000 Crowns for two Years Tribute: for he paid him 20000 a Year: Now the Country of Egypt has not Rain enough to render the Land fertile; for it rains there very seldom, and the Soil is of all others the most fruitful; and owes its Fertility to the Waters of the Nile, which are in the Power of the King of the Abyssines, who can send them down in what Quantity he pleases, and either refresh the thirsty Land with a gentle Flood; or, by cutting certain Dykes, pour in such an Inundation, as will lay waste the whole Country. Now the Sultan, because he would not pay the Tribute, that was due, levy'd a great Army, and, invading Arabia, put all to Fire and Sword. Thus Natalis Comes, Histor. lib. 25. But more prudently Osiris, who, if we may give credit to Diodorus Siculus, lib. 6. cap. 2. when he was in the Mournful rains of Ethiopia, mounded up the Banks on either side the Nile, that the Inundation might not be too great; and mad sluices to let in only such a Quantity of Water, as would be necessary for the Fertility of the Land: The Increase of the Nile therefore is more due to Rains than melted Snows whatever Anaxagoras say to the contrary: And indeed the true Cause of the overflowing of the Nile is only the great Rains, that constantly fall in Ethiopia, from about the beginning of June, to the Month of September: This is testified by Alvarez Fernandus, and many others of late Date. And, in Confirmation of their Opinion, it is observ'd, that the River Niger swells at the same time, and never fails to increase, when the Nile does: And that the Rains, which fall in Ethiopia, are the Cause of the swelling of the River Niger, is certain beyond Dispute: Nor was this unknown to Pliny, who, lib. 5. cap. 8. says, Nigro fluvio eadem naturae Nilo. Besides: the Reed Papyrus grows on the Bank of both those Rivers, and they produce the same Sorts of Animals. See Gassendus, p. 1084. on the tenth Book of Diogenes Laertius,

Prosper Alpinus proposes two Problems concerning the Nile, but despairs of the Solution of either of them: I. Whether that River constantly swells the seventeenth of June at Sunrise? II. How, by weighing the Earth, or Sand of the River, the Inhabitants foretell the Measure and Degree of its Increase? For, says he, in the Month of June, several Days before the Sun's accession to the Tropick, they take some of the Sand of the River, that has been kept and dry'd for who
whole Year before; they weigh this Sand in Scales, and, by adding or substracting, make the Number of the Weights answer exactly to the Drachms of the Sand: for Example, let us suppose the Sand to weigh three Drachms, which they lay by, and keep in a dry Place, close shut up all sides: this they weigh every Day, and observe it nothing increas'd or diminish'd in Weight, till the seventeenth day of June; on which Day they find its Weight augmented; and from the Weight, more or less increas'd, they foreknow at the River will be more or less augmented likewise: and on the Knowledge of the exact Increase of the Weight, they know for certain before-hand, how many Cubits the river will swell that Year: The Cause whereof, says the me Alpinus, I can not conceive, can be discover'd by natural Principles. His very Words are as follows: Nam ense Junio, ante solis ad Tropicum accessum, multis diebus Egyptij terram illiusce fluminis toto integro anno adservatam, siccatam, arefactamque accipiunt, quam lance expendunt, instantque ut ponderum Numerus, addentes, ac subtrahentes, achmis sedulo respondat: ut exempli gratia, terr^ fit tri-

Drachmarum pondere, quam in loco ficco, undique con-

reponunt, & conservant: quotidieque librantes, ipsum

servant nihil aucent, nihilque imminutam pondere esse, ut-

cad ad diem decimam septimam mensis Junij, in qua die au-

cent iu pondere inveniunt; ex cuius pondere, multum vel parum

esto, multum vel parum flumen illud auxitui iri praenostet: 

diligentique perauerti illius ponderis notitia, quotis etiam

habitibus ipsum fit augendum, certo praenostet. Quorum cau-

dium naturalibus principiis posse cognosci, nullo modo fieri posse

aprior. However, it is not forbid to inquire into this Matter:

Now Seneca acquaints us; that in the tenth and eleventh

Year of Queen Cleopatra, the Nile did not increase at all; 

which, he also tells us, on the Authority of Callisthenes, had

appen'd in former Ages for nine Years together: Of this

vid was not ignorant, when he sung:

Dictur Agyptus caruisse juvantiis arva

Imbribus, atque annis sicca fuiffe novem.

If this suffice for the Inconstancy of its Increase: and as to

the uncertainty of the Time, there was a remarkable Delay

in the Reign of the Emperour Theodosius, which is recorded by Nicephorus and Sozomen. Nor can that be

imputed to the want of Rain: For the Nile, not long after

swell'd
swell'd to such a Degree, that the highest Parts of Egypt we
cover'd with the Inundation: Now tho' these Events happen
but seldom, yet they are sufficient, if not to destroy, at lea
s to render suspect'd, that generally belief'd Constan
ty: Let us nevertheless grant Alpinus, what he for fev
Years successively observ'd with great Diligence and Sedulir
the rather, because it is not civil to distrust, or derogate fro
the Testimony of an Eye-Witnes: The Question is: Wi
the Nile begins every Year to increase, for the most part,
a certain Day? The Cause muft proceed from the confa
and certain Return of the Season, which the invariable Co
stitution and Revolution of the Heavens have prescrib'd then
For, since the Sun is at that time at his remotest Diftan
from Ethiopia, nothing can hinder the Vapours from co
ing to a Conftancy, nor from condensing into Rain, becau
the ambient Air is chang'd from Hot into Cold, at leaft h
lost its Effervescency. And the Winds, that blow from t
North, can not there, as they frequently do with us, haft
the Winter; for in that scorching Climate, the Matter of t
Winds is soon diffolv'd, and their piercing Nature qualify
immediately. And so much for the Solution of the fir
blem: The other is not fo difficult, tho' at firft sight the
Cause of it seem obscure. For the Sand, that has been lo
kept for the fake of making the Experiment, being grow
thorougbly dry, and, as I may say, thirsty, does, when it
expos'd to the surrounding Air, attract to itself the Moiftu
with which that Air is newly grown damp, and the Weig
of the dry Body is increas'd in proportion to the Degree
t its Dampness: And that the near approaching Waters of t
Nile raint the Air with humidity, the Sagacity of the Bir
in Egypt is a pregnant and convincing Proof: For they n
ver lay their Eggs, except in such a place, as they perce
before-hand, will not be cover'd by the Inundation. M
indeed, who enjoy a perfect state of Health, are less sensi
of such small Mutations of the Air, as nevertheless b
Animals seem to have some Foreknowledge of, and of whi
even inanimate Bodies give foreboding Signs. The Gen
we know, often gaggle, and the Frogs croak in uncer
Weather, but not in settled Fair, which Cinders flicking
the Tongs foreshow: The very Snuff of Lamps gives Bodin
do Rain, and that too fo visible, that even our drudgi
Maids perceive them: Virg. Georg. i. v. 390.
Next of the Averni flung, and whence the Name,
And whence the Rage, and hurtful Nature came.
So call'd, because the Birds, that cut the Sky,
If o'er those Places they but chance to fly,
By noxious Steams oppress'd, fall down, and dy:

Notes.

35. Next, &c.] Lucretius does acknowledge a beneficent, but
P heno menons of the Hea-
and of the Air, so does he
from the Powers below some
noxious Things that pass for Pro-
dies upon Earth. For, says he,
there are certain places, which we
Averni, and that are fatal to
that fly over them, and to
Animals, that chance to
Eds by them: One of these A-
ini is at Cuma, another near
Croa's Temple in Athens,
and a third in Syria: These Pla-
Men believe to be the En-
ces of the Roads that lead to
, to the Palace of Pluto, and
the Manes, or Souls of the
pafs that way to the subte-
Abodes. Now the Poet,
the may more fully and di-
cantly explain the Force and
Nature of these Places, teaches
first, that the Earth contains
many Seeds, as well noxious as
wholefome, both to Men and
other Animals: and then he
brings a Heap of Examples, to
prove that the Exhalations, that
flow from many Things, are hurt-
ful and deadly to many Things:
Having premis'd this, he comes
to the Question, and says, that a
noxious Vapour breathes from
the Averni; and either that poy-
sonous Steams strike with fuddain
Death the Birds that fly over
them: or that the rising Exha-
lation attenuates and drives a-
way the Air to that degree, that
the Birds can't support them-
elves, nor sustain their Flight in
io void and empty a Space, and
that, falling into that Void, they
forthwith expire. This is con-
tain'd in 96. v.
737. So call'd, &c.] In these
740. **Death** meets them in the Air, and *strikes* them dead.

They fall with hanging Wing, and bended Head;

**NOTES.**

7. v. the Poet *premises* the Etymology of the Word Averni, or rather the Reason why these Places were so call’d. Virgil too gives the same Reason of the Name, and has imitated this Passage of Lucretius, in his sixth Aeneid, v. 237. in these Verses.

Spelunca alta fuit, vastaque immanis hiatus;
Scrupea, tuta lacu nigro, nemorumque tenebris;
Quam super haua ultae poterant impune volantes,
Tendere iter pennis; talis seque halitus atris
Faucibus effundens supera ad convexa ferebat;
Unde locum Graei dixerunt nomine Avernun.

Which Dryden thus interprets:

Deep was the Cave, and downward as it went
From the wide Mouth, a rocky rough Descent:
And here th’ Access a gloomy Grove defends;
And here th’ un navigable Lake extends;
O’er whose unhappy Waters, void of Light,
No Bird presumes to steer his airy Flight:
Such deadly Stenchs from the Depth arise,
And steaming Sulphur, that infects the Skies.
From hence the Grecian Bards their Legends make,
And give the Name Avernus to the Lake.

For the Greeks call’d it "Aop"; from the privative Particle α, and ο, a Bird, because the noxious Vapours, that exhal’d from the Avern, were so poysonous, that they struck dead the Birds that flew over them. Thus Homer Odyss. 12.

741. They fall, &c.] Lucretius Remigii oblitae penamur vel remittunt.

For the Wings do the same office to Birds, as Oars and Sails to Ships, which are said to swim, with Sails, as with Wings: Virg. Aen. 3. v. 520.

And, on the contrary, Birds are said to swim. Virg. Aen. 6. v. speaking of Daedalus,

Prapetibus pennis ausus se credo celo,
Infuerum per iter gelidos enav ad Arctios.

And in the same Book, v. 19. find the very Expression of Lucretius, Remigium alarum: A Aen. 1. v. 304. speaking of Mercury.

—— Volat ille per aera magni Remigio alarum.

But not only Virgil after Lucretius; for all the Antient Poets,
Book VI.  

LUCRETIUS.

And strike the pois'rous Lake, or deadly Field:  
Such Vapours boiling Springs near Cumae yield:  
In Athens, where Minerva's Temple stands,

There

NOTES.

us'd this Metaphor. Ovid, in his Epistles, applies it to Men's Arms:

Remis ego corporis utar.

I'll use the Bodies Oars.

See more Book V. v. 315.

With hanging Wings, and bend'd Head:] Lucret. Moli' ci serv'ce profu'fe: A fine Image of a faint'ng, dying Bird; and not unhap'ly render'd by our Transla'tour.

743. Such Vapours, &c.] This Verse runs thus in the Original,

Qualis apud Cumas locus eft, montemque Vefevum, Oppleti calidis ubi fumant fontibus auctus,

in which two Verses the Poet teaches, that there is such a Place at Cumæ, and on the Mountain Vesuvius. Cumæ was a City of Campania, not far from Puteoli, now call'd Puzzuolo, in the Kingdom of Naples: but of Cumæ there are no Footsteps remaining. The Lake Avernus, is, on this Day call'd Lago d' Averno, and lies between Baia and Puzzuolo. Near this Lake there now to be seen the Remains of two Caves; one on the South side of it, still call'd Grotta del labylla, where dwelt the Cumæan ibyl, and seems to be the Mouth of that Paflage under Ground, which led from Avernus to Cumæ, but is now stop't up by the illing in of the Earth: the other that, which to this Day leads on Puzzuolo to Naples, being th' the Mountain Paulflyim, now known by the Names Antignana, and Cononchia.

Now the true Nature of the Lake Avernus was this: The Waters of it were very clear and deep: whence Herodotus, lib. 4. calls them cerulean, that is to say blue; for all deep Waters seem of that Colour. This Lake was surrounded with steep rocky Hills, cover'd with thick Woods, that render'd it inaccessible, except in one Place only: This we learn from Strabo, lib. 5. And Pliny, lib. 31. cap. 2. acquaints us, that all that Tract of Land abounded with innumerable Springs of hot Water, mixt with Sulphur, Alom, Salt, Nitre, and Brimstone: But that the Vapours, which steam from this Lake, are fatal to Birds, is by Strabo, in the Place above cited, deem'd a Fable, because of the Cleanness and Transparency of the Water: of which Aristot. too takes Notice. Vefuvius, or Vesiuvius, is a Mountain of Campania, not far from Naples, and that vomits out Flame and Smoke, like Ætna in Sicily. Sir R. Blackmore describes it thus:

As high Vesuvius, when the Ocean laves  
His fiery Roots with subterranean Waves,  
Disturb'd within, does in Convulsions roar,  
And casts on high his undigested Oar;  
Discharges maffy Surfeit on the Plains,  
And empties all his rich metallick Veins,  
His ruddy Entrails: Cinders, pitchy Smoke,  
And intermingled Flames the Sun-beams choak.

744. In Athens, &c.] In these X x x x  7. v.
7. 7. the Poet says, there is another such a Place at Athens, at the very top of the Tower, near the Temple of Pallas.

Eft & Athenæis in mœnibus, aræs in ipio
Vertice, Palladis ad templum
Tritonidis alma.

Of Athens, see the Note on the first Verse of this Book.

Minerva] She was the same with Pallas, who was call'd Minerva, either from minari, to threaten, because she is painted in Armour: or from memini, I remember, because she is said to be the Goddess of Memory, or rather from the old Word minervo, I admonish, because she gives good Advice to Men, as being the Goddess of Wisdom, and of Arts. She was call'd Pallas from the Greek Word Ἀπότομος, I shake, because she is said to be born out of the Brain of Jupiter, and arm'd, and brandishing a Spear. She is said to be the first who invented Building, and even to have built herself the Tower at Athens, which was call'd Αυροτομος, because it stood in the highest Place of the City. Hence Virg. Ecl. 2. v. 61.

—Pallas, quas condidit arces,
Ipfa colat.

She refus'd to marry with Vulcan, and kept her Virginity: whence the same Virgil, Aen. 2. v. 31. calls her innupta Minerva. She was likewise call'd Tritonis, or Tritonia, either from the Greek Τριτωνια, which signifies a Head, because, as we said before, she was produc'd out of the Head of Jupiter: or because, in the time of King Ogygus, she was first seen in the Habit of a Virgin, on the Banks of the River Triton. This is confirm'd by Pomponius Mela lib. 1. cap. 7. where, speaking of Triton, the Name of a Lake in Africa, not far from th Syrtis Minor, he says, that Minerva was call'd Tritonis, because, as the Inhabitants believe she was born there; and that they celebrate her Birth-day with ludicrous Sports, of Virgins contending with one another. Undi says he, Minerva cognomen it ditum eff, ut incólæ arbitrar tur, ibi genite: faciuntque

Torpentem Tritonos adit illæ
pulchrum : 

Hanc & Pallas amat: patrio qu vertice nata,
Terrarum primam Libyen, (natura proxima cælo eff,
Ut probat ipse calor) tetigit
Atagnique quietâ
Vulcis vivit aqua, poruitque:
margine plantas;
Et se dilectâ Tritonide dixit a
undâ.

Or perhaps the Latin Author allude to the Greek Epithet of Pallas, who Ilid. 2. v. 157, at elsewhere, is said to be απυθή, untam'd, void of Fear, from prative α and θεία, to tremble

746. Not tho', &c.] The Raven, says Lucretius, has such an Aversion to that Place, that a though Sacrifices are offer'd there, he will not even then come near it, tho' the Smell of the temple Flesh seem to invite his Hung
Not that he fears Minerva's vain Pretence,
Or banish'd from her Train for an Offence;

But 'tis the noxious Vapour drives him thence.

A Place, as Story tells, in Syria lies,
Which if a Horse goes o'er, he groans and dies,
As if by sudden Stroke, and violent Blow,
He fell a Sacrifice to Gods below:

Yet these Effects agree with Nature's Laws,
And strict Observers may discern the Cause:
Left you should fancy these the Gates of Hell,

NOTES.

748. Not that he fears, &c.] Lucretius alludes to the known Fable of the Nymph Coronis, who, flying from Neprune, who would have offer'd Violence to her, was chang'd by Minerva into a Raven, and permitted nevertheless to attend her Train: But when that Goddes had given Eridhonius, shut up in a Basket, in Charge to Pandrofos, Herse and Aglauros, with Orders not to open it, the Raven saw them transgress the Commands of Minerva, and acquainted her with it: For which Garrulity, she banish'd her from her Protection and Train. The Fable is related at large in Ovid. Metam. 2. by Coronis herself, who says,

Adsta Dea refero: pro quo mimi
gratia talis
Redditur, ut dicar tutelâ pulsa
Minervae.

—Mea pena volucres
Admonuisse potest, ne voce pericula quarant.

751. A Place, &c.] In these 4. v. the Poet says, there is a Place in Syria, that strikes dead in a Moment any four-footed Beast: But Laminus believes the Poet speaks of the Plutonium in Hierapolis, not far from Laodicea: which is a Cave so call'd from Pluto, because it was believed to be the breathing Hole of that infernal God. Strabo, lib. 13. describes it to be a Hole in a hollow place, under the Brow of a Mountain, wide enough to receive the Body of a Man; but immensly deep: That it is present Death to any Animal that goes into it: Bulls, says he, led to the Place, drop dead immediately: he adds the like of Sparrows, that were put in at the Mouth of it. To which we add, what is reported of the Cave, call'd Panium, at the Foot of Mount Libanus: That it exhales a Vapour, that causes like-wise sudden Death.

Syria] Is a Province of Asia, and the largest of that Quarter of the Earth. It is generally divided into four: Syria, Aphyria, Coeleofyria, and Leucoofyria.

755. Yet these, &c.] In these 8. v. he says, that all these Things proceed from natural Causes: Therefore the Poets falsely taught, that these Avern are the Gates of the Roads that lead to Hell: which Fables they invented only to strike a Terrore into easy Believers: and he promises, that he will explain all these Matters, and shew the natural Causes of these seeming wonderful Effects.

757. The Gates of Hell] The Latin Poets, when they treat of the Affairs of their own Countrey, make that Avernus, of which v. 743. to be the Gate of X x x x 2 Hell.
That there the smutty Gods, and \textit{Manes} dwell;
And thro' those Places draw the wand'ring Souls,
\textit{As Deer} suck Serpents from their lurking Holes:
But that's absurd, irrational, and vain:
Come, understand the Cause, for I'll explain.
First, \textit{Seeds} do lie, as I have prov'd before,
In \textit{Earth}, of ev'ry Shape a mighty Store:
Some, vital Parts to \textit{Men}, prolong their Breath;
Some apt to breed \textit{Disease}, and hasten \textit{Death}:
To other \textit{Animals} some Parts are good:
Some hurt, some kill, and some give wholesome Food:
And all these different \textit{Effects} arise
\textit{From different Motion}, \textit{Figure}, \textit{Shape}, and \textit{Size}.
A thousand hurtful \textit{Parts} thro' \textit{Ears} descend,
A thousand pafs the \textit{Nostils}, and offend:

\textbf{NOTES.}

\begin{itemize}
\item Hell: Virg. \textit{Æneid.} 6. v. 126.
\item Facilis descensus Averni.
\item And \textit{Æneas}, with the Sybil, descended that way: But when the \textit{fame Poets} describe the Affairs of the Greeks, they place the Gates that lead to the Infernal Mansions, in the Caves of the Mountain Taurus, which is a Promontory of Laconia, in the most Southern Part of Peloponnesus, between the Laconick and Meslenick Gulphs, and now called Capo Maina: Orpheus is said to have descended this way: Georg. 4. v. 467: and so too are Hercules and Theseus in the Herc. Fur. of Seneca.
\item 758. The smutty Gods: Lucretius names Orcus, whom Silius Italicus takes for Cerberus, and others for Charon: but Cicer. \textit{De Natur. Deorum}, lib. 3. cap. 43. for Pluto, the Brother of Jupiter, and of Neptune; and to whom by Lot fell the Empire of Hell: He ravished Proserpina, the Daughter of Ceres: He was call'd Dis, as well as Pluto, both which Names he has from Riches;
\end{itemize}

which are said to be dug out of the Bowels of the Earth: for he was call'd Dis by the Latines from \textit{Divitia}, and Pluto by the Greeks, from \textit{mortuus}, which signifies the same Thing.

\begin{itemize}
\item [760. As Deer, \\&c.] Pliny says that the Breath of Elephant: draws Serpents out of their Holes; and that the Breath of Deer burns them. \textit{Elephantorum anima Serpentes extrahit. Cervorum} item urit. \textit{Nat. Hist.} lib. 11. cap. 53. But if this be false, the Raillery of Lucretius is not the less sharp and pleasant.
\item 763. First Seeds, \\&c. In the following 49. v. the Poet, before he demonstrates that all these Things happen by natural Causes, puts us in mind of what he taught in the first and second Books: viz. that in the Earth are contain'd Atoms of many various Shapes; and that by reason of the dissimilitude of their Nature, and the different Texture of their Figures, some of them are beneficial, others pernicious.
A thousand hurt the Touch, a num'rous Store
Disturb the Eye, the Taste a thousand more:

BESIDES, on MAN, a thousand ATOMS wait,
And HURTFUL all, and carry hafty FATE:

Thus often, under TREES supinely laid,
While MEN enjoy the Pleasure of the SHADE,
Whilft tho' their loving Branches seem to spread,

To skreen the Sun, they noxious Atoms shed,

From which quick PAINS arise, and seize the HEAD,

Near HELICON, and round the LEARNED HILL,
GROW TREES, whose BLOSSOMS with their ODOUR kill:

And all these hurtful Things from EARTH arise,

Because the PARENT EARTH's vast Wombs comprize
Those differ'rent Stores and Kinds of pois'rous Seed,
Which, fitly join'd, these hurtful Natures breed:

The SNUFF of CANDLES, this is often known,
Offends the Nose with Stench, and makes us swoon.

BESIDES read not cantantibus, but cun-
tantibus. And Lucretius means the same Thing, and not the

shade of any particular Tree. The shade of the Box-tree, how-
ever, is said to cause the Head-ach.

Near Helicon, &c.] In
these 6.v. he propo'ses his IIId Ex-
ample: What Tree he means is

hard to say: some suppose it to
be the Box; of which Pliny, lib. 16. cap. 10. but besides that
the floris odore necare, which are the

Words of Lucretius, agrees

but ill with that Tree, why
should he send us to Helicon for

a Tree, that is very plentiful in

Italy. Helicon is a Hill in Boc-
cia, not far from Parnassus, which

our Translautour here means by the

learned Hill: and they have both of them equal Title to that

Appellation, being alike sacred
to Apollo and the Muses. Of

Helicon, see more in the Note on
v. 557. B. IV.

The SNUFF, &c.] IIIId Ex-
ample. To which we may add

what Pliny says, lib. 7. cap. 7.

that it often causes Abortion in

Women.
LUCRETIUS.

Befides a thousand other Things, that fiece
The Soul within, oft make their way with Ease,
And shake the vital Pows with strong Diseafe.
So when the Belly's full, go fit, and stay,
And wanton in hot Baths, ftrait flies away

Thy Life, thy Strength, and all thy Pows decay:

NOTES.

Our Tranflatour has omitted the IVth Example, which Lucretius brings of an Ointment made of the Tefticles of the Beaver, which by its naufeous Smell, fays Pliny, makes Women with Child miffcarry: But Lucretius fays only, that it ripifies Women, and throws them alfeep; and that if they smell the Odour of it, at the time when they have their monthly Diseafe, it makes them let fall whatever they hold in their Hands. This in the Original runs thus:

Caftoreoque gravi mulier sopita recumbit,
Et manibus nitidum teneris opus effuit ei,
Tempore eo fì odorata eft, quò menftraua folvit.

So when, &c.] In thefe 3. v. he brings Example Vth Of Bathing: For, fays he, it is hurtful to continue long in a hot Bath, immediately after eating: The Cuftom among the Romans was to bathe before Supper; but the riotous us'd to bathe themfelves alfo after Supper: and this they did to procure Digestion: See Pliny, lib. 29. However the Phyfician in Perfius advifes his Patient not to bathe after eating, that being a Cuftom very pernicious to Health: but the gluttonous Youth refufing to take his Advice, paid dear for his Obfiftancy, if the Effects of his Bathing were truly fuch as they are defcrib'd by that Poet, Sat. 3. v. 50. in these Verfes:

Turgidus hic epulis, atque alb ventre lavatur,
Guttura sulphuratas lente exha lante mephites:
Sed tremor inter vina subit, cali dumque triental
Excuit e manibus; dentes cre puere reducti;
Uneta cadunt laxis tunc pulmen taria labris, &c.

Juvenal too, Satyr. 1. v. 142 mentions the Danger of this Pra
dice of bathing with a full Stomach, and fays,

Poena tamen praefens, cum tu de ponis amicus
Turgidus, & crudem pavonen in balnea portas.

Moreover; we may farthe obferve, that at their Bath there were three Cells; the cold the warm, and the hot: all which were Baths of Water: but if some of their bathing Houfe there was a fourth Cell, which they call'd Laconicum, or cell. afla, that is to fay, ficca fine lo
tione: ac id prncesor and where these were, the Places were ra
ther call'd Balnearia, than Balnea according to the Property, o which, as Marcius notes, Tully lib. 3. ad Q. Frat. Epift. 1. speaks when he calls them, afla in Balnearis. Horace likewife, and others often mention the Faint fees, that fieces such as bath themselves after a full Meal.
From Charcoal deadly Smells the Brain ingage,
If Draughts of Water not prevent their Rage.
To those whom Feavers burn, the piercing smell
Of vigorous Wine is grievous, Death, and Hell.
Besides; observe what Parts the Earth contains;
And how much poisonfull Sulphur fills her Veins.
Lastly, whilst Men pursue the hidden Store,
And dig in Mines of gold, or silver Ore;
What hurtful Damps, what noxious Vapours rise!
The wretched Miner o'er the Metal dies.
What noxious Parts from golden Mines exhale!
How soon they seize, and make the Miners pale!
With what quick Force they kill the wretched Slaves!
How soon they bury them in precious Graves!
Therefore these noxious Parts must often rear,
And scatter Poison thro' the upper Air.
Thus hurtful Parts from the Avernii rise;
And with strong Poisons fill the lower Skies:
And these, as Birds cut thro' the liquid Way,
Sieze them; and then some Parts of Life decay:
Thus they amaz'd on the Avernii fall,
And there the Poisons work, and ruin all:
For first they make them giddy; then their Wing
Grows weak; they fall into the Poison's Spring;
There die; there leave their Souls in deep Despair,
Because the Poison's fierce, and stronger there:

Notes:
796. From Charcoal, &c.] Example VIth in 2. v. and Example VIIth in 2. v. likewise, need no Explication.
800. Besides, &c.] In these 2. v. which contain Example VIIIth, the Poet observes, that Sulphur and all bituminous Matter, whose Steams and Vapours are very offensive and hurtful to Man, are generated in the very Bowels of the Earth.
802. Lastly, &c.] In these 10. v. the Poet brings the IXth and last Example: and says that the Mines, in which Metals are dug, exhale such noxious Damps and Vapours, as often kill the Wretches, who are condemned to that slavish Drudgery. Thus from these Veins of the Earth, as well as from the other Things above mention'd, breathe forth poisonfull and deadly Exhalations.
806. What noxious, &c.] It is observed, That all Metals have not the same Smell. Gold, heated in the Crucible, is sweet; Silver not so pleasing; melted Brass stinks; and the Steam of melted Iron is intolerable.
812. Thus hurtful, &c.] In these 10. v. he concludes by way of Similitude from the Instances above given, That in these Places, which are call'd Avernii, the Earth exhales virulent and deadly Vapours, and sends out noxi-
Or else the constant rising Streams displace
The neigh'ring Air, and leave an empty Space:
Where, when the Birds are come with nimble Force,
And still endeavour to pursue their Course,
Deceiv'd they fall, they clap their Wings in vain;
For no resisting airy Parts sustain,
Their Weight does force them on the poisonous Plain.
And while they helpless in the Vacuum lie,
Breathe out their Soul thro' ev'ry Pore, and die.

In Summer, Springs are cold; for Earth contain
Some Seeds of Heat within her hollow Veins:
But when the Heat's Increase, and vig'rous Ray
Forces a Passage thro', they fly away:
Thus as the Summer comes, and Rays begin
To cleave the Earth, the Streams grow cold within.

Notes:

ous Atoms, which kill the Birds
as they are flying over those
Places.

322. Or else, &c.] In these
9. v. he adds another, but ridicu-
culous, Cause, why the Birds
drop down dead into the Averni:
As if the Vapours, that exhale
from thence, change the Air in-
to Vacuum, or rather totally ex-
pel, and drive it away, so that
the Birds can not bear themselves
up, nor support their flight in a
meer Void.

321. In Summer, &c.] There
are many Things so excellently
well accommodated to the use of
Man, that they are alone suffi-
cient to evince a bountiful and
gracious Providence: Thus in
Summer Well-water is cold, as
if it were order'd so on purpose
to moderate the Heat of that
Seafon: and on the contrary, it
is warm in Winter, to refresh
and revive us. But Lucretius, in
these 10. v. endeavours to elude
this Difficulty: and gives this
natural reason of that Change:
In Summer, says he, the Surface
of the Earth is rarefy'd by the
Heat of the Sun; and the Seeds
of Fire, that are contain'd in the
Earth, break out into the Air
but in Winter the same Seeds a
constain'd, and, being bound fa
in the Earth by the Cold of the
Seafon, are comprefs'd at
squeez'd into Wells; and then
proceeds the Warmth of the W
ter.

Aristotle says this is caus'd by:
Antiperisphais, i.e. Circumob-
stantia, a Reciprocation, and fu
rounding on all sides, by mean
of which, where Heat is, then
Cold is expell'd: where Col
thence Heat: And Cicero, after
the Opinion of the Stoicks, e
plains it thus: Omnes igitu
partes Mundi, tandem autem
maximas, calore fulæ suffine-
tur: quod primum in terræ na
itura peripici potest: nam &
lapidum conficiunt, atque trip
elici ignem videmus: & recen
fossiline terram fumare calentem
atque etiam ex puteis jugibus,
quam calidam trahi, & id max
mehibernis fieri temporibus,quæ
magna vis, terræ cauermis, con
tineatur caloribus; eaque hieme
denfor: ob eamq; cauam calo
rem insitum in terris contine
archius. Lib. 2. de Nat. Deorun.
Therefore, says he, all the fever
Par
But Cold contracts the Pores to lesser Space; 
And binds the Seeds of Heat with strict Embrace: 
And these, I squeeze'd from the Pores, with nimble Wings 
Pass into lower Wells, and warm the Springs.

Near Ammon's Shrine, as Fame has loudly told, 
A Spring runs hot by Night, by Day 'tis cold:

**This**

parts of the World are supported by Heat: this is evident from the Nature of the Earth itself: or, by striking and rubbing of stones, we urge out Fire, and new-ground Ground exhales a warm noke: besides, we draw warm water out of our Wells, and at too, chiefly in Winter: the afof is, because much Heat is contain'd in the Caverns of the earth: and the Earth becomes ore dense, and contracted in winter; and for that reason keeps in the more closely its in- tense Heat and Fires. There are me however, who controvert the Truth of this Matter, and affir- m it to be only a vulgar Error, not a solid and certain Ob- servation. But most are of a con specially Opinion, and assign two auses of this Effect: One of them they call privative; the ther, positive: The first of them is, by reason of the departure of the Heat, or hot Bodies, or we are permitted to speak in the School of Epicurus, of Aristotle too, who will not allow, that Accidents pass from Subject to Subject out of the Earth. That innate Heat of the Earth is occasion'd by Subterranean Fires; and evaporates in summer, attracted by the aerti Heat: for, according to the Observation of Hippocrates, like things return to like, and naturally delight to be together.

341. Near; &c.] But it may be objected, that tho' the divine power be not in all Springs and wells, it is certainly visible in the Fountain, that is at the Tem-

ple of Jupiter Ammon, of which Curtius, lib. 4. Sect. 7. says: Ammonis nemus in medio habet fontem, aquam solis vocant. Sub ortum solis tepida manat; medio die, cum vehementissimus est cal- lor, frigida eadem fluit; inclinato in vepserum, calde sit; media nocte fervida exspectat: quoque pro- pius nox vergit ad lucem, mul- tum ex nocturno calore decrescit, donec fub ipsum diei ortum af- fuet tempore langueat: In the mid of the Grove of Ammon, there is a Spring of Water, call'd the Water of the Sun; at Sun- rising it flows out luke-warm, at Noon, when the Heat is most violent, it comes out quite cold: In the Evening it grows warm again; at Midnight it gushes out very hot; and as the Night wears away, and the Morning ap- proaches, the Heat it had in the Night decreases, till about the usual time, at break of Day, it becomes again barely warm. This is confirm'd by Pliny, lib. 2. cap. 103. by P. Mela, lib. 1. cap. 8. in these Words: Ammonis Ora- culum fidei inclyta; & fons, quem solis appellant: — Fons media nocte fervet: — Fons media nocte fervet: — Fons media nocte fervet: — Fons media nocte fervet: — Fons media nocte fervet: — Fons media nocte fervet: — Fons media nocte fervet: — Fons

**Quid?**
This Men admire, and think, when Night has spread her blackest Curtains o'er our sleepy Head,
345 The Sun below does cast his vigorous Beams, And pierces thro' the Earth, and warms the Streams of

NOTES.

_Quid? non & lympha fugurus_
_Darque, capitque novar? medio tua, corniger Ammon,
Unda die gelida est; ortuque, obituque callescit._

See likewise Pontanus in Meteor. And Ammianus, lib. 3. But this too, says Lucretius, is alledged in vain, and signifies nothing: For tho' they are mistaken, that impute the cause of it to the Sun, who, as they pretend, when he is beneath the Earth, warms those Waters thro' the Body of the whole Earth, thick as it is; yet the reason may be, because the Earth, being contracted by the Cold of the Night, squeezes down and transmits the Seeds of Fire into the Water, which by that means grows warm; but the same Earth, being loofen'd and set at liberty by the Heat of the Day, receives, and, as it were, swallows them in again: and thus the Waters lose much of the Heat they had in the Night. Besides, that very Water, which becomes warm, because the cold and chilling Night depresses and keeps down the Seeds of Fire, grows cold again in the Day; because the Beams of the Sun, darting into the Water, and rarefying it, open a free Passage for those Seeds to get out into the Air: For the Heat of the Sun dissolves Ice in such a manner; as to release and set at liberty the slender Stalks of Corn, and other Things of like Nature, which by the Cold of the Night, were detain'd and bound in icy Petters. This is contain'd in 28. v. Thus Lucretius assigns two Causes; but whether either of them be true or no it is not worth while to inquire since the Thing itself is a mere Fiction: for none of our Historians or Geographers, who describe Fountains, pretend that they ever saw this. Yet we have pretty good Authority for a Fountain, that was discover'd not long ago in the Woods, near Clermont in Auvergne: who Waters freeze hard in the Month of July and August; but never in the Winter. Prope urbem Claramontem fons, nuper invenitus, dictitur, _La Cave de la glace_. Qui fons certe mirabilis: narius aqua, Julio, & Augusti mensibus, gelu vehementer altiritur, minime vero hyeme, fata certain Eye-witness of it.

_Ammon] Jupiter Ammon has an Oracle that was in great Renown with the Egyptians at Africans, and a Temple in Libya, to the East of the Country of Cyrenaica, to the West of Egypt, and to the North of the Garamantes and Nafamones, a moist and Palm-bearing So that all the Countrey round was moist and dry and desart. The Origin of this is variously reported, the most common Opinion that Liber, or Bacchus, after he had conquer'd all Asia, and leading his Army thro' the Deserts of Lybia, was in danger of perishing, he and all his Men with Thirst: In this Distress Ram appear'd to him, and with his Horn stow'd him a Fountain of Water: now he suppos'd this Ram to be his Father Jupiter and therefore erected a Temple to him, and gave him a Ram Head and Horns. He call'd this Ammon from the Sand, whi
Absurd and vain! For since the furious Ray,
When, roll'd above, it makes our warmest Day,
And beats the open Surface of the Sea,

Can raise but little Warmth; when roll'd below,
How pierce the Earth, and heat in passing thro'?
Since Sense assures, that when the Rays do beat,
Our Houses yield us a secure Retreat;
We lie within, and scorn the Summer's Heat.

Then what's the Cause? 'Tis this; A Springy Ground,
And fill'd with fiery Seeds, lies all around:
This when cold Nights contract, the Seeds of Fire,
Squeez'd out, fly off, and to the Spring retire,
And make it hot: but when the vigorous Ray
Peeps forth, and opens them an easy Way,
They leave the cold Embrace, and soon retreat
To Earth again, and take their former Seat:
And thus, by Day, it loses all its Heat.

Besides,

Notes.

Greek is ἀμυμος, or ψαμμος.
But Plutarch, lib. de Sile, seems
to deny this Name to be of Greek
Invention, and says it is deriv'd
From the Egyptian Language:
hence some believe that Ham,
Cham, the Son of Noah, and
so was the first that cultivated
Land of Egypt, was worship'd under that Name: others
have Ammon to be the Sun;
Acrob. Saturnal. lib. i. cap. 21.

and Hammonem, quem Deum
com occidentem Libyes existi-
tit, arietinis cornibus fingunt,
buste natural animal valet,
infot radiis; nam & apud
Aegyptos άμον ηως ψαμηνος, appel-
lar. And to Strengthen this
union, the Hebrew Word
Ammon signifies the Sun and
but: But whoever it was that
there worship'd under the
Name of Ammon, Alexander
Great, when he was in E-
t, went to this Temple, and
the Priests acknowledge
for the Son of their God.

In these
the Poet confutes their O-
na, who belief'd, that the
Water of the Fountain of Am-
mon grew cold by Day, and hot
in the Night, for the sole reason
of the Departure, or Accession
of the Sun: And this he proves to
be impoible by an Argument,
a majori, as they call it. For, if
the Sun can not warm the open
and naked Body of the Water,
when he shines upon it from a-
bove, much less can he impart
his Heat to the Waters thro' the
thick and close-compact'd Body
of the Earth: For the Heat of
the Sun must of necessity pass
through the whole Body of the
Earth, to warm by Night the
Waters of that Fountain: And
yet we see that even our Houses
shelter and protect us from the
fiercest of his Beams.

855. Then what's, &c.] In these
9. v. he ascribes the first Cause of
the nocturnal Heat, and diurnal
Cold of the Waters of the Foun-
tain of Ammon to the Seeds of
Fire or Heat, that are in the
Earth about that Fountain, and
beneath the Water: He explains
this in the manner that follows:
The Earth, says he, being com-
y y y y 2
prest'd
Besides, the Water grows more rare by Day;

So lose their Fire: as when the Beams arise,

And warm the frozen Streams with soft'ning Kifs.

They melt in the Embrace, and lose their Ice.

And some cold Springs light Flax, held o'er the Streams,

The Flax takes Fire, and scatters feeble Beams:

Notes.

Fire should force their way out of Water, than that a Spring of fresh Water should rise up in the middle of the Sea: And we ever Day see Candles, Torches, & that are but just put out, kind again, even before they come to touch the Fire towards which they are mov'd.

Lucretius mentions neither the Name nor Place of this miraculous Spring: but having shew'd that there is nothing wonderful or divine in the Spring of Jupiter Ammon, he here attacks a Fountain of Jupiter of Dodona; for he never gives any Quarter that God. Now not far from Dodona, a City of Epirus, the was a Grove of Oaks sacred to Jupiter, where the Oaks are said to have pronounce'd Oracles; the others say the Answers were given by two Doves sitting on the Oaks, and one of which flew away to the Temple of Apollo Delphi, the other to that of Jupiter Ammon, where they continued their old Trade of Tune-telling. Pliny, lib. 2. c. 103. says, In Dodone Jovis aem. Fons, cum fit gelidius, & immersas faces extinguit, fit exta admoveantur, accedit. A Gaffendus, on the tenth Book of Laërtius, page 157. says, that it is far from Grenoble, there is an ardent Fountain, that will Fire, if it be touch'd with a lighted Torch, and continue burning for more than a few Drs.

Pliny, lib. 31. cap. 2. says, that there is a Fountain in India.
A Torch is kindled, too: the Flames appear,  
And nod at ev’ry little Breath of Air;  
Because the Water Seeds of Heat contains,  
And many rise from Earth’s capacious Veins,  
And cut the Body of the Streams, and flow,  
Too weak to warm the Waves in passing thro.

 Besides;

**NOTES.**

all’d Lycos, whose Water will  
ight a Candle; and he reports  
he same Thing of another at  
ichbatan, which Solinus confirms  
o be true. And since we are on  
his Subject of wonderful Foun-  
ains, we will mention some of  
he many, recorded by the An-  
ients, and whose Effects, if true,  
re indeed miraculous. There is  
Fountain in the Island Cea,  
hat perfectly fupplies those that  
ink of its Waters: Plin. lib. 31.  
ap. 2. Another, near Clitor in  
Arcadia, whose Water causes a  
athing of Wine, Plin. Loc. citat.  
And Ovid, Metam. 15. v. 322.

Clitorio quicunque sitim de fonte  
levavit,  
Vina fugit; gaudetque meris a-  
itemius undis.

On the contrary, the Water of  
Lyceftis in Macedonia inebri-  
tes, says the same Poet, lib. citat.  
v. 329.

Huic fluit effeclu dispar Lyce-  
ftius amnis,  
Quem quicunque parum modera-  
to gтурure traxit,  
Haud aliter titubat, quam si  
mera vina bibiflet.

And Plin. lib. 1. cap. 103. re-  
ports from Mutianus, that there  
is a Fountain in the Island An- 

dros, whose Waters have the  
taste of Wine, and inebriate like-  
wife. The River Athamas in  
Phthia kindles Wood, if it be  
thrown in, in the Wane of the  
Moon: Ovid, Metam. 15. v. 311.

Admotis Athamanis aquis accen- 
deres lignum  
Narratur, minimos cum Luna  
recefit in orbes.

A River at Colossæ turns Wood  
And Ovid says the Ciconians  
have a River, that petrifies the  
Bowels of those that drink of it:  
and brings a ftony Hardness on  
all things that touch the Waters:

Flumen habent Cicones, quod  
potum faxea reddit  
Viferæ, quod tæcit inducæ marn- 
mmora rebus.

Metam. 15. v. 313.

But Pliny says only, that a ftony  
Bark grows over Wood, thrown  
into this River: and that the  
Lake Velinus, now Lago di Pie  
di Luca, the Rivers Silerus and  
Surius turn Wood or Leaves into  
A Fountain at Perperene in Lydia  
turns Earth that is moisten’d  
with its Waters into Stone, Pliny,  
lib. 31. cap. 2. There are two  
Fountains at Orchomenus in Eu- 
bea; the Water of one of them  
confers Memory: that of the  
other causes Forgetfulness, Plin.  
loc. citat. Mutianus witnesses,  
that there is one at Cyzicus,  
which delivers from the uneasy  
Passion of Love. A Pool at Sa- 
mofata breeds a fort of Slime,  
that burns when put into Water,  
and is extinguish’d with Earth.  
Plin. lib. 2. cap. 104. Whatever  
is thrown into the Lake Sides or  
Sideris in India, instantky sinks  
to
Besides; their own quick Force will make them move
And pass the yielding Waves, and join above:
As little Streams, that cut their secret Way,
880 And rise up sweet i' th' Bottom of the Sea;
Beat off the SALT, and the resifting Flood
To thirsty Sailors proves a mighty Good:
Just so these Seeds of Fire might rise and flow,
And cut the yielding Waves, and, passing thro',
885 Strait strike, and kindle oily Torch, or Tow;

Because

to the bottom. Idem, lib. 31. cap. 2. The Waters of a Fountain at Zama in Africa, render the Voice harmonious, Idem, lib. 31. cap. 2. There is a Lake at Troglodyta, the Water of which grows bitter, and then again sweet, three times every Day, and as often every Night. Plin. lib. 31. cap. 2. And many other wonderful Stories are related of other Rivers and Waters: but I may not omit to mention what many now living have experimented, and know to be true: There are two Baths or Fountains at Baia, not far from Naples, into one of which, when a Dog is thrown, he is immediately deprived of Sense, and seems to be dead: but, thrown into the other, he comes to himself, and revives in as little time. And from thence the Place is called Grotto del Cane.

877. Besides, &c.] In these 17. v. Lucretius argues, that the Reason why the Water of this Fountain kindles Tow, &c. may be this: Those Seeds of Fire, rising up to the Surface of the Water, may there be condensed, and gather'd together in such a manner, as to kindle any Combustibles, that are apt to take Fire, if they be advanced to them. Thus too Fountains of fresh Water bubble up in the midst of the Sea: and those Seeds of fresh Water, rising up, join into one Body, and flow in a Stream of fresh Water; so too these Seeds of Fire, rising up, and combining into one, may easily create a Flame. Thus Candle, newly extinguish'd, if put to a burning Taper, or to Fire, catches again, and is lighted even before it touch the Flame.

879. As little Streams, &c. Thus Alpheus, a River of Peloponnesus, after it flows into the Sea, is said to preserve its Waters unmix'd with those of the briny Flood, and, flowing in on continu'd Course, to dive into the Earth, and break out again at the Head of the Fountain Arethusa, in the West of the Island Ortygia. Virg. Æn. 3. v. 694 speaking of Ortygia,

Alpheum fama est huc Elidis amnem,
Occultas egisse vias subter mare
qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.

And this the Antients would have to be true, because in the Olym-
pick Games, which were cele-
brated at Elis every fifth Summer, the Garbage of the Victors being thrown into Alpheus in Greece, was restored thro' the Mouth of Arethusa in Ortygia. Plin. lib. 2. cap. 107. Quidam fontes odio mari is ipfa subemunt vada, sicut Arethusa, fons Syracusanus, in quo redduntur jaeta in Alpheum. But Strabo. lib. 6. explains this Fiction. This however gave occasion to the fabulous Loves of Alpheus and Arethusa.
Because those Parts are of convenient Frame; Hold Seeds of Fire, and fit to raise a Flame: Thus take a Torch, but lately dead, and strive To light the Snuff again, and make it live, 90 It kindles long before it comes to touch; And sure Experience shews a thousand such: Which light at Distance, ere they reach the Flame: And thus this Fountain acts; the Cause the same.

Now sing, my Muse, for 'tis a weighty Cause, 
Explain the Magnet, why it strongly draws, And brings rough Iron to its fond Embrace: 

NOTES.

ufa. Pliny reports the like of two Rivers Lycus and Erafinus; first, in Lydia, the other in Icadia: which is likewise con- med by Ovid. Metam. lib. 15. 273.

ubri terreno Lycus est epotus niatu, ligit procil hinc, aloaque re- nascitur ore. 
modob combibitur, recto modo 
additur Argolicis ingens Era- nus in arvis.

hus Lycus, swallow'd up, is seen no more; first far from thence knocks at another Door: 
hus Erafinus dives, and, blind in Earth, 
runs on, and gropes his way to second Birth; 
starts up in Argos Meads, and 
shakes his Locks round the Fields, and fattens all the Flocks.

Dryd. 394. Now sing, &c.] The following 156. v. contain a Dispu- tion concerning the Loadstone. And here too, says Creech, the Drift of the Poet is the same as in all other Disputations; which has been hitherto observ'd. For Hercules is said to have found this Stone; and no doubt his Goodship is well pleas'd that Men should hold themselves oblig'd to him for so great a Benefit; and that the Virtues of that Stone are ascrib'd to him. Jupiter has already lost his Fountains, and why should the Poet give Qua- ter to the Son, since he never would spare the Father?

In the three first of these Ver- ses, the Poet tells us, he is going to dispute of the Virtue or Power of the Load-stone: which, tho' 
Lucretius acknowledge but one, is known nevertheless to have a twofold Power, or two different Virtues, which are thus distin- guish'd: I. The Power, by which it attracts the Steel to it- self: II. The Power, by which it directs both itself and the Steel towards the Poles of the World: The first of these is call'd its attrac- tive Power, the second, its Directive. As to the first of them, tho' it may seem a very hard Paradox, nay, even an Ab- surdity, to affirm, that Attraction is unjustly ascrib'd to the Load- stone, and that we speak not pro- perly, when we say, that it draws and attracts Iron, yet we should not want great Authority, nor even Experiment itself, to con- firm this Affertion: For, in the first Place, Renatus Des Cartes, in his Principles of Philosophy, has these express Words: Præte- rea magnes transibit ferrum, five 
potius magnes ad in- vicem
vicem accedunt; neque enim ut la ibi tractio est: This too is solemnly determin'd by Cabius: Nec magnes, says he, trahit propriè ferrum, nec ferrum ad se magnetem provocat; sed ambo parti conatu ad invicem confluunt: And with these Authors agrees the Assertion of Doctor Ridley, Physician to the Empour of Rufia, and who, in his Tract of magnetical Bodies, defines magnetical Attraction to be a natural Incitation and Disposition, conforming to Contiguity; or a Union of one magnetical Body with another, and not a violent and forcible Attraction, and hauling of the weaker Body to the stronger. And this is likewise the Doctrine of Gilbertus, who terms this Motion a Coition, which, says he, is not made by any attractive Faculty, either of the Loadstone, or the Iron, but by a Syndrome, or Concourse of both of them: a Coition always of their Vigours, and of their Bodies likewise, if not obstructed by their Bulk, or some other Impediment: and therefore those contrary Actions, which flow from opposite Poles or Faces, are not so properly Expulsion and Attraction, as sequela & fuga, a mutual following of, and Flight from, each other.

Moreover; the foregoing Opinions are confirm'd by several Experiments: For, I. If a piece of Iron be fasten'd to the side of a Bowl, or Basin of Water, a Loadstone, swimming freely in a Boat of Cork, will presently make to it. II. If a Steel, or Knife, untouch'd, be offer'd towards a Needle that is touch'd, the Needle moves nimbly towards it, and strives to unite to the Steel, that remains without Motion. III. If a Loadstone be fil'd very fine, the Powder, or Dust of it, will adhere and cleave to Iron that was never touch'd, in like manner as the Powder of Iron does likewise to the Loadstone. And IV. lastly, if Loadstone and Steel be placed: two Skiffs, or small Boats made of Cork, and within the Orbs of their Activities, neither of the will move, while the other stand still; but both of them, if I mistake the Expression, hioft fail, and steer to each other; insomuch that if the Loadstone attract the Steel too has its Attraction; because, in this Action, the Allience is reciprocal, and, being jointly felt, is the reason, they mutually approach, and run into, each others Arms. Th therefore, upon the whole Matter, more moderate Expressio than are often us'd, would more suitably express this Action which nevertheless some of the Antients have deliver'd in the most violent Terms of their Language: Thus St. Austin calls the Loadstone, mirabilem ferri temperamentum: and Hippocrates, λόκον ὁτι σίδηρον αἱρετικαλ. Lap qui ferrum rapit: Galen, dispelling against Epicurus, uses the Term, ἔνειующ, which seems like wife too violent: Aristotle also among the Antients speaks morisibly, and calls it, αἴθιος το σίδηρον κινεῖ, the Stone that moves the Iron, and him Aquinas, Scaliger, Cusanus, and other have follow'd.

I return now to Lucretius, and must first observe, that of Translatour has omitted the third and fourth Verfs of the Argument, in which the Poet explains how this Stone came to call'd the Magnet; These Verfs run thus in the Original:

Quem Magneta vocant patriae nominem Graeis;
Magnetum quia sit patris in fribus ortus.

i.e. which Stone the Greeks call the Magnet, from the Name of the Country: because it is produc'd and found in the Country inhabite
Lucretius.

in Stone, the are placid ofque now in either or and

Undertake, in:ain culcate ‘bas:he Jlecebris, Jam in with and Name the call Pronuba Bride

Word laftly monly wonderful it Some, because Aristotle, Inhabitants and inhabited empty it.

II. that Corpufcles of Iron, and the Iron is convey’d to the Loadstone: which consists in this. Many Particles flow from the Loadstone, and dissipate the Air all around it: and thus many void little Spaces are made: But when the Iron is plac’d within the Sphere of that dissipated Air, there being a great deal of empty Space between that and the Loadstone, the Corpuscles of the Iron leap more freely forward into that Void, (for the Seeds of all Bodies fly forward on a suddain into empty Space) and for that reason are carry’d towards the Loadstone: now they can not tend that way, without dragging along with them their coherent Seeds, (for the Seeds of Iron are most intricately intangled, and twin’d together) and consequently the whole Mass of Iron: in 17. v. But because the Iron moves any way, upwards, downwards, across, or in any obliquity, without the least distinction, according as it is plac’d to the Loadstone, he teaches in 5. v. that this could not be, but by reason of the empty Space that is made by Corpuscles that flow from the Magnet, and into which all Bodies, that otherwise tend only downwards, are protruded indiscriminately, by the Strokes and Blows of other Bodies. And this is in general what Lucretius teaches concerning the Loadstone: we will examine his Arguments apart, in the Order, he has obferv’d in the disposition of them.

Z z z z 897. This
This Men admire; for they have often seen
Small Rings of Iron, fix, or eight, or ten,
Compose a subtile Chain, no Tye between:

But, held by this, they seem to hang in Air,
One to another sticks, and wantons there;
So great the Loadstones Force, so strong to bear!

In the Days of Albertus. And indeed it is very probable, that the Knowledge of the Loadstones polary Power and Direction to the North was unknown to the Antients: and Pancirollus justly places it among the modern Inventions; tho' Levinus Lenius, and Coelius Callcinus are of another Belief; but their strongest Argument is only the following Passage in Plautus:

Hic ventus jam secundus est; cape modo verboriam.

Now the Word verboriam they interpret to be the Compas; but according to Pineda, who has particularly discurs'd this Matter, and to Turnebus, Cabeus, and several others, it rather signifies the Rope that helps to turn the Ship, or that makes it tack about; for the Compas shew that the Ship is turn'd, rather than contributes to its Conversion. As for the long Expeditions and Voyages of the Antients, which may seem to confirm the Antiquity of this Invention, it is not improbable, but they were perform'd by the help of the Stars, by the flight of Birds, or by keeping near the Shore: for thus the Phoenician Navigators, and Ulysses too, might sail about the Mediterranean; and thus likewise might Hanno coast about Africa. And as to what is contended, that this Verticity of the Loadstone was not unknown to Salomon, who is presum'd to have had a Universality of Knowledge, it may as well be averr'd, that he knew the Art of Typography,
In order to the Cause, must first be prov'd
A thousand things, a thousand Doubts remov'd,
And long Deductions made; do you prepare
A strict observing Mind, and listing Ear.
First then; from Objects seen thin Forms arise,
In constant subtile Streams; and strike our Eyes:

Thus

NOTES.

graphy, of making Guns and Powder, or that he had the Philosopher's Stone, tho' he sent to Ophir for Gold. It can not indeed be deny'd, but that, besides his political Wisdom, he was very knowing in Philosophy: and perhaps too, as some believe, from his Philosophical Writings, the antient Philosophers, especially Aristotle, who had the affistance of the Acquisitions of Alexander, collected many Things worthy of Note; yet it must be granted, that if he knew the Use of the Compas, his Ships were very swift Sailors, since they made a three Years Voyage of it from Eziongeber in the Red Sea to Ophir, suppos'd to be Taptobana, or Malaca, in the Indies, which is not many Months Sail; and since too in the same, or a less, time, Drake and Cavendish perform'd their Voyage round the Earth.

Moreover: some are of Opinion, that this directive Power of the Loadstone depends upon, and is deriv'd from, the two Poles of the Heavens: Others: from the Arcticke Pole only: Cardanus, from the Tail of the Bear: Des Cartes, from I know not what tradlorious Point, as he calls it, and which he imagines to be I know not where too, beyond the Heavens: Fracastorius, from certain magnetick Mountains under the Arcticke Pole: Gulielmus Gilbertus, from the Earth it self, which, as one huge Loadstone, conforms and brings into its native and natural Site, that is to say, towards the North and South, the Loadstone itself, as a small Earth, and the Iron, as its Offspring. In regard to the attractive Virtue of the Loadstone, the Opinions likewise are different. Thales, Aristotle and Hippias ascrib'd it to the Soul, with which they held it to be endow'd. But it is not certain what Hands, or what Senses Nature has given to this Stone. Cardanus intimates that it is only a certain Appetite, or Defire of Nutriment, that makes the Loadstone snatch the Iron: and according to this Opinion Claudian Epig. 4.

Ex ferro meruit vitam, serrique rigore
Vefcitur: has dulees epulas, haec pabula novit.

And Diogenes Apolloniota, lib. 2, Nat. Quæst. cap. 23, confirms the same Opinion, when he says, that there is Humidity in Iron, which the Dryness of the Magnet feeds upon. Others fly to Sympathy, and certain occult Qualities. The Opinions of Democritus, Epicurus, and Lucretius, are explain'd in the following Notes.

903. In order, &c.] In these 4. v. the Poet only tells us, that to give a methodical Account of the attractive Power of the Loadstone, it will be necessary to take the Matter higher, and to repeat some of the Maxims, he has taught already.

907. First then: &c.] In these 13. v. he premifes I. That Corpuscles are perpetually flowing from all Things: And this he has taught before, Book IV. v, 47. & seqq.

Z Z Z 2 2 2

905. Thus
Thus Odours fly from Gums; a gentle Breeze
From Rivers flows, and from the neigh'ring Seas
Sharp Salts arise, and fret the Shores around:
Thus all the Air is fill'd with murm'ring sound;
And while we walk the Strand, and pleas'd to view
The wanton Waves; or squeeze, or mingle Rue,
Or Salt, or bitter Tastes our Tongues surprise:
So that 'tis certain Subtile Parts arise
From all, and wander in the lower Skies;
And never cease to flow, because the Ear,
And Eye, and Nose still smell, and see, and hear.

Next I'll repeat what I have prov'd before,
No Compound's perfect solid, free from Pore:
For tho' tis useful to direct our Eye
Thro' all the Secrets of Philosophy,
To prove that solid Seeds can never join,

Unless some empty Space is left between
It has its proper Force in this Design.
Then first, in Caves the subtile Moisture creeps
Thro' hardest Rocks, and even Marble weeps:
And Sweat from ev'ry lab'ring Member flows,
And stubborn Hair o'er all the Body grows:
And Nature drives our Food with curious Art
Thro' all the Limbs, increasing ev'ry Part:
Strong Flames divide the rigid Gold and Brass;
And to a liquid Substance break the Mafs:
Thro' Silver, Heat and Cold; and each disdains
And scorns a Prison, tho' in precious Chains:
This Sense assures; into a well-clos'd Room
The Parts of Odours, Sounds, and Heat will come:
And often, as our sickly Soldiers feel,
The moist and subtile Air creeps thro' their Steel.

Therefore

NOTES.

909. Thus Odours, &c.] This and the ten following Verfes are repeated from B. IV. v. 230. & seqq. Consult there the Notes upon them.

920. Next, &c.] In these 23. v. he premifes ,Illy That no Compound Body is so solid, as not to consist of some Void: that is to say, as not to contain some empty little Spaces. And this the Poet has demonstrated at large. B. I v. 402. & seqq.

933. Strong Flames, &c.] This and the three next Verfes are repeated, Word for Word, from B. I. v. 335. tho' Lucretius varie them in the Original: But the Sense indeed is the fame.

939. And often, &c.] Thi and the following Verfe run thu in the Original,
Therefore 'tis certain, as I prov'd before,  
No Compound's perfect solid, free from Pore:  
Besides:  
The Parts that rise from Things, not all alike,  
Nor equally agree to what they strike;  
For first, the beauteous Sun with vigorous Ray  
Melts Snow, and Ice, and Wax, and hardens Clay:  
Thus Leather shrinks in Fire; but Gold and Brass  
Dissolve; Flames soften all the rigid Mals:  
Thus Water strengthens Steel, grown weak by Heat,  
But gently softens Skins, and boiling Meat:  
Leaves of Wild Olives yield a sweet Repast  
To Goats; to Man a rough and bitter Taste:  
Thus Pigs fly sweetest Odours; those, that please  
And tickle Man, offend and poison these;  
Yet they will roul in Dung, in Filth delight;  
Tho' squeamish Man can scarce endure the sight;  
Besides: We must remember,  

NOTES.

— Quin ferri quoque vim penetrase suavit,  
Indique qua circum corpus lo-rica coerict,  
Morbida vis quaecunque extrinse-cus insinuatur.

This Passage has puzzled the Interpreters, and after all, they know not well what to make of it: Creeth in this Translacion has follow'd the Opinion of none of them, and indeed disapproves them all in his Latine Edition of Lucretius: For, says he, what can Lucretius mean by a Coat of Mail? No Man ever believ'd that the infectious Power of Disease ever pierc'd thro' a Coat of Mail. He disslikes also all the other Explications given by the several other Annotatours to this Passage: which at length he corrects, and instead of morbida vis, reads fervida vis; which Lection, says he, makes all things plain and easy: For often, when Men, arm'd from head to foot, scal'd the Walls of a City, the Besieg'd pour'd down upon them melted Pitch, Sulphur, scalding Water, &c. the Heat of which pierc'd thro' their Armour, and made them sensiblc of it. This Exposition seems the most natural of any that have been given to this Passage, and agrees best with the preceeding Part of the Argument. But he is evidently mistaken in the Interpretation he gives it in this Translacion; and this may serve for one of the many Instances might be given, that he had not study'd his Author so thoroughly, when he render'd him into English, as afterwards, when he came to publish his Latine Edition.

943. Besides: The Parts, &c. In these 14, v. The Post premisses IIIly That the Corpuscles, which flow from Things, do not agree with all things, nor affect them alike, or in one and the same manner. This he has demonstrated in many Places of the preceeding Books: but chiefly in the fourth.

957. Besides: We, &c. In these 13, v. he premisses IVly That there are different little Spaces, or Pores of
Since Things compos'd do num'rous Pores comprize, 
Those must have different Shape, and different Size:

960 In Animals, are various Organs found, 
And each the proper Objects gently wound; 
One Taste, another Smell, another Sound.
Some Things thro' Stones, or Silver, Gold, or Brass
Some move thro' Wood alone, and others Glass:

And those that pass the same, not always flow
With equal Ease, and cut their Passage thro':
And this depends on the Varieties,
And difference of Pores in Shape and Size, 
Which Things of different Texture still comprize.

965 These Things thus prov'd, I now will sing the Cause,
Explain the Magnet, shew thee why it draws
And brings rough Iron to its fond Embrace.
First, from the Magnet numerous Parts arise,
And swiftly move; the Stone gives vast Supplies:
Which, springing still in constant Streams, displace
The neigh'ring Air, and make an empty Space;
So when the Steel comes there, some Parts begin
To leap on thro' the Void, and enter in.

NOTES.

of various Figures in all compound Bodies: From whence it comes to pass, that all things
can not be adapted to, nor fit, and agree with, every one of them:
This he has prov'd before in the second and fourth Books: and
confirms again in this Place, by the same Examples he there all
ledg'd in Proof of this Doctrine.

970 These Things, &c.] In these 3. v. he concludes, and says,
That these Things being premis'd, it is easy to discover and
understand, how, and for what reason the Loadstone attracts
Iron. And this is what he is going next to explain.

973 First, &c.] Epicurus explain'd two several ways the attrac
tive Virtue of the Loadstone; and 'tis strange Lucretius has o
mitted one of them: or rather it has been lost out of the Text,
since what Lucretius has so care
fully premis'd, seems more pro
perly adapted to that Cause than
to the other that remains. If you are desirous to know more of it
see Gassendus, Tome II. p. 129
where you will find many things
by which this Doctrine of Epicur
us is illustrated, and fully explain'd. But to proceed: Lu
cretius having premis'd the four
Propositions above mention'd,
undertakes in this Place to shew
the Reason why, or manner how
the Loadstone attracts the Iron,
and the Iron, on the other Hand,
is carry'd and mov'd towards the
Loadstone. To this end, in these
14. v. he teaches, I. That many
Corpuscles flow as well from the
Loadstone, as from the Iron:
but the greater Quantity, and the
more strong, from the Magnet:
Whence it comes to pass, that the
Air is always dispers'd, and dri
ven away to a greater distance
round about the Loadstone, and
consequently, that fewer empty
little Spaces are made around the
Iron. And because, when the
Iron
But since they're twin'd, the foremost parts must bring

\[ \text{The latter on, and so move all the Ring:} \]

\[ \text{For parts of steel are very strictly join'd,} \]

\[ \text{Scarce any compounds are so closely twin'd.} \]

No wonder then, that when the foremost strove,

\[ \text{The other parts should stir, and all should move;} \]

Which still they do, they still press farther on,

\[ \text{Until they reach, and join the willing stone.} \]

The steel will move to seek the stone's embrace,

\[ \text{Or up, or down, or 'tary other place,} \]

\[ \text{Which way ever lies the empty space.} \]

Not that the heavy steel by nature flies,

\[ \text{But blows without will force, and make it rise.} \]

Besides; the air, before the steel, is rare,

\[ \text{And emptier than it was, and weaker far;} \]

And therefore all the air, that lies behind

\[ \text{Grown strong, and gathering like a subtile wind;} \]

\[ \text{Must force it on, for still the ambient air} \]

\[ \text{Endeavours, still contends to drive it near:} \]

\[ \text{But} \]

\[ \text{Iron is plac'd within the sphere,} \]

\[ \text{they say, of the air, that is removed and driven away, there} \]

\[ \text{must be a great deal of void space between that and the loadstone; the corpuscles of the iron} \]

\[ \text{by the more freely into that empty space, and therefore necessarily towards the magnet: but} \]

\[ \text{those corpuscles of the iron can not hurry that way in a great quantity, without dragging along with them the particles that adhere to them, and by consequence the whole mass of iron.} \]

\[ \text{Thus Gassendus believes, that these five verses relate to the explanation last above propos'd: But I, says creech, am of another opinion: For the whole matter there relates to the corpuscles of the iron leaping forward into the void, that is made by the effluviums from the loadstone: But here, in these verses, the little bodies are protruded into the void by blows: therefore they move more properly belonging to what follows. Creech, in edit. lat.} \]

\[ \text{Laborious hard to prove, that the motion of the steel is help'd forward by the air, because of its certain continual motion and agitation. And first in these 10. verses he says, it is assist'd by the exterior air, which, since it is always driving forward, and that too with more force, the more there is of it, cannot but push on the} \]
But then alone can move it, when the Space
Is free, and fit to take the coming Mass.
1000 This fills the Pores, and then with subtle Gales
Drives on the Steel, as Winds great Ships, and Sails
Besides; all Compounds hold some Parts of Air;
For every Compound is by Nature rare:
This lurking Air, no doubt, with nimble Wing,
1005 And constant Turns, still whirls and beats the Ring:
But, once determin'd forward, keeps the Course
It first receiv'd, and that way bends its Force.
But more than this: coy Steel will sometimes move
And fly the striving Stone, and cease to love.
1010 And thus Steel Filings, I have often known,
In little brazen Pots held o'er the Stone,
Will strive, and leap, as eager to be gone;
Because the little brazen Parts, that rear,
Fill all the Steel's small Pores, and settle there:

NOTES.

the Iron into that Place where there is least Air, and consequent-
ly most Void: which must be towards the Loadstone. Then
in 6. v. by the interior Air, which for the same reason, since
it always agitates, moves, and drives forward, can not but be-
gin the Motion towards that Place, which is render'd most
void and empty.

1008. But more, &c.] Gaffendi us here observes, that Lucretius
seems to have seen that Experiment, in which the Loadstone
sometimes manifestly repels, or at least seems to repel, the Iron:
What he means is this: It is discovered, that there are in the
Loadstone two opposite Parts, [we now commonly call them
Poles; one the northern, the other the southern, j to one of
which, if one End of the Iron Needle be mov'd, it is drawn and
attracted by it: and if the same End of the Needle be afterwards
apply'd to the other Pole, it leaps, and seems to be repell'd from it:
But that great Man, says Creech, indulges himself too much in his

own Opinion: For the Poet pro-
poses nothing in these Verse
concerning the Flight of the Iro
from the Loadstone, nor do an
of the following Examples spea-
fully of it: But Lucretius has
seen little Rings, and filings of
segments of Iron, when put into
a Vessel of Brass, move and dance
about, if a Loadstone were ap-
y'd to the bottom of the Vel-
sel; and, perceiving this to be
caus'd by the interpolation of th
Brass, (tho' the fame will hap-
if Glass, Wood, Stone, or an
other Substance be interpos'd) i
these 12. v. he gives this Reason
of it. That some Corpuscles ar
emitted from the Brass into th
Filings, or little Bits of Iron, an
that these Corpuscles so fill u
the little void Spaces of the Iron
that the magnetick Corpuscle
which come afterwards, and at
transmitted thro' the Brass, fin-
ing these little empty Spaces a
ready taken up, heave and drive
forward the Bits of Iron with a
the Strength they can.

1010. Steel Filings.] Lucretius
call them Samothracia ferrea which
And so the other rising Streams, that come from Magnets, find no Way, no open Room, and therefore strike: thus, flying thro' the Brass, they rudely beat, and drive away, the Mass; which otherwise they'd take to their Embrace.

Besides, no wonder this alone should feel the Loadstone's Power, and that move only Steel, for some their Weight secures, as Gold: and some their Pores; they give the Streams too large a Room; and so they find an easy passage thro'.

And thus the Substance ne'er endures the Blow: But Steel, when brazen Parts fill ev'ry Pore, and settle there, when it can take no more, it's then prepar'd to take the subtile Shove. The Loadstone's Streams can give; and fit to move.

Nor is there Friendship 'twixt these two alone; a Thousand Things besides, but one to one, agree: Thus Lime will fasten only Stone:

Towards the Loadstone, or of its Flight from it. Now, as to its Adhesion to it, he tells us in 20. v. That it ought not to seem strange, because there is a like Content, and Agreement between other Things also, which refuse to be join'd, or connected, except to one certain Thing only. Thus Stones are cemented with Plaister and Lime: Boards with Glue; and that too so strongly, that the Planks themselves will break, rather than the Glue disjoin: Water mingles with Wine, but not with Oil and Pitch: Wool is dy'd with the Blood of the Purple-fish: and Gold is foulder'd with Silver, but not with Lead: which nevertheless foulders Brass to Brafs. And thus the Adhesion of the Steel to the Loadstone is made in this manner: on the Surface of the Magnet there are Hooks; and on the Surface of the Steel little Rings, which the Hooks catch hold of.

NOTES:
Thus Glue, hard Boards; and we may often view
The solid Table break before the Glue:

Thus pure and FOUNTAIN-STREAMS will mix with
But OIL and heavy PITCH refuse to join: (WINE,
The Purple’s Blood gives Wool so deep a Stain,
That we can never wash it out again:
No; pour on all the Sea, ’tis all in vain.

NOTES.

1033. Thus Glue,] Lucr. Glu-
tine taurino: For the strongest
Glue was made of the Ears
and Genitals of Bulls: Glutinum
praetantilimum fit ex auribus
taurorum, & genitalibus. Plin.
Nat. Hist. lib. 28. cap. 17.

1034. But Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1035. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-

1036. Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1037. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-

1038. Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1039. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-

1039. Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1040. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-

1041. Therefore Glue,] Lucr. Glu-
tine taurino: For the strongest
Glue was made of the Ears
and Genitals of Bulls: Glutinum
praetantilimum fit ex auribus
taurorum, & genitalibus. Plin.
Nat. Hist. lib. 28. cap. 17.

1042. But Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1043. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-

1044. Therefore Glue,] Lucr. Glu-
tine taurino: For the strongest
Glue was made of the Ears
and Genitals of Bulls: Glutinum
praetantilimum fit ex auribus
taurorum, & genitalibus. Plin.
Nat. Hist. lib. 28. cap. 17.

1045. But Oil and heavy PITCH]
Both of them refuse to mix with
Water; but differently: For
Oil rises above the Surface of the
Water; therefore Lucretius here
calls it leye olivium; but Pitch
sinks to the bottom.

1046. The Purple’s Blood ]
The Purple of the Antients was
dy’d with the Blood of a Shell-fish,
call’d purpura; it was found in a
white Vein, running thro’ the
middle of the Mouth, which
was cut out and boil’d; and
the Blood, us’d in dying,
produce’d the Colour nigrantis
rofa sublucentem, which Pliny
says is the true Purple, tho’ there
were other sorts too of it, as the
Colour of Violet, Hyacinth, &c.
Of this Invention, see Plin. lib.
9. cap. 38. and Pancirollus. The
greatest Fishing for these Purples
was at Tyre; and there was the
chief Manufacture and Trade of
Purple, as likewise the first Inven-
tion of it; which is attributed
to Hercules Tyrius, who, walking
upon the Shore, saw his Dog bite
one of those Fish, and obser’d
his Mouth all stain’d with that
excellent Colour, which gave
him the first Hint of teaching
the Tyrians how to dye, with it:
From this Invention of this Co-
the Antients have left of it, we may call to mind, that Juvenal calls it ardens purpura, flaming Purple : And we find in Cicero, Qui fulgent purpurâ, who shine in Purple : which Statius yet improves:

Illius est rosco flammatmur purpura vultu :

And many the like Instances might be produc'd from the Antients of the Refulgency of this Colour. Some mention an extraordinary way of dying the purple Colour with the Blood of Apes : and the Indians make Trial of the best common Purple, by dropping some Oil on a piece of purple Silk, which, they say, will not stain it, if the Purple be good: but these two Particulars I mention only for the Sake of their Extravagancy. Whatever the Purple of the Antients was, our Purple is made of what the Druggists call Turnefol, which is a mixture of vermillion and blue Byfle, or Cynnaber. As to the antient wearing of Purple, Lomazzo, lib. 3. cap. 14. observes, that the Kings of Troy, and the chief of the Nobility, were wont to drefs themselves in several Colours on the several Days of the Week, and wore a particular Colour on each Day; and that the chief of them was the purple: Thus on Sunday they wore yellow, on Monday white, on Tuesday red, on Wednesday blue, on Thursday green, on Fryday purple, and on Saturday black. Now the reason, why they dres'd themselves in purple on Fryday, may have been, because that Day was sacred to Venus, whose Buskins are said to have been red, between which and purple, there was but little difference, says the same Lomazzo, in the Place above cited. He farther observes, cap. 19. of the same Book, that they wore likewise several Colours on the Feftivals of the several Months of the Year: In those that happen'd in January, they wore white, in February aifl-colour, in March tawny, in April dark-green, in May light-green, in June carnation, in July red, in August yellow, in September blue, in October violet, in November purple, and in December black. Now the Month of November was under the Protection of Diana amongst the Romans, who deriv'd themselves from the Trojans, and that Goddess, like Venus, wore red, or rather purple, Buskins: and therefore, for the like reason, it may be conjectur'd, that they wore purple on the Holydays of that Month. Besides, in November there was a Feftival dedicated to Jupiter, and therefore they might probably go then dres'd in purple: For many of the Roman Customs, as well as their pretended Original, were deriv'd from the Trojans: And lastly, that Author takes notice, that in succeeding Ages, whenever the Emperor himself went into the Field, the Standard was of a purple Colour. Thus we see, that Purple was antiently the Wear of Princes: and therefore honest Umbritius in Juven. Sat. 3. conceiv'd so great Indignation, that the meaner fort of People began to cloathe themselves in that regal Colour, that he alledges it as one of the reasons of his retiring from Rome: Horum ego non fugiam conchyla? v. 81. And Augustus, as we find in Suetonius, in his Life, forbid the profaicous use of it: for which Tacitus commends that Emperor, and at the same time gives the Reafon of that Prohibition in these Words: Praclare vero prudenterqse Caesar ordinis civium veste discriminarit, ut felicitat qui locis, ordinibus, digne nationibus antei tant, cultu quovque differenturant, Annal. 2. Yet at length, Liberty prevail'd at Rome, and the meaner sorts of their
1040 Sould'er ignobly weds the golden Mass
1041 To Silver: proper Sould'er Lead, to Brass:
1042 Besides these mention'd, there's a thousand more:
1043 But stay; what need of such a num'rous Store?
1044 Why should I waste my Time, and trouble thee?
1045 Take all in short; Of Things, whose Parts agree,

NOTES.

their Money could reach it, cloath'd themselves in purple: and liv'd as in the Spartan Commonwealth, where, by the Laws of Lycurgus, it was forbid to all alike, that any one Man should go better dress'd than another. Thofe Things, &c.] Here Lucretius tells us, that the Junctur e is most strong, and the Union most firm and lasting, between Things, whose parts exactly correspond and square with one another: Those Things, says he, whose Textures mutually an-1046 derful Stone: which is alone suf-1047 ficient to humble the tow'ring Arrogance of prying Man, and to baffle and mock his vain Pretence to Knowledge; since he never could attain to the Discovery of what it is, nor of the great Power, that the Divine Wisdom has bestowed upon it: Well may it be styl'd Hercules, it being inu-1048 perable on many Accounts: The Antients knew scarce any thing of it; and the modern Philosophers, that they might seem to be igno-1049 rant of nothing, pretend to ex-plain this hidden Secret of Na-ture; but have fail'd in the At-tempt, and have only involv'd it in yet greater Difficulties: For what is more abfur'd, or more re-pugnant to common Observa-tion, than to imagine to our selves, that the whole Earth is compac-ted of solid Iron, or than to call it the great Loadstone, whose purer Segments do now and then by Chance fall into our Hands, Is it thus that we philosophize, and think it better to pervert than suffer things to lie hid in the infernible Majesty of Nature? Lucretius endeavour'd to disco-ver the Caufe of a most no-to-1050 rious Effect, viz. Why Iron runs to the Loadstone, and obstinate-ly adheres to it? But letting Sail imprudently, was shipwrick'd in the Port. His first Affertion is, That the Corpuscles of the Load-1051 stone strike and chance away the Air: but this we know by Ex-perience to be false: For the Wa-ter is not mov'd, when a Load-stone is put under the Vessel that contains


Book VI.  

Lucretius.

Whose seeds, oppos'd to pores, securely lie,  
The union, there is strong, and firm the tie:  
Others by rings and hooks are join'd in one:  
This way combine the loving steel and stone.

Now next I'll sing what causes plagues create,  
What drives a pestilence, swoln with fate,  
To waste, and lay a nation desolate.

Notes.

contains it: Neither will you find the air to be mov'd, if, for trial's sake, by the exhalation that steams from a cenfer, or he vapour of hot water, you ender it so thick, that from per- picuous it become conspicuous: or the smoke will go a-like for- ward, whether you apply the leadstone, or take it away: and no force be offer'd to the me- dium, the leadstone will still strongly attract the steel: There- fore the place is not made empty, or the air expell'd: But grant the space to be void: Whence proceeds that great sedility of the steel, to fill immediately the vacant place? If it be answ'er'd, from the establi'sh'd order of things, to the end, nothing in the universe may be void of body; it may be reply'd, that it then overthrows their opinion, ho hold the void to be the se- cond principle of natural things. Answers: Corpuscles how no less from the iron, than from the lager? Therefore, if the effuviua of the iron have fill'd the vacant space, why is not the iron stop'd, and why does it have- en onward? If it be answ'er'd, that it is driven forward by ex- rnal air, why is not that pro- vision perpetual, even while the lager is away? And whence proceeds this inconstancy, that impels the air to renounce its natural gravity, and move by scent? Nor is the internal air, included in the ring, of any reater moment: For since the omits corpuscles on all sides,

why does it incline and move one way rather than another? Besides: how ill does what Lucretius here afferts; that the air refides in, and fills up, the pores, or open passages of concrete bodies, agree with his doctrine of a void, which he endeavour'd before to persuade us to believe, and which he grounded on those very pores of bodies? In vain therefore has been the search of our poet into this miraculous secret of nature, since it has led him unawares into arguments, that tend to the confutation of that philosophy, which he has been labouring to establish.

1050. Now, &c. Hitherto our poet has been disputing of the things, that are commonly said to be, secundum naturam, na- turall: he is now going to try the strength of his philosophy in those, which by the physicians are call'd, prater naturam, pre- ternatural; and these are held to be three: I. Disease. II. The cause of disease. III. The symptom, or the effect, accident, or passion, attending any sicknes: for symptom, in the general acceptation of the word, signifies whatever happens to an animal preternaturally: I. e. Disease, and the internal cause of disease, together with whatever supervenies in the disease. As to what relates to the cause of diseases, and their symptoms, Lucretius takes but little notice: for he disdains common diseases; and is going to treat of plagues only, and to inquire in-
to the Causes of them. And here we may take Notice, that Physi-
cians allow two sorts of Difeases, which they call, communes, &
sparsum vagantes, common Difea-
es, and such as wander here and
there, and come not after an or-
dinary manner: these last Hip-
pocrates in his Language calls 
στοροχικας. The Difeases they
call common, are those that
are peculiar and naturally inci-
dent to one Place or Countrey;
for which Reafon they are like-
wise call'd Endemij, that is to
say, regional; and, because they
often feize many Persons, popular
or vulgar; but by the Greeks
έτιμαμοι, i.e. publick or uni-
versal. Now if these Difeases,
besides that they feize many Per-
sons at the fame Time, and in
one and the fame Place, have
this to boot, that they kill many
Persons likewise, they are then
call'd a Plague; by the Greeks
λομος; by the Latines Pestis, à
pæcendo, in like manner as, ac-
cording to Ifidorus, Pestilentia is
said, quafi paftulantia, quod ve-
luti incendium depacit, because
it consumes and devours like a
burning Flame. But in the Art
of Physick, Difeases likewise ad-
mit of another Diftinction; ta-
ten from their longer or shorter
Duration: for some Difeases are
lingeret, and of long Con-
tinuance; for which reafon, they
are call'd Chronic, from
χερογυπος, Time: Others dispatch
the Patient in a little time, or
else he recovers, and therefore
they are call'd acute: I now return
to Lucretius, who feems to im-
ply, that the only Tokens of an
offended and angry Deity, that he
has left unmention'd, are epide-
mical Difeases and Plagues: And
if there be nothing wonderful
and divine in these Things neither,
we may then indeed afclaim, and
bid adieu to, all Providence. But
our Poet tells us, that there is
no need of much Ceremony, nor
to beat about the Bush; to dis-
cover the Causes of Plagues:
For, says he, in 8. v. as in the
Universe, there are many Cor-
puscles that are healthful to Man,
and other Animals, so there are
many too that are noxious and
deadly. Now when these noxi-
ous Corpuscles, whether they ar-
ife out of the Earth, or whether
they fall down from the Skies,
fill the Air, it grows disease'd and
infectious; and thus Plagues and
Contagions enter into the Bowel
of Men and other Animals. If
we will not allow of these foreign
Corpuscles, he bids us in 7. v.
search into the Air itself, and we
shall find the Cause of this great
Calamity and Destruction: To
the Air of different Countreys is
different, and that which is
healthful to the native Inhabi-
tants, is unhealthful to Foreign
ers, who are not us'd to it: And
this, says our Poet, in 9. v. in
the Reafon, that certain Difea-
se are peculiar to certain Countrey:
Then he teaches in 7. v. that
when the Air of one Region is
blown into another, the whole
Air of the Sky must of necessity
be corrupted: And thus, says he
in 12. v. the Springs and Herd
are infected; or the corrupted
Air itself proves mortal. Lattly
he confirms this Disputation, by
the Example of that memorab
Plague which happen'd in Athen
during the Heat of the Pelopon-
sian War, and describes it in
large in 165. v.
Here we must observe, that
our Translatour has not full
render'd the Beginning of this
Disputation; which in the Or-
ginal is as follows:
Nunc, ratioque fit morbis, at
unde repente
Mortiferam posset cladem con-
flare coorta
Morbida vis hominum generi p
cudumque catervis,
Expediam.
In which Verfes the Poet prop
I've prov'd, that num'rous vital parts do fill
The air: so num'rous too are those that kill.

These poisons, whether from the threatening skies,
Like clouds, they fall, or from the earth arise,
When she's grown putrid by the rains, or sweats
Such noxious vapours, press'd by scorching heats,
Infect the lower air, and hence proceed

All raging plagues; these all diseases breed.

A traveller, in ev'ry place he sees,
Or hazards, or endures, a new disease,
Because the air, or water disagrees.

Notes.

2, that he is now going to treat
Of the causes of those diseases,
That are mortal both to men, pædatum catervis, and to beasts:
Of which last our interpreter has taken no notice; tho' it be certain,
That plagues are not peculiar to man alone; but promiscuous
And common to beasts likewise; as shall be shewn by and by in our
Note on v. 1087.

I've prov'd, &c.] In these 8. v. the poet says, that
The cause of diseases may be describ'd to the very noxious nature
Of the air itself, and teaches,
How the air comes to be morbid:
For, says he, many atoms, that bring both disease and death,
Are continually flying to
And fro in the air; as many others
Are likewise, that are healthful and vital, or conducing to the
Maintenance and preservation of life:
But those diseases and sickly atoms fall from without into the air;
Being either sent from above out of the sky, or rais'd up from beneath out of the earth, whenever it has contracted
Any filthy and unwholesome tincture, by being drench'd with excessive and unseasonable rains,
And pierc'd by the scorching beams of the sun. Hippocrates
To held the air that surrounds us, to be the most general and
Common cause of all diseases:
Or the air, says he, varying from
Its proper nature, whilst it is all-
ter'd, corrupted, or defil'd, infects almost all the animals that
Breathe within the circuit of it.
But whether there be any other common causes of diseases, or
The air alone be to blame, we will examine by and by.

A traveller, &c.] In these 7. v. the poet being about
to advance a position, that may
Seem incredible to such as have had no experience of it, concerning
The diseases and noxious power, that by some means or other is imparted to the air, and
Perceptible to none of the senses, alleges, by way of example, the
Inconveniences and harms, that happen to us in an air, to which
We have not been accustomed:
Even tho' that air be not in the least tainted or corrupted:
And he confirms, that the air of one climate is different from that of another:
For, no doubt, the air, that surrounds great britain, says he, is quite different
From the air of egypt; nor is the air in pontus lefts different
From that of gades and ethiopia: the truth of which is daily experience'd by such as travel into
Foreign countries:
And from this difference of air proceed the
different colours and complexions of men. aristotle too argues
to the same purpose in his treatise, de aere, aquis, & locis.

1063. Because, &c.] This reason is not to be controverted; for the
How different is the Air of Britain's Isle,

From that which plays upon the wand'ring Nile?
What different Air does Pontus' Snows embrace,
From that which fans the Sun-burnt Indian's Face?

And as Men's Shape, or Colour, disagrees,
So every Nation has its own Disease:
The Lepers are to Egypt only known,
Those Wretches drink of Nile's Streams alone:

Notes.

the difference of Air, and change of Water, are often prejudicial to Travellers into foreign Countries: The banish'd Ovid therefore had just reason to complain, that

Nec coelum ferimus, nec aquis affluestimus istis.

1064. How different, &c.] This, and the three following Verses run thus in the Original:

Nam quid Britannis coelum differre putamus,
Et quod in Aegypto est, quâ mundi claudicat axis?
Quidve, quod in Ponto est differre a Gadibus, atque
Uigne ad nigra virum percodataque facia calore?

In which Verses the Poet confirms by Examples, his last Assertion, concerning the difference of Air in different Climates: and instances in the Air of Egypt as oppos'd to that of Great Britain; from whence Egypt is distant the whole Extent of the Mediterranean Sea: Besides, by Egypt, which is a Country of Africa, he means the South Part of the World, and by Britain the North: by Pontus, which is a Country of Greece, he means the East Part of the World; and by the Gades, which are Islands in the occidental Ocean, where Europe is divided from Africa, he means the West Part of it: for he chose to mention those four Places, because they were the most noted, that in his Day were believ'd to be the farthest distant from one another: that is to say, two from the North to the South, Britain and Egypt which is the Distance of Latitude: and two from the East to the West, Pontus and Gades which is the Distance of Longitude.

1064. Nile] Of this River we have spoken at large in the Note on v. 722, of this Book.

1066. Pontus] Pontus is a Country of Asia the less, lying between Bithynia, Paphlagonia and the Euxine Sea.

1067. From that, &c.] Lucretius means the Air of Mauritania, or Ethiopia, in which Countries the Natives are black.

1068. And as, &c.] In these 9. v. the Poet produces Instances of certain Countries, that are obnoxious to certain Diseases, by reason of the very Nature of the Air: Thus, says he, the Leprofie is frequent in Egypt only; the Athenians are subject to the Gout, &c.

1070. The Leper, &c.] Galen seems to subscribe to this Opinion of Lucretius, who believes, that the Leprofe is a Disease, that infects the Country of Egypt only: for in his second Book to Glauco, chap. 13. he says, That in Alexandria, a City of Egypt, many are afflicted with the Leprofe, by reason of the Food they eat, and of the Heat of the Country: But in Germany
Germany and Myfia this Difeafe is very feldom known; nor has it scarce ever appear'd among the Scythians, who are Drinkers of Milk: Yet it is very frequent at Alexandria, for the Reafon above-mention'd; for they feed upon boil'd Meal, and Lentils, and Perwinkles, and eat many things that are dry'd with Salt: nay, some of them eat Affes Flefh, and other things, that breed a thick and melancholick Humour. And the Air of the Countrey being hot, the Motion of the Humours is driven towards the Skin. Thus Galen. But Celfus, lib. 3. ap. 24. is more in the right as to this Difeafe: for, tho' he fays indeed, that it is almost unknown in Italy, yet he owns it to be very frequent in feveral other Countreyes. In the laft Age, the Leprofie was not uncommon in Germany; and A. Pareus, relates, that in Spain, and all over Africa, there are more Lepers in the reft of the World; and more in Guienne, and the south Parts of France, than in all the other Parts of that Kingdom. If we may believe Pliny, lib. 19. ap. 16. it was altogether unknown in Italy, till the Time of Pompey the Great; when it was first brought thither, but soon cur'd and extinguih'd. Yet History informs us, that it broke out again in that Countrey, in the Days of Constantine the Great, who was himself afflict'd with it; till, having refus'd to take ufe of the impious Bath of human Blood, that was prefcrib'd to him as a Remedy for that Difeafe, he was, in the Lateran Church, bath'd in the Fount of Holy Baptifm, by the Roman pontif Sylvester, and cur'd at once of either Leprofie. Nor is it unlikely, but that the Emperor might have been advis'd that cruel Immersion in the load of Infants, by fome Egyptians or other: especially if what fays be true: That when this Difeafe, which was peculiar to Egypt, happen'd to feize any of the Kings of that Countrey, it was fatal to their Subjects: for, to cure it, they were wont to bathe their Thrones in human Blood: Ægypti peculiaris hoc malum, & cum in Reges incidiftet, populis funebre: quippe in balneis folia temperabantur humano fanguine ad medicinam eam. Plin. Nat. Hist. lib. 19. cap. 16. Mofes in Exod. chap. 9. v. 10. calls it Uculus inflationum germinans in homine; which Jun. & Tremel. explain, erumpens multis pufutulis, sprouting out with many Blains, &c. This Difeafe is one of the Cures with which the Disobedience to God is threaten'd. Deut. chap. 18. v. 27. The Lord shall finifie thee with the Botch of Egypt, &c. which likewife confirms what Lucretius here fays: and perhaps gave occasion to the Calumny which Trogus Pompeius, Diodorus Siculus, Tacitus, and other Heathens caf'd upon the Hebrews, that they were expell'd out of Egypt for being scabby and leprous; which mistake was eafy instead of being difmis'd for having brought those Difeaies upon the Egyptians. The Latines call it Elephantiasis, becaufe it makes the Surface of the Body rough with black wannifh Spots, and dry parch'd Scales and Scurf, like the Skin of an Elephant. It is a contagious Difeafe, and incurable, if not taken in time: for it spreads over the whole Skin, almost like a Cancer.

[This Countrey was so call'd from Ægyptus, the Brother of Danaus, whom the fame Ægyptus flew, and reign'd there fixty eight Years. It was call'd before, Melas, Aëria, Aëra, Ogygia, Hephaeftia, Melamboles, and by feveral other Names. The Hebrews call'd it Mifraim and Chus. It is divided by Mela into two Parts, Delta and Thebais: In the Time of Amphis]
it had 2000 Cities, and in the Time of Pliny 3000. It is bounded on the East with the Red Sea; on the West with Cyrene, on the North with the Mediterranean, and on the South with Habasia.

1071. Nilus] Of this River see above, in the Note on v. 722.

1072. Athens] Of this City we have spoken in the Note on the first Verse of this Book.

1073. Offends the Feet] In like manner as the Egyptians, says Lucretius, by reason of the Air of their Country, were subject to the Leprofe, so too were the Athenians, for the very same Cause, subject to the Gout.

Achaia hurts the Sight] A part of Peloponnesius was call’d by this Name; as was likewise the whole Country of Greece; from one Achaus, the Son of Jupiter, or Zuthus, who reign’d there. What Lucretius says of the Countrys being hurtful to the Eyes, we must take his Word for. I know nothing to the contrary.

1074. And thus, &c.] What our Poet says in these 3. v. may be confirm’d by many Examples: The Air of Florence is prejudicial to the Brain, but very beneficial to the Legs: and the Air of Pisa is diametrically opposite to that of Florence, notwithstanding that those two Cities are not at most above forty Miles distant from each other, says Naudius. Thus too the Air of Paris, says Fayus, is very dangerous to Wounds in the Head, &c.

1077. Thus often, &c.] I these 4. v. he concludes, that a pestilential Distemper proceed from the Inclemency of the Air, which, being unhealthful to us, creeps unheeded by us into our Limbs and Bodies, in like manner as a Mist, or Smoke; an where-ever it enters, it distorts and changes all Things, and causes us all to fall sick. Or, the when that infected Air comes in to our Country, it corrupts the whole Air of it; from whence arises a regional Distemper, which spreads itself thro’ many Places.

1081: Thence Plagues, &c. In these 12. v. the Poet, let those Seeds of Pestilence should be thought to be grown with the length of their Journey and to remain pellucid in the lazy Air, affigns them fixt and certain Stations, where they fall and settle: For, says he, some of them fall into the Waters, other on the Fruits of the Earth, and the several forts of the Foods of Animals: And this is the Reason, why a Plague sometimes equally seizes both Men and Cattle. Thus he acknowledges the Air to be the sole Cause of Plagues.
Whether Plagues are pro-
miscuous and common to all
Sorts of Animals.

Our Authors of best Credit testify, that
Murrains, which are Plagues in Cattel,
precede, accompany, or follow, any pesti-
lential Mortality in Men. They precede,
when noxious and sickly Vapours exhale from
the Earth; which Vapours the Cattel, as they
feed, receive first into their Bodies, and are
iez'd with a deadly Disease. A Mortality of this Nature
was observ'd to happen in the Kingdom of Naples, in the
Year 1617. when, after excessive Rains, that had continu'd
for many Days together, without almost any intermission,
and had laid under Water all the Plains of the Country, the
Cattel eat the Grasf, as it sprung up out of the Ground,
while it was yet slimy, and full of Mud: this caus'd a pu-
trilaginous Disease in their Jaws and Throats, which soon
suffocated and kill'd them: And Necessity compelling the
Neapolitans to slaughter some of these infected Cattel for
the Butchery, whoever eat of the Flefh of them, were seiz'd
with the same Disease, which by this Means spread itself in
a short time over the whole Kingdom, and swept away a
vast Number of the Inhabitants. Pliny too mentions a like
Pestilence, which fell on Beasts one Year, and on Men the
next; quam priore anno in boves ingruerat, eo verterat in
hominés, says he, Nat. Hist. lib. 41. cap. 9. And Silius
Italicus, speaking of a Plague, says,

Vim primam senfìre canes; mox nubibus atri
Fluxit deficiens, penna labente, volucris;
Inde fere fyllis fremi

And Ovid to the same purpose sings;

Strage canum primò, volucrumq; aviumq; boiumq;
Inque feris subiti deprensà potentía morbi est.
To which I add the following Verses of Dryden, describing the Plague at Thebes, in his Tragedy of OEdipus:

---

The raw Damps
With flaggy Wings fly heavily about,
Scattering their pestilential Colds and Rheums
Thro' all the lazy Air: Hence Murrains follow
On bleating Flocks, and on the lowing Herds:

At last the Malady——
Grew more domestick; and the faithful Dog
Dy'd at his Master's Feet; and next, his Master:
For all those Plagues, which Earth and Air had brooded
First on inferior Creatures try'd their Force,
And last they siez'd on Man.———

Besides; as the Murrain in brute Beasts often precedes the Plague in Man; so too, as most Authors have rightly observ'd, it no less frequently accompanies it; and the rational and irrational Animals mutually impart the Infection to one another: Thus Thucydides, speaking of the Plague o Athens, which our Poet is going to describe, says; That the Birds and Beasts, that use to feed on human Flesh, tho' many Bodies lay above Ground unbury'd, either avoided to come at them, or, if they tasted, perish'd:

That by the Dogs this Effect was seen much clearer, because they are familiar with Men: That, 

That the ratter'd Cloths of a poor Man, who dy'd of that Pestilence, being thrown into the High-Way, two Hogs came up to them, and after they had, as their Custom is, tumbled them about with their Snouts, taken them in their Teeth, and shaken them about their Cheeks, they in a very little time, after several times turning round, both drop't down dead up—

---

Thucyd. Thucydides speaking of the Plague at Athens, says:

"That the Murrain, being thrown into the High-Way, two Hogs came up to them, and after they had, as their Custom is, tumbled them about with their Snouts, taken them in their Teeth, and shaken them about their Cheeks, they in a very little time, after several times turning round, both drop't down dead up—"
on them, as if they had eaten Poison. Dico, says he, che
di tanta efficacia fu la' qualità della pestilentia narrata, nello
appiccarsi da uno all' altro, che non solamente l' uomo a l'
huomo, ma questo, che è molto piu, affai volte visibilmente
sece, cioè, che la cosa dell' uomo infermo stato, o morto di
tale infermità, tocca da un' altro animale fuori della specie
dell' uomo, non solamente della infermità il contaminasse,
ma quello infra brevissimo spazio uccidesse, di che gli occhi
nec, si come poco davanti è detto, preferro tra l' altre volte
in di così fatta esperienza, che essendo gli stracci d' un
vero uomo, da tale infermità morto, gittati nella via pub-
licà, & abbattendosi ad essi due porci, è quegli secondo il
or costume prima molto col grifo, & poi coi denti presigli,
c scossigli alle guancie, in piccola hora appresso, dopo alcu-
auvolgingmento, come se veleno havefser preso, amenduni
opra gli mal tirati stracci, morti caddero in terra. Hippo-
rates nevertheless will not allow contagious Diseases to be
omiscuous and common to all sorts of Animals; for he, in
his Treatise de Flatibus, having ask'd this Question, Why
fectious Distempers sieze nor all Animals alike, but only
me one Species of them? immediately answers; That
the Body differs from another Body, one Nature from ano-
er Nature, and one Nutriment from another Nutriment:
or are the same things alike beneficial or hurtful to all the
veral Species of Animals; but some things agree with
me Animals, better than they do with others: Therefore,
hen the Air is fill'd with such Filth and Pollutions, as are
xious to human Nature, Men only fall sick: but when it
hurtful and offensive to any one of the other Species of
imals, then the Diseafe siezes that Species only. Thus
ippocrates; and indeed the Proposition he advances is true,
then ever a Diseafe siezes one Sort of Animals only, and
ves all the other safe and unhurt: But when several Sorts
them labour under one common Diseafe; that Diseafe
thaft have proceeded from the like Causes; and therefore
ir Natures in some Respects may be said to be alike also:
ed hence it is, that contagious Diseases in brute Animals
times precede, & sometimes march hand in hand with and
etimes follow, pestilential Distempers in the human Kind.
Lucretius therefore is in the right to say, that Plagues are
omiscuous and common

—— Hominum generi, pecudumque catervis.

Whether
Whether the **Air** be the sole Cause of **Plagues**.

**LUCRETIUS**, as we have already seen, is of Opinion, that all infectious and pestilential Diseases and Plagues owe their Origin to the Inquinations and Corruptions of the Air: But, before him, Hippocrates himself had advanced the same Doctrine: for in his Book de Flatibus, after a long narration of the Effects that the Air produces, as well in the great World, as in the lesser, the Body of Man, he at length falls on the Subject of Diseases, all which he affirms to be bred and generated in the Bodies of Animals by Means of the Air: First, says he, I will begin with the most common fevorous Disease, which accompanies in some Measure all Diseases whatever. For there are two sorts of Fevers: one that is promiscuous and common to all, and is call the Plague: the other, by reason of unhealthful Diet, is peculiar only to such as use that Diet: but of both these Kinds of Fevers, the Air is the sole Author and Cause: For the common Fever, or Plague, therefore happens to all, because they all breathe the same Air: and 'tis certain, that the like Air, being alike mingled in like Bodies, must beget the like Fevers. Thus the great Hippocrates, whose Authority nevertheless is not of such Validity, as to command our Assent to this Primacy of the Air in all manner of pestilential Diseases: for, let us grant, that a pestilent Fever may be caus'd by the Air; will it follow from thence, that every pestilent Fever is so? and that they all proceed from the Air only? In the first place, the Logicians allow, that an infinite Proposition, when the Consequent is not of Necessity is not of the same Force with an universal: therefore, that we will admit, that a common Fever is sometimes caus'd by the Air, there is not any Necessity, from the Testimony ledg'd, but that we may substitute other Causes of a pestilent Fever, and even of the Plague itself. Galen, in his Treatise de diff. Febr. observes, that pestilential Fevers proceed sometimes from a great abundance of Humours, when
ever those Humours have acquird, from the ambient Air; the least tendency to Corruption. And the fame Author, speaking of the above-cited Opinion of Hippocrates, says: He was mistaken in ascribing the Cause of epidemicall Diseases to the Air only: For, when a Famine raged in Aenus in Thrace, all that fed upon Roots, loft the use of their Legs; and such as eat Vetches, were siez'd with violent Pains in their Knees. I have known too, continues he, that when, in a Famine, People have been forc'd to eat Corn that was half-rotten, they have fallen into a common Disease, from that common Cause: and sometimes too, when a whole Army had been compell'd to drink corrupted Water, all the soldiers have been alike afflicted with a like Disease. Thus Galen, who liv'd himself at Rome, when, in the Reign of Marcus Antoninus, a raging Plague, that was occasion'd by Famine, defolat'd that City, and swept away Multitudes of the Roman Citizens. This therefore may suffice to invaliuate the Prerogative, which Hippocrates acknowledges to be due to the Air, of its being the only Promoter of Plagues: since is evident, that unwholesome Food, and vitiat'd Waters, have no small share in causing Epidemical Diseases. Let us now inquire, what, how much, and how, the Air contributes to the communicating, or promoting of a Plague.

Tho' the Air be not the sole Cause of a Plague, yet it cannot be deny'd, but that it is veryinstrumental, as well in continuing its Duration, as in bringing it into a Countrey: but an universal Plague, generally speaking, can owe its Origine to nothing but Contagion: For it must of necessity be first introduc'd, either by Contact, or what soments and terrifies the Infection. Nor is it in the least repugnant to this, that a particular Plague is caus'd by the ambient Air; provided it be granted, that such an infectious Air comes om a near, not from a far distant, Countrey: the want of reflecting on which Distinction has, perhaps, been the Cause of the Mistake, and Variance of Opinions: For that tainted Air, being agitated by the Winds, blended with the immense Mafs of pure Air, and coming from a great Distance, in not retain its ancient Pravity; but the Inquisitions, it had contract'd, must be entirely broken, dispers'd, and diff'ld; which nevertheless it can not wholly lose in a short time, and coming from a moderate Distance. This is demonstrat'd by the Example of strong Odours, which strike the Sense, if they come from a near Place, but not when they come from one that is far distant: for those Vapours, being
being agitated for any length of Time, will be lost and destroyed; and their most tenuous Substance will, according to the Custom and Nature of Mixtures, convert and resolve into its proper Element. And therefore the Air succeeds, but not precedes, a Contagion; and may propagate a Plague peculiarly, and by degrees; but not bring it universally, all at once, into a healthful and uninsected Country: In Word, the Sum of all is, that the Air does not begin, but propagates the Contagion, that is already begun; especially when it is tainted with the Pollutions, that proceed from the Corruption of infected Bodies.

Or other Food, or hang within the Air,
Held up by fatal Wings, and threaten there:
1085 So, while we think we live, and draw our Breath,
Those Parts must enter in, and following Death.
Thus Plagues do often seize the lab'ring Ox,
And raging Rots destroy our tender Flocks:
And thus the Thing's the same, if Winds do bear
1090 From other Countreys an unusual Air,
And fit to raise a Plague, and Fever here:
Or if we travel all, and ...}

NOTES.

1089. And thus, &c.] In this and the three following Verses, the Poet says, that we incur a like Danger, when we travel into a Country, whose Air is unhealthy, or disagrees with our Constitution, as we do, when Nature introduces into our Bodies a tainted and corrupted Air, or any other new Thing, to which we have not been accustomed, and that is hurtful to us.

1093. A Plague, &c.] Hither-to he has been treating of the Corruption of the Air, or the Cause of a Plague: which is a Disease that gains ground in such a manner, that, arising for the most part from small Beginnings, it increases by Degrees, and spreads itself far and wide. Now if from this Verse to the End of the Book, the Poet gives us a Description of that memorable Plague, which broke out in At-tica, in the first Year of the Peloponnesian War; and laid waste that whole Country, as well as the City of Athens, the Metropolis of it. Thucydides, who was himself both a Spectator and Sharer of it, has describ'd it more accurately than elegantly, it is true, but the second Book of his History Hippocrates too, who was like a wise man's Eye-witness of it, not only, as a private Man, but in his Assistance, and, for the public Good, extinquish'd and put to Flight that raging Pestilence for which Rea son he obtain'd divine Honours of the Athenians but...
Book VI.  

LUCRETIUS.  

1095 Blasting both Man and Beast with poisonous Wind: Death fled before, and Ruin stalk’d behind.  

From Egypt’s burning Sands the Fever came,  

More hot than those that rais’d the deadly Flame:  

The Wind, that bore the Fate, went slowly on,  

1100 And, as it went, was heard to sigh, and groan.  

NOTES.  

but has also left a lively Relation of it in his third Book de Morb. Popul. Our Lucretius embrac’d the same Argument, and, in the following Description of that Plague, has copy’d after those two Authors, but more particularly after Thucydidies, whom he has imitated fo happily, that Macrobius Saturnal. lib. 6. cap. 2, says, that Virgil has borrow’d from him in his Second Georgick, as Ovid most visibly has in his 7th Metamorph. Now in these 12. v. Lucretius teaches, that the Plague of Athens, which he is now beginning to describe, proceeded from the same Causes, he has mention’d already: but Plagues generally come from foreign Countries, and therefore he says this came from Egypt to Athens; yet according to Thucydidies, it came from a remoter Distance; for he brings it from Ethiopia, which is beyond Egypt.  

Laid learned Athens waste] Lucretius says,  

Finibu’ Cercopiis funestos reddidit agros.  

For Athens was first call’d Cercopia, from Cercops, who built it, and was the first King, and Legislatur of the People of Africa, whom, says Suidas, he assembled together, and divided them into twelve Tribes; but before his Days they liv’d scatter’d up and down in Villages.  

1095. Poisonous Wind: This Lucretius calls morbifer æetus: but what he means by it is uncertain: tho’ he seems to intend that deadly Heat and Strength of the Disease, which, like a raging Fire, consum’d and destroy’d all it fix’d on. Therefore by the Word æetus may be understood, either the Heat of the Plague; since a Plague is either a Fever, or never without a Fever: or else we may understand the great Abundance of the infectious Air; since the Poet has above imputed the Cause of the Plague to the very Corruption of the Air; and this seems to have been the Opinion of our Translators; or lastly, and rather than any of the other two Explications, we may interpret it to mean the vehement Heat of the Air; since Ethiopia and Egypt, from whence the Plague came to Athens, are Countreys excelsively hot.  

1097. From Egypt’s, &c.] Thus too Thucydidies; ἃ τὸ μὲν ἀφρότοιο, ὡς λέγ.’ Τὸ Ἀιθιοπικαὶ ἑπεκάινε, ἔπεις ἡ ἂν ἀφαντών καλ. Διόνυσον καὶ Ἀθήναιαν σαλλὶ κατεισε. It began, by report; first in that part of Ethiopia, that borders upon Egypt, and then fell down into Egypt and Libya; and into the greatest part of the Territories of the King: It invaded Athens on a suddain.  

1099. The Wind, &c.] Lucretius has given no Occasion for this and the following Verfe; which are borrow’d from the Bishop of Rochester’s Plague of Athens, where in Stanza 4. we read,
At last, the raging Plague did Athens besiege,
The Plague; and Death attending the Disease.
Then Men did die by Heaps, by Heaps did fall,
And the whole City made one Funeral.

NOTES.

The loaded Wind went slowly on,
And, as it pass’d, was heard to sigh and groan.

1101. At last, &c.] Hitherto the Poet has been treating of the Causes of Plagues in general; and particularly of that of Athens, which he is about to describe: Now the Learned in Physick tell us, that an infectious Disease may be caught three several Ways: the first they call, per distantiam, by which they mean, when the tainted or corrupted Air is breathed and swallowed by such as are at some distance from the Persons infected: the second, per contagium, that is, when we are near, and touch those that are visited with the Plague. Hence, as Ovid says,

——Inque ipsos sese medentes
Erumpit clades; obnuntque aut
Corioribus artes.

To which he adds soon after;

Quod propior quisque est, fervit
Que fidelius agrum,
In partem lethi citius venire.—

The third they call, per somnium, by which they would have us understand, when the vitiated, infectious Air is a long time preserved in Cloaths, Wool, &c.

1103. Then, &c.] To the same Purpose Dryden, describing the Depletion and Havock of a Plague, says finely:

And then a thousand Deaths at once advance’d,
And ev’ry Dart took Place: all was so sudden,

That scarce a first Man fell: one but began
To wonder, and strait fell a Wonder too:
A third, who troop’d to raise his dying Friend,
Drop’d in the pious Act. Heard you that Groan?
A Troop of Ghosts took Flight together there:
Now Death’s grown riotous, and will play no more
For single Stakes, but Families and Tribes:
With dead and dying Men our Streets lie cover’d;
And Earth exposes Bodies on the Pavements,
More than she hides in Graves.—Between the Bride and Bride-groom have I seen
The nuptial Torch do common Offices
Of Marriage, and of Death.
Cast round your Eyes,
Where late the Streets were so thick sown with Men,
Like Cadmus Brood, they justly for their Paflage,
Now look for those erected Heads, and see them,
Like Pebbles, paving all our publick Ways.

Tragedy of OEdipus.

Die by Heaps.] For it is the Nature and Property of a Plague, grown adult, and in the Height of its raging, that many Persons should be visited by it at once, and many die of it: But it has been disputed by Physicians, whether it can be call’d a Plague at its first breaking out, and while only one or two are sick f it: which some positively affirm, but others as strenuously deny. It can
can not indeed be controverted, but that there are Definitions of Things grown to Perfection: Thus Mankind, while yet in their Infancy, can scarcely be said to be indu'd with Reason. In like manner a Plague, just breaking out, is not indeed common, but will be so, unless it be timely prevented: However, it is truly a Plague, tho' but ten Persons are sick of it, nay, if but one.

Here the Poet, in 18. v. enumerates the several and chief Symptoms and Tokens, that were observ'd in those that were visit'd with this Plague of Athens. I. An extream Heat in their Head. II. An Inflammation of the Eyes. III. Ulcers in the Throat, and an Emaciation of Blood from thence. IV. A roughness of the Tongue, and such a heaviness, that they cou'd scarce move it; together with Ulcers; and putrid Blood flowing from thence likewise. V. A noifome stinking Breath. VI. Fainting Fits, or Swoonings. VII. Dejection of the Mind. VIII. Groans and Complaintings. IX. Frequent, convulsive Yexings, or Hickeets.

Thus too Thucydides, Πρώτον μηθ ἄρξασθαι σφαλμα, καὶ τὸν ἀπ'ἀκακοῦ ἐρωτηματικόν, ἃς φάνως ἐλευθερίας. They were first taken with an extream Heat in their Heads, and with a Redness and Inflammation of the Eyes. Thus says that Historian, upon whom the Bishop of Rochester has paraphrased as follows,

Vpon the Head, first, the Disease,
As a bold Conquerour, does sieze,
Begins with Man's Metropolis;
Secur'd the Capitol, and then, it knew,
It cou'd at Pleasure weaker Parts subdue:
Blood started thro' each Eye:
The Redness of that Sky Foretold a Tempest night.

This Verse our Translatour has added to his Author.

In like manner Thucydides, Καὶ τὰ ἄντων, ὑπε φάρυγκ, ὧ τὰς πρῶτας ἐπεφάσα τοὺς αὐμαλίαν ἢ, κ. i.e. And inwardly their Throats and Tongues grew presently Bloody. This third is indeed a dreadful Symptom, and an infallible Mark, that the OEconomy of the whole Body was vitiated. Matheus Villanus relates, that in the Plague, which rag'd in Italy, in the Year 1348, they were afflicted almost in the same manner; and that when they were siez'd with the Disease, they either dy'd suddenly, or the next Day, or liv'd but to the third at fartheft. This too is confirm'd by Guido Cauliacus, lib. 2. cap. 5, the Pope's Chirurgeon, and an Eye-witness of it; who besides voluntarily depose, that the Mortality was so great in all the Places infected, that scarce a fourth part of the Inhabitants were left alive.

& C. 

Wes
The Throat with Ulcers: the Tongue could speak no more.

But, overflow'd, and drown'd in putrid Gore,
Grew uselefs, rough, and scarce could make a Moan,
Nay, scarce enjoy'd the wretched Pow'r to groan.
Next thro' the Jaws, the Plague did reach the Breast,

NOTES.

Were fill'd with clotted Blood] Lucretius says,
Sudabant etiam fauces intrinsechus astro
Sanguine. ——
i.e. And, inwardly, their Jaws and Throats sweated out black Blood: where the Word, Sudabant, they sweated, is not spoken figuratively, but properly: for the Blood was forc'd out per diaphesim, i.e. by Translocation, or Exudation: for so they generally interpret that Word. Now this sweating, or oozing out, of Blood, was occasion'd by the weaknesses and decay of the retentive Power, that resides in the small Veins: besides, the whole Mass of Blood being enormously vitiated, it stimulated and urg'd Nature to that Excretion.

1109. The Tongue cou'd speak no more.] This fourth Symptom of the Athenian Plague, of which Thucydides is silent, Lucretius has taken from Hippocrates, de Morb. popul. lib. 3. cap. 3. 10. 11. Thucydides relates as follows: Καὶ ἐὰν ἐς γόνατα καθίσσω μὲ συν μὲν ἐς τᾶς στήνω ὁ δὲ οὖς μὲν βικριπτέ τι πρύττε, καὶ ὅποτε ἐς τὰς καρδίας εἰς ἀνάρρητον ἐνέσεσθαι, ἀνάστησιν. Therefore, Lucretius represents it to be no less fatal than the former, and says, it proceeded from the same Cause.

1111. Grew uselefs] Lucretius says, motu gravis, heavy in Motion: Galen, in Com. 1. takes Notice of this Symptom, and says, it was caus'd by the Imbecility of the animal Faculty, and the exorbitant Plenty of the Humours, that the Tongue had imbib'd.

Rough] Tho' the Tongue, says Galen, in the Place above-cited, had imbib'd a great abundance of Humour; yet that Humour being exceeding hot, hinder'd not the Tongue from being rough and scurfy; as it constantly was, by reason of the too much Heat, that exhal'd from the Praxcordia.

Scarcely could make a Moan.] This Thought our Translators has added to Lucretius, and taken it from the B. of R. who, in his Plague of Athens, Stanza 11, says,

The Tongue did flow all o'er
With clotted Filth and Gore;
As does a Lion's, when some innocent Prey
He has devour'd, and brought away.

Hoarsneys and Sores the Throat
Did fill,
And stop the Passages of Speech and Life:
No Room was left for Groans or Grief:
Too cruel and imperious Ill,
Which, not content to kill,
With tyrannous and deadly Pain,
Doft take from Men the very Power to complain!

1113. Next, &c.] What Lucretius represents in these 7. v. Thucydides relates as follows: Καὶ ἐὰν ἐς γόνατα καθίσσω μὲ συν μὲν ἐς τᾶς στήνω ὁ δὲ οὖς μὲν βικριπτέ τι πρύττε, καὶ ὅποτε ἐς τὰς καρδίας εἰς ἀνάρρητον ἐνέσεσθαι, ἀνάστησιν.
And there, the Heart, the Seat of Life, possessed:

Then Life began to fail: strange Stinks did come
From every putrid Breast, as from a Tomb:
A sad Prefage, that Death prepar'd the Room.

NOTES.

Then down it went into the Breast;
There all the Seats and Shops of Life possessed:
Such noisome Smells from thence did come,
As if the Body were a Tomb.

Now these offensive Smells must have proceeded, either from the Putrefaction of the Humours, or of the Lungs; or rather of both: which seems more consonant to Reafon, as well as to the Opinion of Hippocrates, who, Epidem. 3. 5. 3. relating the Symptoms of this Plague, makes mention of many putrefy'd Parts: Nor can it be doubted, but that the infected Athenians were then troubled with a Peripneumony, by reafon of the great Defluxion of vitiated Blood, that fell upon the Lungs. Now a stinking Breath is held to be an ill Symptom in all Diseases, but worst in Epidemical: For, if what Galen, 3. de Praefag. ex Pullib. cap. 4. observes, be true, that whatever is vitiated, does not putrefy, but that noisome Smells are a certain Mark of Putrefaction; a Rottenness of Humours, or of Parts, must have been added, by way of Over-measure, to this fatal Corruption. It has been observ'd, that many, who, when they were in Health, had stinking Breaths, have dy'd a sudden Death: the Reason of which was, because the whole Subfance of their Lungs was by degrees putrefy'd: but, what a long Catarrh can perform in the Course of a Man's Life, a Plague may accomplish all at once, by reafon of its great.
The Body weak, the Mind did sadly wait,
And fear'd, but could not fly, approaching Fate:

ter Efficacy: and therefore a
flinking Breath is certainly a
dangerous Symptom in pestilential Diseases.

Lucretius here says of the genera
Dread, that had siez'd the Athe
nians, affords us an Opportunity
to make the following Inqui

Whether Fear promotes and
propagates a Plague.

ONSTERNATION and Dejection of
Mind are never beneficial, not even in
Health; but they are prejudicial in all Di
seases, and worst of all in a Plague: Henc
Lucretius more than once makes mention
of it; and gives us a Handle to inquire
I. Why is it so? And, IIdly, Whether what
some have asserted be true; viz. That the Plague is caught
by bare Imagination only? To begin with the Last: They
who hold the Affirmative, are not content it should be granted
them, that, by the strong Apprehension of the Patient, an
infectious Disease may be brought upon him; But they insist
likewise, that it may be imparted to him by Witches, or
other ill-minded Persons: these Opinions spring from the
Belief; that our Fancy can affect, and work upon, not only our own Body, but those likewise of others. These Things might pass for idle Tales, were it not, that, under the Mask and Disguise of Imagination, were conceal'd the
Arts of the sworn Enemy of Mankind, by whose Persuasion
and Assistance, Plagues and Sorceries are sometimes propa
gated in the World: I doubt not of the ill, malicious habit
of Mind, which his Votaries may have contracted; but that alone, without his more powerful Aid, to whom, for the horrid Sins of Mankind, is permitted a Power to do Hurt, is unable to affect others.

The other Opinion, which imputes the Infection of a
Plague to the strong Apprehension of the Patient, seems, a
first sight, to carry with it a greater Semblance of Truth.
For no Man ever controverted the Strength of Imagination
in regard to its Operations on a Man's own Body: thus we shudder, and our very Blood cruddles within us, on the bare Remembrance of any horrible. Action: we rejoice, even when the Object of our Joy is absent: we grow angry, tho' no Man provokes us: let us but fanfly our selves applauded, we exult for Joy: and Nardius relates, that he knew a fancifl silly Woman, who soon experimented in her own Body, he Diseases, under which, she had heard, her Acquaintance of Relations were labouring. Such Things have certainy a relish of Hypocrisy or Madness: For what the Stickers for the Strength of Fanfly foolishly allege, of I know not what intentional Form, as they term it, that is able to introduce itself into any Matter, that is prepar'd and made easy to receive it, are meer Trifles, and fictitious Daydreams of superstitious Men: For no Man, in hisSenfes, ver threatens, or heartily wishes, ill to himself: nor does he wilfully and industriously endeavour to increase a pestilential Disease; but he hates, abhors, and fears it; which if it is, perhaps, the truest Cause of the Propagation and Continuance of a Plague.

Fear and Sorrow are powerful Agents, and produce wonferful Effects in the Minds of Men: For, as Galen observes, violent Fear kills immediately; and one that is less Vemement, but of long Duration, is no less fatal. Fear dejects he Mind, and diminishes the Strength: even at the first it overwhims the Spirit, and contracts the Blood, causing a Refrigeration and Chilness of the exterioir Parts of the Body: For these Reasons, in such as are siezd with fear, the Pulse, as well of the Arteries as of the Heart, is very small, and extremely weak. Vide Galenum, r2. Meth. ap. 5. 5. de loc. Off, cap. 1. 4. de Ca. Pulf. cap. 5. 2. de Symp. Cap. cap. 2. de Tre. Rig. cap. 2. 2. de Symp. cap. ap. 5. And the same Author, in his Treatise de Pul. ad tyr. and in his fourth de Ca. Pul. cap. 4. accurately distinguishes the Difference of Pulses, according to the Nature and Quality of Fear: In a suddain and violent Fear, he believes the Pulse to be quick, quivering, disordered, and unequal: in a Fear of long Continuance, he holds the Pulse to be little, languid, slow, and rare: This last sort of Pulse ascribes likewise to the Effect of Sorrow, between which, says he, and a Fear of long Duration there is no Difference: or in both of them the Strength is impair'd; and that ailing, the Pulses can not be unlike: because, according to the same Author, in tho' whose Strength is infirm; and,
and, by reason of their Ignorance, the Affections and Passions of the Mind, powerful and strong, the Essence of the Soul may easily be dissolved. Now that by the Word Soul he means the Life itself, is manifest from what he says, 12 Meth. cap. 3, that the Essence of the Life of Man is corrupted by the Affections of the Mind; and that all great Fears, tho' they do not kill outright, yet they certainly render the Spirit infirm, and easy to be dissolved: but Sorrow and Anxiety are hurtful, because they impair the Strength.

And to these Opinions of Galen, Lucretius himself subscribes in these Verses:

Verum ubi vehementi magis est commota metu mens;
Conscientire animam total per membra videmus:
Sudoremque ita, palloreque existere toto
Corporre, & infringi linguam, vocemque oboriri,
Caligare oculos, sonere aureis, succidere artus:
Denique concidere ex animi terrore videmus
Saepe homines.

The Interpretation of which the Reader may find above Book III. v. 150.

These then are the Effects, that Fear and Imagination produce in the Body, they seize on: and if an infectious, pestilential Air meet with a Body, thus ill-disposed already, that Body will soon imbibe the Contagion, and fall sick of the Disease, being unable to struggle against it, by reason of the Weakness it has already contracted. Rightly therefore has Thucydides, taking Notice of the two greatest Miseries of the Athenian Plague, the αἰώμα, or Consternation of Mind, and the inevitableness of the Contagion, given the Preference to the Consternation of Mind, and assign'd it as one of the chief Causes of the Mortality that raged among them. Δενοτατος, says he, ἃ ταιως ἐν τῇ κακῇ ἐν τῇ ἀνεμίᾳ, ἀπατεὶς αἰώμα καίμων, ἂδιδ δὲ τὸ αἰλέπτισον οὐδὲς ἀπατομφοι τῇ γ ναια, σῶλοι μακίοι δειείνο οφθαλίς κυκλικών ἐκ αἰτίου: i.e. But the greatest Misery of all was, the Dejection of Mind in such as found themselves beginning to be sick: for they grew presently desperate, and gave themselves over, without making any Resistance. And in the last Age, during the Siege of Breda, it was observ'd, that the Plague, which then raged, either abated or increased, as the Minds of the Soldiers were either rais'd with Hope, or depress'd with Fear: So great are the Effects of Consternation of Mind!
To these fierce Pains were join'd continual Care, 
And sad Complainings, Groans, and deep Despair, 
Tormenting, vexing Sobs, and deadly Sighs, 
Which rais'd Convulsions, broke the vital Ties 
Of Mind and Limbs, and so the Patient dies.

N O T E S.

To these, &c.] These so many, and so intolerable ills of the Body were attended, says the Poet, with a perpetual Anguish of Mind, which occasion'd unmanly Groans and Complainings: Plutarch, relates of Pericles, that tho' with unweping Eyes, he had beheld the Funerals of so many of his Friends and Relations, yet the Death of his only surviving Son extorted from him some unwilling Tears: and that the Plague, that malignant inmate, had by little and little corrupted the Body of that magnanimous Man, and overcome his Fortitude, and Strength of Mind: For, while he was languishing under that Disease, he new'd a Friend, that came to visit him, some Charms and Inchantments, that hung about his Neck, and Women had ty'd upon him: which evidently prove the Disorder of his Mind, that could be prevail'd on, to condescend to such Superstition. Thus says Plutarch, in his Life.

Vexing Sobs, and deadly Sighs.] Lucretius says, Singultus frequens, a frequent Hicket: and for the better Understanding of this ninth Symptom, it will be necessary to recite the Words of Thucydides, relating it, and that are as follows:

What is to say: Most of them had xewife an empty Hicket, which sought with it a strong Convulsion, and in some it ceas'd quickly; but in others was long before it gave over. Now, according to the common Opinion of Physicians, the Hicket is a Convulsion of the Stomach: but Galen, weighing the Matter more narrowly, and considering, that the Muscles only are convuls'd; and that neither the Ventricles, nor the Mouth of it, are either Muscles, or perform the Function of Muscles, says, in his third Book, de Sympt. Cauf. cap. 4: that the Hicket is only a deprav'd Motion of the Mouth of the Venticle, that endeavours to expel what is offensive and troublesome to it; which could not be wanting in our Cafe: for, the pestilent Defluxion falling down thro' the Throat, and a great Quantity of bileous Matter regurgitating from the Liver, into the Stomach, were certainly offensive to it, and sufficient to cause the Hicket, which was of longer or shorter Continuance, according to the greater or less Quantity and Proverty of the offending Matter. But to whom are we to give credit; to Lucretius, who calls it, frequens singultus; a frequent Hicket; or to Thucydides, who calls it, νυξεραι, an empty Hicket? Laminus, overcome, perhaps, by the difficulty of the Matter, as it often happens to such as meddle with the Affairs of others, very boldly corrects the Historian, and gives more credit to a Poet, that liv'd long after, than to an Eyewitness that writes what he saw. The learned F. Paulinus comes nearer to the Point, and believes, that the Hicket is said to be

empty
Yet touch the Limbs, the Warmth appear'd not great, It seem'd but little more than nat'ral Heat;

The

NOTES.

empty from the Cause that produces it, that is to say, Exinani-
tion: for both Hippocrates and Galen allow, that there are two
Causes of Convulsion; the Re-
plication, and the Exinani- tion, or
Emptines, of the Nerves: and
the laft of those Authors ad-
monifhes, that a Convulfion, pro-
ceeding from the Exinani-
tion of the Nerves is the worst Symptom
in a Hicket: but in this Cafe of
the Plague of Athens, there can
not be the leaft Ground to suf-
pect any Emptines; fnce, as we
said before, there was a copious
and continual Defluxion of Hu-
mours: Besides, it is notorious,
that there are other Causes of
Convulsions, than those before-
mention'd; and from which it is
more probable, that the violent
and laborious Hicket proceeded:
for why might not they, who
were visited with a Plague, have
a frequent and empty or fruitless
Hicket? The first was a Token
of the Pertinacy of the molesting
Cause; the other, of the ineffectu-
al Fatigation: For, as Galen,
3. de Sympt. Cauf. cap. 1. wit-
tneffes; In Vomits, thofe things
are thrown up, that are in the
Cavity and Space of the Ven-
tricle; in Hickefs, thofe that ad-
here to the very Body of the Ven-
tricle, the Disposition and Moti-
on being both alike. As therefore
what the Physicians call Nauf-
sea, is a vain and fruitlesf Vom-
mit, and consequently the more
fatiguing; fo too is a Hicket,
when nothing is brought up.

Yet touch, &c.] In these
18. v. the Poet takes notice of fe-
veral other Symptoms and To-
kens, that happen'd to thofe, who
were visited with this Plague.
First, says he, the exterior
Parts of their Bodies were not hot
to the Touch, but only warm;
yet they look'd somewhat red,
and were beflower'd with small
Pufhles, as is the Body of thofe
that have the St. Anthony's Fire:
nevertheless they burn'd inwardly
to such a Degree, that they
could not endure to wear the
flighteft Cloaths, nor any,
the thinnest Covering upon them
And it avail'd them nothing to
expose their Bodies to the Cold
and Wind, nor to leap into Ri-
vers, or go down into Wells:
nor could any Quantity of Wa-
ter quench their Thirtif.

Hippocrates, in 3. Epidem.
c. 34. speaking of this Plague
says, that the Fever, which at-
tended it, was 
not acute:
cap. 6. says of Peffilential Fever,
in general, that they are not vi-
Haptly hot: Now the Reasons
that Physicians give us, why
fome Bodies, in pernicious Dif-

eases, are barely warm; and the
extrem Parts of others ever
cold, are thofe: Some, fay they
are warm, by reafon of their
small Provision of natural Heat
or becaufe of their Age; as if
the Old, in whom, according to
the Obfervation of Hippocrates
the lefs acute, becaufe, fays he
their Body is cold: Others an
warm in Fevers, by reafon of
their natural Conftitution; ha-
ving from their Birth labour's
under a Want of Spirits and
Blood: Besides; in fome Di-
cases, the like Disposition is ac-
quird: sometimes too the Hu-
mours, ftagnating in the outmo-
tfe Veffels, hinder the inward
ly conceiv'd Heat from break-
ing out; and the fame Humour
whenever they are heated, do
according to the difference of the
Nature.
The Body, red with Ulcers, swoln with Pains, 
As when the Sacred Fire spread's o'er the Veins. 
But all within was Fire; fierce Flames did burn, 

1130 No Cloaths could be endur'd, no Garments worn;

NOTES.

Nature, impart a different Degree of Heat: for one sort of Heat attends an adult Choler; another a putrifying Phlegm: Tepidity is likewise caus'd in a malignant Corruption, by reason of the Inwardness and Profundity of the Fire, and the Nature of the Disease, which threatens Death to the Patient, not by manifest Symptoms, but by a clandestine Corruption of the whole Substance. The extream Parts and Members of the Body are cold and livid in those, whose vital Faculty is utterly decay'd, and dying away. They likewise are cold outwardly, whose almost total natural Heat is retir'd to, and gather'd about, their inflamm'd Entraits, in order to succour decaying Nature. And one, or more of these Reasons concurring, will cause the Patient to be either barely warm, or even cold, outwardly, and to the Touch.

1128. The sacred Fire] Sacer Ignis, says Lucretius, by which Name the Latines know the Disease, which the Greeks call Ερυθείας, and we St. Anthony's Fire, of which, according to Celsus, there are two sorts, thus describ'd by him. Sacer quoque ignis malis ulceribus annunclari debet; ejus duas sunt species: alterum est subrubicundum, aut mittum rubore, atque pallore, exasperatumque per pustulas continuas, quam un nulla altera major est, sed plurima perexiguita: Alterum autem est, in fummat curitis exulceratione, sed sive altitudine, latum, sublividum, inqualiter tamen, &e. Celsus de Re medicâ. lib. 6. cap. 28. But in this Passage of our Au-

thour, we are to understand the first sort of that Disease, which, as describ'd above by Celsus, is an ulcerous Eruption, reddish, or mix'd of pale and red: and painful to the Patient, by reason of the continu'd Pustules or Wheals, not one of which is bigger than another, tho' there be an infinite Number of them, and all extremely small. Which Description of Celsus seems to represent to us the Disease, that Physicians commonly call Herpes miliaris, from the Figure and Frequency of the small Blister's, or Wheals, which, rising on the uppermost Skin, and standing out, but very little, are not unlike to Millet Seed, fown or scatter'd thick upon the Ground. The Disease, which they call Herpes only, is likewise a kind of St. Anthony's Fire; and seems to be the same that Pliny, lib. 26, cap. 11. calls Zofter, and Scribonius Largus, c. 106. Zona: this Disease comes on the middle of the Body, and, if it compass it about, is mortal; as, in the last Age, according to J. Langius, Epit. 32. it prov'd to be to the Marquis of Brandenburgh. Some call it the Shingles; some, the Running-worm; and some, the Wild-Fire. But the Eryipelas, that afflicted the infected Athenians, tho' but a cutaneous Disease, must nevertheless have been very troublesome to them, both on account of its Filthiness, and because it incommoded them, either standing or lying down.

1129. But all within, &c.] Thucydides in like manner describes this outward Tepidity, and inward Burning of the int-
LUCRETIUS.

But all, as if the Plague that fir'd their Blood,
Destroy'd all Virtue, Modesty, and Good,
Lay naked, wishing still for cooling Air,
Or ran to Springs, and hop'd to find it there:

And some leapt into Wells; in vain: the Heat,
Or still increas'd, or still remain'd as great.

* * *

In

NOTES.

fected in these Words. Kaj to
με ἠκοίνη ατηλοβια σώμα, ἀν
ἀγαν Σερνίαν, ἥ τε χαλυβί, ἀλλ
ὑπερυκανα, σεπίλην, φαλκανας
μικρας, ἵνα ἡλιουτ ἠμβασις τα
γε κόσμον ἐκεῖον, ὧν μήτε
τῶν σαμας κεποναν ἱμαλίων ἡ συν
δόνων τας ἐπικόλας, μήτε ἀπόλοι,
το γαμίνων ἀντιδρασ.

Their Bodies, says he, outwardly to the Touch,
were not very hot, nor pale; but
reddish, livid, and beflower'd with little Pimpls and Whelks:
yet inwardly, they burn'd to that
Degree, as not to induce any the
lightest Cloaths, or linnen Gar-
ments to be upon them, nor any
Thing, but meer Nakedness.

Thus Thucydides: to which I
add what Hippocrates, Aph. 48.
teaches, That in Fevers, which
have no Intermission, it is a fatal
Symptom, when the outward
Parts of the Body are cold, and
the inward burning.

1131. As if, &c.] This
Thought our Translatour has
not copy'd from his Author;
but is beholden for it to the Bi-
shop of Rochester, who, in his
Plague of Athens, Stanza 17.
says;

So strong the Heat, so strong the
Torments were,
They, like some mighty Bur-
den, bear

The lightest Covering of Air:
All Sexes, and all Ages do in-
vade

The Bounds which Nature
lay'd,
The Laws of Modesty, which she
her self had made:

The Virgins blush not, yet un-
cloth'd appear;
Undress'd they run about, yet
never fear:
The Pain and the Disease did
now
Unwillingly reduce Men to
That Nakedness once more,
Which perfect Health and Inn-
cence caus'd before.

1135. And some, &c.] Diodorus
Siculus in the twelfth Book of his
History, speaking of this
Plague, says, that the Sick felt
so intolerable a Heat within
them, that many cast themselves
into the very Wells and Foun-
tains, hoping to cool and refresh
their Bodies: But Thucydides
relates this better, and more con-
sonantly to Truth. "Hási,
says he, τε αγαν ατηλοβια σώμα, ἡ
συν δόνων τας ἐπικόλας, μήτε ἀπόλοι,
το γαμίνων ἀντιδρα.

The Streams did wonder, that so
soon
As they were from their native
Mountains gone,

They
In vain they drank; for when the Water came
To th' burning Breast, it hiss'd before the Flame:
And thro' each Mouth did Streams of Vapours rise,
Like Clouds, and darken'd all the ambient Skies.

The Pains continu'd, and the Body dead,
And senseless all, before the Soul was fled:
Physicians came, and saw, and shook their Head.

**Notes.**

They saw themselves drunk up; and fear
Another Xerxes Army near:
Some cast into the Pit the Urn,
And drink it dry at its Return:
Again they drew, again they drank;
At first the Coolness of the Stream they thank;
At strait the more were scorched, the more did burn,
And, drunk with Water, in their drinkingTank:
Some snatch'd the Waters up;
Their Hands, their Mouths the Cup:
They drank, and found they flam'd the more,
And only added to the burning Store.

A great and unquenchable
was their Thirst, that a great
Quantity of Water seem'd to
them to be but a little Water:
But some, instead of parvis, read
pravis; and then the Sense must
be this: The Malignancy of the
Humours, which were the Cause
of their Thirstiness, equal'd, and
at length eluded, the great Plenty
of Water they drank: Hence
it came to pass, that they, who
drank but little, underwent the
like Danger with those who drank
a great deal: for their Thirst
was not extinguish'd, tho' they
drank ever so much. This last
Interpretation seems to agree
best with the Passage of Thucydides
next above-cited.

1137. In vain, &c.] This and
the three following Verses our
Translator has added, by way
of Paraphrase, to his Author.

1141. The Pains, &c.] In these
3. v. he teaches, that no Remedy
could be found to expel this
Disease; so new and unknown
till then was this raging Pesti-
ulence. Thus too Manilius, speaking
of this Plague;

Qualis Erechtheos pestis populata
colonos
Exultit antiquas per funera pa-
cis Athenas,
Alter in alterius lubens cdm fata
ruebat;
Nec locus artis erat medicae; nec
vota valebant;

Cicero.
No Sleep, the pain'd and weary'd Man's Delight:
Their fiery Eyes, like Stars, wak'd all the Night.
Besides; a thousand Symptoms more did wait,
And told sad News of coming hasty Fate:

See the Note on Book IV. v. 905
And the Physicians observing this fatal Symptom, had reason, a
Lucretius expresses it, tacito mutare timorem, to mutter to them
selves for fear: For, being at
Stand what to do, they went a
way without prescribing, and left
their Patients in Despair of Re-
lief. This Symptom too, an
the Effects of it, are finely de-
scrib'd by the Bishop of Roch.

No Sleep, no Peace, no Rest.
Their wand'ring and affrighted
Minds possest'd:
Upon their Souls and Eyes
Hell and eternal Horror lies:
Unnatural Shapes, and Images,
Dark Pictures, and Refem-
blances
Of Things to come, and of th
World below,
To their discomposure Fanstic
flow,
Sometimes they curse, some-
times they pray
The Gods above, the God
beneath;
Sometimes they Cruelties and
Fury breathe;
Not Sleep, but Waking now, wa
Sifter unto Death.

Plague of Athens, Stanz. 17

1146. Besides; &c.] In these
14. v. he mentions many other
Tokens of Death, that happen'd
to those, who were visit'd with
this Plague; and which he has
chiefly taken from Hippocrates
in Prognost. For Thucydide
scarce mentions any of them.
Disftracted Mind, and sad and furious Eyes; Short Breath, or constant, deep, and hollow Sighs;

And

Sign in acute Diseases; in which too, frowning Eyebrows are a Mark of Frenzy. But, as we shall hear by and by, the Constitution of the whole Face was alter'd and amiss; therefore it portended something worse than Frenzy. But tho' a frowning Forehead presage a Frenzy in acute Diseases; because the Blood, by reason of its Corruption is degenerated into a plenteous Quantity of bileous and melancholick Humour; yet it is often observ'd in some, even when they are in perfect Health; nor does it portend any thing dreadful in them; tho' some are apt to be shy of their Conversation. But the Sternness and Wildness of Countenance, mention'd by Lucretius, was a most certain Token, not of an imminant, but of a present, Frenzy, occasion'd by the Inflammation of the bileous Humour, accompany'd by the Corruption that bred it, either in the Precordia, or in the Brain, that already sympathiz'd with the inferior Parts.

Creber Spiritus, haud ingens, raroque coortus.

For the better understanding of which we must take Notice; that the Respiration in Animals, which is truly a mixt Function, it being both natural and voluntary, was excellently instituted by provident Nature, chiefly for the Refreshment of the Heart: For when she had made the Heart the chief Seat and Residence of the innate Heat, from whence that vivifying and lively Power is, thro' the Tubes of the Veins and
and Arteries, as likewise thro' invisible Pores, communicated to the Body of the Animal, it was of necessity, that this Member should be hot, and, in some Measure, inflam'd itself, that it might supply with Warmth all the other Members. But this Inflammation would have been fatal, or, according to the Nature of all Fires, a most certain Suffocation had ensued, had the not wisely provided against it, as well by the Introduction of cooling Air, as by the Expulsion and Excretion of the fuliginous Vapours, engender'd in the Heart; the first of which is performed by Inspiration; the last, by what we call Expiration. But between both these reciprocating and alternate Motions two Rests or Intervals necessarily intervene: wherefore the chief Differences of Respiration are distinguished, in regard to the Time of the Motion, into

Quick, Moderate, Slow,
In regard to the Rests, or Intervals, into
Thick, Moderate, Rare:
And, in regard to the Extent of the Organs, into
Great, Moderate, Small.

Now the Organs of Respiration are the whole Thorax, but chiefly the Midriff; on whose Motion the Lungs are extended every way, and receive the external Air: but when the Midriff ceases to move, the Lungs fall down, and breathe out the superfluous Air, together with the fumid noxious Exhalation: and by these alternate Breathings, the Indemnity of the ever-burning Heart is wisely secur'd. Since therefore, by the common Consent of all, the vital Faculty and even Life itself, are chiefly due to this Member, it is consonant to Reason, that they, who, by Rules of Art, are to judge of the State of their Patients, should almost preferentially to the Motion of their Arteries, observe the manner of their Breathing, which Nature governs, according as the Heart requires. With good Reason therefore has Lucretius, enumerating the fatal Symptoms of those who were visit'd with this Plague, taken Notice of the Difficulty and Disorder of their Respiration, which he expresses after the Manner of Physicians making a threefold Distinction of it. These several Disorders of their Respiration he has borrowed from Hippocrates, and the first he takes notice of, is, crebris Spiritus, a Thickness or Frequency of Breathing, which is spoken in regard to the Rests or Intervals: and this, says Hippocrates in Prognostic. cap. 24. denotes a Pain, or an Inflammation in the Parts that are above the Præcordia: Secondly, hauing ingen. not great, which admits of a double Interpretation; either that, in regard to the Extention of the Organs, their Respiration was moderate, and in due Order; or small: both which nevertheless contradict Hippocrates, who, in the Place above-cited, says in express Words, that their Respiration was great and strong, with long Intervals interposing: However, as Galen, in Prog. Com. observes, in the Torment they suffer'd, their Respiration might be both frequent and small, Nature already growing weak, and tending to a Decay; and their Organs being disorder'd with Inflammations. Thus too Hippocrates himself, in Coacis Prænotion. teaches, that a frequent and small Respiration betokens an Inflammation and Pain in the principal Parts: now we have heard already, that they were affli ejectd with a Peripneumony and Frensy; wherefore their Respiration, as Lucretius says, might be, hauing ingen, not great, but moderate, or, even in the other Extrem,
tream, small, and below the due Mediocrity, The third and last Difference of their difficult Respiration, and which Lucretius express by rare coortus, a Rarines or Seldomsness of Breathing, relates to the Time of the Motion, and is explain'd by Galen, in Com. t. 24. Progn. where he teaches, that a Rarenes of Breath, that is to say, when the Rests or Intervals are long, if the Respiration be great and strong in regard to the Extension of the Organs, indicates a Delirium; if small, an Extinction of the innate, or natural Heat. 

1150. Buzzing Ears;] Lucretius says,

Solicitæ porro, plenaque sonoribus aures:

These were Tokens that the Humours were crept upwards by the Duct of the Arteries: and Hippocrates, in Coacis Praefagius, teaches, that Sounds and Noises in the Ears, are a deadly Symptom in acute Disease.

---Much and frothy Sweat, Spread o'er the Neck;] Lucretius says,

Sudorifique madens per collum splendidus humor.

And this too he borrow'd from Hippocrates, in Progn. who there teaches, that Sweats are very good in all acute Diseases, if they happen at a critical Time, and entirely allay the Fever: That they are good likewise, if they come from the whole Body, and make the Patient the more easily bear his Disease: but if they effect nothing of this, they are not in the least beneficial: That cold Sweats, and such as come only about the Head, Face, and Neck, are the worst of all, and, for the most part, very dangerous Symptoms. Besides; those that labour under Impothesis, especially such as are caus'd by a Pleurisic, or by an Inflammation of the Lungs, are subject to Sweat about the Neck. Thus Hippocrates: and from hence we see, that the Peripneumony, or Inflammation and Impothesis of the Lungs, under which the infected Athenians labour'd, was the Cause of this fatal Symptom.

1151. Spittle thin with Heat, &c.] The Words in the Original are,

Tenuia sputa, minuta, croci continet colore, Salfaque, per faucès raucas vix edita tulli.

Which is taken almost Word for Word from Hippocrates, in the Place last above-cited: where he says, that the worst sorts of Spittle are those that are yellow, or of a reddish Colour; or that cause a violent Coughing, and that are thin, and come away in little Quantity. Now Lucretius calls these Spittles tenuia, thin, which is a Mark of their crudity, in regard to their Substance; minuta, that is to say, fewer than they ought to be, in regard to their Quantity; croci continet colore, yellowish, which was a Mark of their bileous Nature; and, salfa, salt, which Quality was due to the Corruption of the Humours, or to a mixture of Salt and serous Humidity: for these are the Causes, that Galen himself, 2. de diff. Feb. cap. 6. signifies, of the faltness of Humours. And then the Poet, to shew us that these were not only the Ex-
But salt, and yellow; and, the jaws being rough,
Could hardly be thrown up with violent cough:
The nerves contracted, strength in hands did fail;
And

Repletion and Inanition: And Galen too, firmly avouches, that no third cause can be found out: for the siccity or dryness, which the same author more than once affirms to be the cause of spasms, is included in, and reduc'd to, Inanition. The hands therefore of the infected were convuls'd, by reason of the dryness and Inanition of the nerves, and of the whole inflamm'd body, that was weaken'd and brought low by a manifold evacuation: Besides; an erysipelas, from whence proceeded a phrensy, had seiz'd the brain, and all its membranes; hence the pernicious filthiness of the corrupted blood was imparted to the marrow of the spine, or back-bone, from the first knuckles or joints of which arise the nerves of the hands and fingers. Thus that corruption, falling down, doubled the difficulties, irritating, and filling, or choking up the duets of voluntary motion.

Here our translatour has omitted the latter part of the verse above cited, in which his author mentions another symptom, that attended this disease: viz. a trembling of the joints,

Now, according to the definition of physicians, tremor et symptomata in actione lesa; and this happens when the voluntary motive faculty is deprav'd, by reason of its disproportion to its own object, which is the body.

For, since, in the concretion of animals, the elements of earth...
Book VI. LUCRETIUS. 763

1155 And Cold crept from the Feet, and spread o'er all:

And

NOTES.

and Water are predominant, and since they are for that Reason by Nature heavy, whatever moves, would by natural Inclination always descend, unless the motive Faculty sustain'd and kept it up: and if that Faculty be strong, and in due Order, all Things are perform'd aright, and according to the strict Command of the Will: but if that Faculty be weaken'd or disorder'd; then there immediately arises a complicated Motion, which is call'd a Trembling; and that proceeds from the motive Faculty's endeavouring to lift up the Member, which, at the same Time, by its own natural Inclination, is striving to sink down. Galen, in his Treatise, de Trem. Palp. cap. 3, brings a very evident Example of this alternate Endeavour of the Faculty and Member: I presume, says he, you have seen, how a Man's Legs will tremble, if he strives to run apace with a weighty Burden on his Shoulders: and how his Hands too will tremble, if he attempts to lift up, and carry, a Weight superior to his Strength. Thus Galen: and this shews the Reason of the Trembling of the Joints, as well in old Age, as in Diseases: Well therefore might their Limbs and Joints tremble, the Strength of whose motive Faculty, in so great and various a Conflict, was extremely impair'd, and carry'd headlong to utter Destruction.

1155. And Cold, &c.] This Verfe runs thus in the Original:

A pedibusque minutatim succedere frigus
Non dubitabatur.

The Symptoms grow still more and more dangerous: for, tho' it cannot be controverted, that the Feet are cool not without Reason; inasmuch as, by Nature, they are both thin of flesh, and abound with Nerves; yet they grow cold besides, by Reason of their Distance from the warmest Parts of the Body; the Heat retiring to, and gathering itself together in, the Breast, in almost all Fevers, except in the bileous and burning; and unless too the Disease be malignant, as this at Athens was; Galen, in his Comment on Epid. 3, teaches the Causes of this Coldness of their Feet: If the Disease, says he, be malignant, the extreme Parts grow cold, by Reason of the Decay of Strength, and the Greatness of the Inflammation, that attracts the whole Mass of Blood to itself: for without these, the Disease is never mortal. And the same Author, in his Comment on this Aphorism of Hippocrates, in great Pains of the Belly, a Coldness of the extreme Parts is an ill Sign, comprizes this whole Matter in a few Words. The Coldness of the extreme Parts, says he, is caus'd by the Violence of the Inflammation in the Bowels: It proceeds likewise from the Defection and Decay of the vital Faculty; which happens whenever the natural Heat is either extinguish'd, or suffocated, by Reason of the great Quantity of it, then chiefly, when it becomes cold: It is occasion'd besides by any violent Pain, that seizes the middle Parts of the Body; and by means of which Nature is contracted into itself, and the Blood repairs to it, abandoning not only the extreme Parts of the Body; as the Feet, the Hands, and the Head; but the whole Skin likewise: Thus Galen: and hence we see, why the natural Heat, that was attack'd by so many Enemies, languish'd and decay'd, minutatim, as Lu..
cretius expresses it, by little and little, till at length a Coldness of the extrem Part succeeded in its Place; and that too, perhaps, not without a Lividness of Colour; both which are fatal Tokens in all acute Diseases.

1156. And when, &c.] Here the Poet begins to describe the Symptoms of an imminent and near-approaching Death, which discover'd themselves in the Face of the Infected. Now, of all the several Parts, that compose the human Face, the Preference is justly due to the Nose and Nostrils, because of the Comeliness they add to, or detract from, the whole Structure of the Face: according to which Opinion Horace sung long ago;

'Non magis esse velim, quam praevo vivere nafo Spectandum nigris oculis, nigroque capillo.'

But, tho', as Galen, in his Book de opt. fec. cap. 26. truly observes, acuminated Nostrils, and hollow Eyes are, in some, Tokens of Death; but natural in others: yet in the diseas'd Athenians, of whom our Poet is speaking, they were preternatural, and proceeded from the Force of the Disease, which had overpower'd the Strength of the Body: Since therefore the Contenance of the Sick was very unlike, and different from, the Aspect of the Healthy, tho' but in one part of it; we may well, with Hippocrates, in Progn. c. 5, call it a most dangerous Symptom. For a sharp Nose and compress'd Nostrils, on many Ac-
Book VI. LUCRETIUS. 765

And chill'd, and harden'd all, and stretch'd the skin:

1160 They lay not long, but soon did Life resign;
The Warning was but short, eight Days or nine.

If

NOTES.

or from the Weakness and Decay of the natural Heat, which can no longer extend itself into the extremest Parts of the Body; but remains in little Quantity confined to the Bowels only. Besides, it always happens in these Caffes, that so great a Portion of Blood and Spirits flows not to the extremest Parts of the Body, as did before, when Nature was fully provided with them: for which Reason, a great alteration of the natural Habit of Body is apparently discern'd in the Face: and there are the Cauces, that the Eyes first of all are contracted and hollow'd: For, being of a softer Substance than the other Parts, they swell and protuberate when they are supply'd with a sufficient Quantity of Spirits; but, for want thereof, they sink in and subside. Add to this, that the Muscles of the Temples are constring'd and wafted away, by the Malignancy, or by the Disturnity, of the Disease; and disabled Nature is render'd incapable to repair that Loss: Hence the Temples are hollow'd, and, the jugal Bone being prominent, the Eyes seem to be sunk within their Sockets.

1159. And chill'd, &c.] These Effects, according to Galen, proceeded from the same Cauces we mention'd before in the Note on v. 1155, where we produc'd the Authority of that Author.

1160. They lay, &c.] In these two Verses the Poet tells us, that they dy'd generall'y the eighth or ninth Day after they were taken sick: from which Thucydides varies a little: for his Words are as follows: Καὶ τὸ σῶμα, ὅσον ἐν ἐκβιω ἀκμάζοι, ἀν ἐμακρινθεῖ, ἀν αὔτείχη ὅλη ἄρ- κεν τῷ ταλαυμώμα, οἷο δινθείρηττον ἤ ταλαιον ἤ τεθερραιοί ἤτο τῷ ἐνιοκαλμα-

1204. ἢτι ἔχοντες τὶ δυνάμεως" that is so say: As long as the Disease was at the Height, their Bodies wafted not, but refifted the Torment beyond all Expectation, insomuch that most of them dy'd of their inward Burning, in nine or seven Days, and whilst they yet had Strength. Whoever desires to be satisfi'd of the Power of these critical Days, in judging of Diseases, may consult Galen, de Crisibus de dieb. decrutor. where his Curiosity will be abundantly contented. I will only take Notice, that the Pestilence, which rag'd in Italy, in the Year 1548, was much more violent at the time of its first breaking out: for, as Guido Cauliacus relates, they dy'd within three Days after they fell sick: and the Florentine Historian, Matheo Villano, speaking of the same Plague, says: e morivano, chi di fubito, chi in due, e chi in tre dì: i. e. and they dy'd, some sudainly, some in two, and some in three Days. And the Plague that desolat'd the same Country in the Year 1631, was scarce less violent; for it snatch'd them away in three, or four Days at moft, say the Authors who have written of it.
If any liv’d, and scap’d the fatal Day,
And if their Loose ness pur’d the Plague away,
Or Ulcers drain’d; yet they would soon decay:
Their Weakness kill’d them: Or their Poison’d Blood,
And Strength, with horrid Pains, thro’ Nostrils flow’d.
But those that felt no Flux, the strong Disease
Did off descend, and wretched Members seize:

NOTES.

1162. If any, &c.] Here the Poet tells us in 13. v. that if any
chanc’d to escape, as indeed some
of them did, yet even they were
forc’d to compound for their Lives, with the loss of some of
their Members, either their Eyes,
or their privy Parts, or Feet, or
Hands: for the whole Virulence of the Disease, falling upon thole
Parts of the Body, caus’d so great
a Corruption, that, for fear of
Death, they were necisitated to
submit to an Amputation of them. Nay, says he, so great
an Oblivion of all things ficz’d
upon some, that they knew not
even their own selves, nor remember’d who they were.
1163. And if, &c.] This too
Lucretius has taken from Thucydides, who says: 'Ει διαρροιας,
έπικλον θύ ταυτωμεθα ες θανατοι, ης έπεσες τε αυτη και
γενησα εντοναις, και Λυκρετιον,
αμα ακχας θανατοις, ος ανακχας
θανατοις, δη ανθες φαινουνται:
If, says he, they escap’d that
their inward Burning) then the
Disease falling down into their
Bells, and caufing there great
Exulcerations, and immoderate
Looseness, they dy’d, many of
them, afterwards thro’ Weakness.
1165. Of their poison’d Blood,
&c.]] A Pain in the Head is very
frequent in all pestilential Disease: nay, some have thought fit
to place it among the forerunning
Tokens of an approaching Plague.

But the Pain, mention’d by Lucretius, proceeded not from a
cold, or vaporous Cause; but from too great a Quantity of
corrupted Blood; which oppress’d
the Head with its Weight, inflam’d it with its Heat, and, by
its Malignancy, disorder’d the
Membranes of the Brain. Hence
Nature, rowzing up to her own
Relief, endeavour’d to expel the
offensive Humour thro’ the Paffages of the Nostrils, which are
the proper Emundories of the
Head: But since the Blood, be-
sides its over- abundance, was repuln’d with a certain Virulence,
it grew extremly refractory
and rebellious to Nature, and the
whole Mafs of it, all at once
flow’d to the Place, where it had
found an open Paffage; and there
discharg’d itself, even as a rapid
Torrent, whose Mound is thrown
down, pours out all its Waters
thro’ the gaping Breach: No
Wonder therefore, that, as Lucretius says,

Huc hominis tota vires, corpusque
fluebat.

1167. But those, &c.] The Loss
of their Members, which Lucre-
tius mentions in these 6. v. follow-
ing, is describ’d by the Historian,
in these Words: 
 Διεκεναι της σανίδις της σαμα-
νιδος εν ες ευτελει το ταυτων ιδρύμενον και και
της εκ των μερισμάτων και

And there it rag'd with cruel Pains and Smart;
1170 Too weak to kill the Whole, it took a Part:
Some loft their Eyes, and some prolong'd their Breath;
By los of Hands: so strong the Fear of Death!

**NOTES.**

no Notice. But the Reason, why
the Corruption fell chiefly on
those Parts, is, because of the
Familiarity and Sympathy be-
tween them, and the Members
that serve to Respiration: For,
we have heard already, that the
greatest Part of the Disease'd la-
bour'd under a Peripneumony, or
Inflammation of the Lungs,
which had occasion'd a violent
Cough; and in these Cases, as
Hippocrates says several Times
of his own Experience, the Mat-
ter generally discharges itself on
the privy Parts: therefore it is
not strange, that, for fear of
Death, these Wretches suffer'd
an Amputation of their Pudenda;
and, as Lucretius says,

Viveant ferro privati parte vi-
rili.

Of which too our Translatour is
wholly silent. And we may
easily believe, that the Defluxion
of Humours on those Parts, oc-
casion'd such a Corruption, as
reduce'd Physicians to their last
Remedies, Amputation and Fire,
since Galen, in his Comment on
Epidem. 3. firmly avouches, that,
even where there is no pestilental
Infection, if an Inflammation,
or an Erytipelas, seize on
those Parts, they very soon cor-
rupt, and affect the superior
Parts of the Body: so that we
are necessitated, says he, to cut
away the Putrefaction, and to
seer the Place, as being the Root
of the Disease.

1171. Some lost their Eyes, &c.]
Galen, in Com. Epidem. 3. af-
tributes the Cause of this los of
Members, only to the Putre-
faction
NOTES.

faction of the Humours; the Nature of which is to corrupt the Parts on which it seizes. Here Lucretius is carpt'd at by P. Victorius, in var. Lec. for not having, as he pretends, kept close enough to the Narration of Thucydides: He is excus'd however by Laminus; whom Hieronymus Mercurialis, lib. 3. var. Lec. cap. 12. accuses of being a Plagiary, in the Defence he makes for our Author.

1173. The Minds, &c.] Thucydides in like manner. Τῶν ἀληθῶν ἐκδικήσεων ἔτη παρείσαυσθαι (οὐχι ἦ δὲ τῶν οἷς τοῖς ἐπιλεξέντος). That is to say: And many of them, presently upon their Recovery, were taken with such an Oblivion of all things whatsoever, that they neither knew themselves, nor their Acquaintance. Tho' the los of Memory be not uncommon in acute Diseases, yet it is frequent in Chronical Distempers, that are of a long Duration. It is related of Benediditus Florentius, a Person of universal Learning, who liv'd in the last Age, that having long struggled with a Difeafe of eight Months Continuance, he at length overcame his Adversary; but in the Conflict had entirely forgot the Greek Tongue, of which he had been a great Master; as likewise the Rules of metrical Numbers in all Languages whatsoever. Nor does the Memory decay through the Means of Diseases only, but of old Age likewise; and sometimes too it is lost even in the Vigour and full Strength of Life, either by external, or internal Causes: Well therefore may we declaim with Pliny;

Memoria nihil æque fragile est in homine, morborum, & cafis injurias, atque etiam metus tentiens; aliis particularim, aliis universalim, cap. 24. There is nothing, says he, in Man so frail as his Memory; it being obnoxious to the Injuries of Diseases and Accidents, nay, even of Fear: sometimes it is lost in Part, sometimes totally. We need not therefore be astonished, that they, who were visited with the most acute of all Diseases, a virulent Plague, lost their Memory. The only Cause of which was the Corruption of the Humours, which had, as I may say, laid violent Hands on Nature, and alienated the Parts from their due Constitution. It is indeed hard to explain the Manner how this comes to pass: but it is almost generally held, tho' some few are of another Opinion, that los of Memory proceeds, not only from a cold and humid Distemper, but from a dry likewise: for Galen, 3. de loc. aff. relates of his own Knowledge, that this Misfortune happen'd, through Dryness, to a certain Studious, Learned Perfon, and to a sturdy, labouring Peafant. The Bishop of Rochester, in the following Verfes, finely describes these Miseries of the surviving Athenians; who had been visited with that fatal Pestilence,

But if thro' Strength, or Heat of Age,
The Body overcame its Rage;
The vanquish'd Evil took from them,
Who conquer'd it, some Part,
Some Limb:
Some loft the Life of Hands, or Eyes;
Some, Arms; some, Legs; some, Thighs.
BOOK VI. LUCRETIUS.  

1175 And tho’ the scatter’d Bodies naked lay,
Yet Beasts refus’d; the Birds fled all away,
And us’d their Wings to shun their easy Prey:
They fled the Stench; whom Tyrant Hunger press’d?
And forc’d to taste, he prov’d a wretched Guest;
1180 The Price was Life: it was a costly Feast!

NOTES.

Some all their Lives before forgot;
Their Minds were but one darker Bloc:
Those various Pictures in the Head,
And all the numerous Shapes were fled:
And now the ranfack’d Memory
Languish’d in naked Poverty,
And lost its mighty Treasury:
They pass’d the Lethe Lake, altho’ they did not die.

Plague of Athens, Stan. 13.

1175. And tho’, &c.] In these 12. v. the Poet describes the great Corruption, that attended this Pestiilence: and which, says he, was so excessive, that even the Birds and Beasts of Prey, but specially the Dogs, who had taste’d of the dead Bodies, dropped down dead immediately: Nay, so noisome was the Stench of the unbury’d Car casses, that neither in Athens, nor around the City, were any ravenous Birds seen by Day, nor any wild Beasts by Night. In like manner Thucy di des, Τά δ’ ῥοιν’ ἡ τελετοδα, ὑ’ ἡ αὐτοφωται ἁ τις, καὶ τόιαν αὐτάφων νεκρώματος, ὑ’ ἡ αἰσθησίν, ὑ’ γευσά τε νεκρώματα διεστειλα, i. e. The Birds and Beasts, that us’d to feed on human Flesh, tho’ many Bodies lay abroad unbury’d, either came not at them: or, if they tasted, perish’d. Thus too the Bishop of Rochester, in the Poem above cited, Stanza 18.

Scatter’d in Fields the Bodies lay:
The Earth call’d to the Fowls to take their Flesh away:
In vain the call’d; they came not nigh,
Nor would their Food with their own Ruin buy;
But, at full Meals, they hunger, pine, and die:
The Vultures afar off beheld the Feast,
Rejoic’d, and call’d their Friends to taste:
They rally’d up their Troops in haste:
Along came mighty Drovers,
For look their young Ones, and their Groves;
Each one his native Mountain,
And his Nest:
They come; but all their Car casses abhor;
And now avoid the dead Men more,
Than weaker Birds the living Men before:
But if some bolder Fowl the Flesh effay,
They were destroy’d by their own Prey.

1178. They fled the Stench;] Thucy di des says only, that they came not near the dead Bodies, but gives not the Reason of it: that is to say, whether it happen’d out of any natural In finc, which is often observ’d in Brutes; or whether any of their Senses gave them Notice of the Danger. But Lucretiustakes away this Difficulty, and says, that the wary Birds and Beasts of Prey were admonish’d by their Smell,
Smell, to keep away from the dead Carcasses; uc acrem, says he, exirent odorum. Now of all the feather'd Kind, the Vulture is said to have the most exquisite Smell, or even to know beforehand where he shall find his Prey. This is confirm'd beyond all Dispute, if we may credit Horus Aegyptius, a very antient Author, who says; That, in Time of War, Vultures repair seven Days before, to a Place where a Battel will be fought: and even that they haunt chiefly about that Part of the Army, where the greatest Slaughter will be made. But, allowing this to be true, it can not be ascrib'd to their Smell, or any other of their Senses, but rather to a prefaging Instinct, that Nature has confer'd upon them: A Credulity, which Plautus long ago derided, when he said,

Quasi vulturij triduo prins divinabant, quo die exturi fient.

And indeed, who, but a superstitious Augur, can give credit to so extravagant a Notion; or believe, that Vultures, by their Smell, can distinguish between Bodies that are to die in a few Days, or to live a longer time. The Truth is, that they generally keep with Armies, because they feed on the Garbage and Offals of Beasts, a great Number of which are daily slain for the Subsistence of such a Multitude of Men.

Nec tamen omnino temerè illis folibus julta
Comparebat avis:

This too is confirm'd by Thucydides in these Words: Τεκυδίδης (viz. modd dicta vera esse) τῶν μῆν πεικτον ὁπίστοιν εἰπεμενος σαρξ ἐξίειο, ἕκ ἐκ εἰρωνίον ἐτε ἀνομο, ἔτε ἦτο τοιελαν ἐδιεν. i. e. An Argument that what I said, touching the Birds, is true, was the manifest Defect of such Fowl, which were not then seen, neither about the Carcasses, nor any where else.

1182. The Beasts, &c.] Lucretius, to augment the Horrour, adds this Circumstance, of which Thucydides is silent; That even the wild Beasts hid themselves in their Dens, where nevertheless they dy'd at length of the Infection: a most certain Argument, that the Disease overcame the Strength of all mortal Animals; and that too not only of the Body, but of the Mind: insomuch that its Rage and Cruelty, far surmounted all Expression of Words; as Thucydides observes, and made it appear to be a kind of Sickness, which exceeded humane Nature in the Fiercenesse with which it handled every one; and likewise to be none of those Diseases that are bred amongst us. But from this Passage of our Author we may make two Observations: First, That a Plague is common to all Animals, and propagated from Men into Beasts; and, on the contrary, from Beasts into Men: Secondly, That a pestilential Venom does not end with the Life; but remains in the dead Body; tho' it be not so virulent by reason of the Want of Heat: But when the putrilaginous Heat has succeeded in the Place of the natural, it emits a pernicious and fatal Infection, as may be prov'd by many Experiments: This is indeed contro
The Plague walk'd thro' the Woods; in ev'ry Den
They lay, and sigh'd, and groan'd, and dy'd, like Men.

1185 The faithful Dogs did lie in ev'ry Street,
And dy'd at their departing Masters Feet,
Disorder'd Funerals were hury'd on ;

No

Notes.
controverted by some; but to
no Purpofe: for their main Ar-
ument is, the Example they
bring of venomous Animals,
which nevertheless, they fay, re-
tain no Poison after they are
kill'd: But common Observati-
on abundantly evinces the con-
trary.

1185. The faithful Dogs, &c.] It is generally teftify'd by all Au-
thors, that Dogs have been firt
infected with, and, before any
other Animals, have felt the firt
Fury of, a coming Plague. Thus
Homer, in Iliad. H. exposes, κύων ἄρρυσ, the white Dogs
ftrt to the Infection: And
Strage canum primò,
fays Ovid ; Metam. lib. 8. after
whom Silius Italicus has copy'd,
Vim primi fentère canes.—
lib. 14.

And the Reafon, why Dogs feel
the firt Attacks of a pestifential,
contagious Difeafe, according to
Eufthathius, is, because of their
exquisite fenze of Smelling; of
which Ἐλίαν Likewife approves.
Others blame the pestifent Ex-
halations of the Earth, to which,
they, the Dogs, by reafon of their
Proximity to it, are most
obnoxious. But the Opinion of
Thucydides, which we mention'd
before, fems the moft plausible.
'Ος δ' ἄρρυς, fays he, μαθὼν ἄνοιξ-
σιν ἄρρυσιν τής ἀποξάτωσις, ἥτο
το εὐφροσύνης, which Hobbes
thus renders. But by the Dogs, becaufe they are familiar with
Men, this Event was seen much
clearer. For fo Hobbes has ren-
der'd it: But why may not the
2 Λ to our ιουδαίων, be rather in-
terpreted, ob convิตum, because
of their eating of the fame fört
of Food? For it not only indi-
cates the Contagion, which is
the moft potent Propagator of
Plagues, even into Men, but a
certain, I know not what, fick-
ly Preparative, or Analogy, as
they call it, proceeding from a
common Food with particular
Men. Nardius relates, that he
knew a certain Prince, who was
taken with a violent Vomiting of
Blood, that was occafion'd by an
external Caufe: this Prince was
extremely fond of one of his
Grey-hounds; who, not long af-
ter, of his own accord, and with-
out having receiv'd the left
Hurt, vomited Blood likewife;
till at length he dy'd, wafted
with a long Difeafe, and swell'd
with a Dropfie; all which Acci-
dents had likewife happen'd to
his Maker: and, what is yet
more strange, the Bowels of both
of them were obferv'd to be taint-
ed with a like Corruption.

1187. Diforder'd Funerals, &c.] Here the Poet describes the Neg-
left of funeral Rites, during the
Time of the Plague: However,
it is moft notorious, how much
Cost and Ceremony, the An-
tients, and more particularly the
superstitious Athenians, were
wont to bestow on the Funerals
of their Dead: Of which we shall
have occafion to fpeak more at
large on v. 1246. Mean while
what Lucretius here intimates is,
That no folemn Pomp or Rites
were obferv'd; that no Friends
nor Relations attended the dead

3 F 2

Rodies
No decent Mourners, nor a friendly Groan:
Neglecting others Fates, all wept their own.

Bodies to their funeral Piles; but either suffer’d them to lie abroad unbury’d, or cast them carelessly on the Piles that had been prepar’d for others. This tumultuous Disorder of their Funerals, is finely describ’d by the Bishop of Rochester,

Mountains of Bones and Carcasses
The Streets, the Market-Place

Threat’ning to raise a new Acropolis,
The Woods gave fun’ral Piles no more;
The Dead the very Fire devour,
And that almighty Conqu’rour over-pow’r.
The noble and the common Dust
Into each others Graves are thrust:
No Place is sacred, and no Tomb;
’Tis now a Privilege to confume:
Their Ashes no Distinction had:
‘Too truly all by Death are equal made;
And poor Men’s Bones the noble urns invade.

Plague of Athens, Stanza 30.

Nos, animæ vile, inhumata, infletaque turba:
And Ovid, in Metamorph. 11, introduces the drowned Ceyx appearing, and speaking thus, to Halcyone:

Surge, age, da lacrymas, lugu-briaque indue, nec me
Indeploratum sub inania Tartara mitte.

Which Sandys thus renders;
Rise, weep, and put on Black; nor undeplor’d,
For pity, send me to the Stygian Ford.

For the Antients believ’d the Dead to be comforted and delighted with the Tears of their surviving Friends: And this is the reason, that, in the antient Inscriptions on Tombs, we so frequently find,

LACRIMAS POSUIT.
CUM LACRIMIS POSUIT.
LACRIMIS ET OPOBAL-SOMO UDUM CONDIDIT.
TUMULUM LACRIMIS PLENUM DEDIT.

and the like; of which Gutierrez, de Jure Manium, lib. i. gives many Examples. And for this Reason too Manlius, speaking of this Plague, by the want of so mean and ordinary an Obsequy, aggravates the Miseries of a pestilential Mortality, by which Mankind is depriv’d of all the tender Refentments and Benefits of commiserating Humanity.

Funera
No common Remedy did Health impart
To all; Physick was grown a private Art:

NOTES.

Funera dearent
Mortibus, & lacrimae: fessos defecerat ignis;
Et coacervatis ardebant corpora membris.

Manil. lib. i. v. 886.

These therefore were a sadder Kind of Funeral than that which Virgil. Æneid. i. gives to the laughter'd Latines, for they had yet Wood to burn them,

Cætera consufque ingentem cædis acervum
Nec numero, nec honore cernunt.

Ipon which laft Words Guthrie observes; Nec numero, nec honore combufi dicuntur, qui onfuo lignorum acervo lento abantur igni, multis corporibus simul congestis. And this, by Macrobius, is call'd tumuluarium funus, and only us'd in alamitius Accidents. In which Kind of promiscuous Funerals, it is noted by the fame Authour, that it was usual, to every ten Men's Bodies, to add one Woman, to make them burn the better. Of which he likewise gives this Reason: Quod muliebre corpus juvabat ardentes viros, on caloris erat, fed pinguis caris, & oleo similius. Vide Macrobius, Saturn. lib. 7. cap. 7.

No common Remedy, cc.] In this the 6. v. the Poet relates, that all the Remedies of Physick were apply'd in vain: or the Medicaments that some bound Good by, were fatal, and rought Death to others. In like manner too Thucydides:

En tε εδεν καλεσκαμα, εις επειν, οτι χρυν Ωησσεφυλιας ωρελιη το γο τα ζυνετεχον, αλωντυ το εβλαπε, σωματε ωληρεσ οντεδ εκαραιν δειγμα μης αυτο, ηχυος φελ η ουρειας, αλα σαλια ξυνερη, ετα φωνη Αιτη Περιπεδουμα.

Nor was there any, to say certain Medicine, that, apply'd, must have help'd them: For, if it did good to one, it did hurt to another: nor any difference of Body for Strength or Weakness, that was able to refit it; but it carry'd all away, what Physick ever was administered. Thus Thucydides: And upon this Passage of that Historian, the Bishop of Rochester ingeniously Paraphrases:

Physicians now could nought prevail;
They the first Spoils to the proud Victor fall;
Nor would the Plague their Knowledge truft,
But fear'd their Skill, and therefore flew them first.
So Tyrants, when they would confirm their Yoke,
First make the chiefeft Men to feel the Stroke;
The chiefeft and the wildest Heads, left they
Should fooneft disobey,
Should first rebel, and others learn from them the Way.
No Aid of Herbs, or Juices Pow'r;
None of Apollo's Arts could cure,
But help'd the Plague the speciuer to devour.
Physick itself was a Difease;
Physick the fatal Tortures did increase:
For that, which gave to one fresh Vigour, Eafe, And Health, and Strength, and conquer'd the Disease; Ev'n

NOTES.

Prescriptions did the Pains renew:
And Æsculapius to the Sick did come,
As afterwards to Rome,
In Form of Serpent: and he brought new Poisons with him too.

Plague of Athens, Stanza. 15.

Common Remedy] The natural Remedies, that are us'd in extinguishing and driving away a pestilential Disease, are of two sorts: for some are call'd common, others particular. The common Remedies are Fires, Odours, Firing of Guns, a strict Regiment of Life, and what is more than all the rest, an avoiding of the Contagion, together with an Extermination and utter Destruction of all things, that may retain and preserve the Infection, as Cloaths, Bedding; and the like: as likewise to absent from all Company whatever for a certain Time. And, whatever Lucretius advances to the contrary, Hippocrates is said to have bethought himself of a common Remedy for this Plague: viz. by burning Piles of scented Wood at the Corners of the Streets. The particular Remedies are those, that are adapted to the Constitution and Habit of Body of each Person infected: and these in the Cafe of the Athenian Plague, as both the Historian and our Poet inform us, were all us'd in vain. And indeed, in vain hitherto have prov'd all the Cares and Endeavours of Men: and the Divine Providence has eluded the Attempts of those bragging Charlatans, who boast of their Panaceas, Amulets, and infallible Remedies against the Plague, and often compels them dearly to rue their enormous Temerity: Not that I would be understood to mean, that the Care of the Sick ought to be committed to Fortune only: for there is an Honour justly due to Medicaments, that support the vital Faculty, and contain it within its due Bounds; a there is likewise to Topicks, whose Experience has once establisht and confirm'd the Usefulness of them. But what I say is, that the supream Wisdom has hither to deny'd to Mortals, to find out any universal and certain Alexi-acon for the Plague. And therefore Mattheo Villano, speaking of the Plague that rag'd in the Year 1348, says, That the Physicians, in any Part of the World, could not, either by Natural Philosophy, or by Physick or by the Art of Astrology, find out any Remedy, or certain Cure for it: That some of then indeed, out of Covetousness went to visit the Sick, and gave them their Remedies; but the by their own Death they evince the Vainness of their Art, leaving their Lives as a Restitution for the Money they had unjustly taken. E i Medici, says he, ir catuna parte del Mundo, per Filosofia naturale, ò per Fisica ò per Arte d' Astrologia, non hebbono Argomento, ne vera cura. Alquanti per guadagnar andaronó visitando, e dando lo ro' argomenti, i quali, per lo ro' morte, monstraronó l' arte esfer fiéta, e non vera: affai pei Coéfienza lasciaronó à restituir i danari, che di ciò havevano pre fi indebitamente.

1192. For that, &c.] From what Lucretius, after Thucydides, says in this and the thro' followin
following Verses, we may gather this Observation; that in each Plague there is not one only manner of Corruption, but that it differs very much, according to the various Dispositions of the Bodies and Humours; even tho' it derives its Origin from one and the same Cause.

1196. All the Infect'd, &c.] In these 6. v. the Poet teaches, That the greatest Calamity of all was; that as soon as they perceived themselves seiz'd with the Disease, they fell into a Despair of Recovery, and neglected to take Care of themselves; a Neglect, that sometimes is more fatal than the Force of the Disease. Thus too the Historian: 

\[\text{\textit{πείρασε \ το \ αίλήπτισιν \ ψυγὸς \ περιτόμενοι \ τὴ \ γραμμὴ \ σωλῶ \ μαλλον \ ἐκείνῳ \ πάρον \ αὐτῶς, \ ἔ \ κεῖ \ αἰσθή-\textit{μα}}.\]

Thucyd. That is to say: But the greatest Misery of all was the Defection of Mind, in such as found themselves beginning to fall sick: for they presently fell into Despair, and gave themselves over without making any Resistance. Now this Confutation and Defection of Mind was prejudicial to them, on a double Account: For, besides that it very much impair'd their Strength, it brought with it this additional Mischief, that, dispersing of Recovery, they thought it to no purpose to take Care of themselves. And thus the Disease rag'd uncontroul'd, and soon was fatal to such as neglected the Means of their own safety, and gave themselves over for lost. And here we might take occasion to inquire narrowly into a Question, which some have started, viz. Whether an absent Person can catch the Plague by the Strength of Imagination? The Affirmative has many Sticklers for it, as may be seen in Fab. Paulinus, lib. i. and the Negative is no less strenuously asserted by others: Imagination may indeed operate on our own Bodies, by reason of the mutual Consent and Sympathy, that each Part has to the other. But what Strength can it have to work on the Bodies of others? Who ever yet heard of a Pick-pocket, who, by the Intenfeness of his Fanity only, could get the Money out of another's Purse? Or of a Hunger-starv'd Wretch, who, by the Strength of his Imagination, could get into his own Clutches, the Bread he saw lying at a Distance on a Baker's Stall? Besides in this Case of the Athenian Plague, both the Historian and our Poet expressly say, That the Disease preceded the Dread and Apprehension of it.

1198. Pale Ghosts, &c.] This Verse our Tranflator has added to his Author.
Besides, the fierce infection, quickly spread,
When one poor wretch was fall'n, to others fled:

NOTES.

1202. Besides, &c.] Here the Poet, in these 13. v. teaches farther, that some, tho' they came not to visit their friends and relations, or had neglected to tend them, caught nevertheless the contagion, and dy'd like infected sheep or cattel: and, because they had neglected to take care of their friends, they too, in their turn, were neglected by them. Thus too Thucydides, Ἐλεγχὸς αὖ ἔτέρα Ἴηεπτέλας ἀναπτέρα μενοι, ἄστερ τῷ Ἰεβαλα ἐθνισκόν • ἑτειον πᾶγεν τῷ τῶν ἱεστολέοι, ἦθε μὲν Σέλειον ἐ- δίδεις ἀνάλοις ἔχοις, ἀπαλ- λυτο ἐρμοί, ἡ ὄψεια ζωοκε ἐκκαθημοινάτικα τῷ ἱεσεπτέρωνιον. They dy'd, says he, like sheep, being infected by mutual visitation: And if men, for fear, forbore to visit them, then they dy'd forlorn: so that many families became empty, for want of such as should have taken care of them. Thus Thucydides: And were there no other testimony for contagion to be found, than this of that historian and our poet, it would be abundantly sufficient, evidently to convince their peremptorines, who obstinately hold, that it was unknown to the antients; and them too, who as positively assert, that the air only is the cause of epidemic diseases; and will not admit of contagion, except only when substituted in the place of the air. But how much they are mistaken will manifestly appear by the following animadversion.

Of Contagion, the chief cause of a plague.

S the antients were not ignorant of, so they always apprehended, contagions; whatever some modern authors have believ'd to the contrary. Lucretius, who copies after Thucydides, freely confesses in this place, that the effects of contagion are felt from far; and to him subscribe several of the antients; as Livy, lib. 3. cap. 25. Diodorus Siculus, lib. 14. Dionysius Halicarnassæus, lib. 10. and Eusebius, lib. 7.: but, that they affect, when near at hand, is allow'd by all: for none deny, that to tend and touch the sick, will spread abroad the disease, and render it epidemical: Hence Virgil in Georg. 3.
And our Lucretius, v. 1241. of this Book;

Qui fuerant autem præstò, contagibus ibant:

And yet L. Septulius, in lib. 2. de Peste, cap. 8. too confidently affirms, That the third manner of Contagion, which, as we said before, the Physicians call, per fomitem, was unknown to the Antients, and never thought of by them. But, among many other Testimonies that might be alledg'd, this Mistake of his is evident from the following Verses, with which Virgil concludes his third Georgick:

Jamque catervatim dat ftragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo:
Donec humo tegere, ac foveis abfcondere discunt,
Nam neque erat coriis usus; nec viscera quisquam,
Aut undis abolere potest, aut vincere flamma:
Nec rondere quidem morbo, illuvieque peresa
Vellera; nec telas pooffunt attingere putres:
Verùm etiam invisos si quis tentarat amicìus,
Ardentes papulae, atque immundus olentia fudor
Membra fquebatur: nec longo deinde moranti
Tempore, contactos artus facer ignis edebat.

Which is render'd by Dryden, as follows;

At length the strikes an universal Blow:
To Death at once whole Herds of Cartel go:
Sheep, Oxen, Horses fall; and, heap'd on high;
The diff'ring Species in Confufion lie:
Till, warn'd by frequent Ills, the Way they found,
To lodge their loathfome Carrion under Ground:
For, ulelefs to the Currier were their Hides;
Nor could their tainted Flesh with Ocean Tides
Be free'd from Filth: nor could Vulcanian Flame
The Stench abolish, or the Savour tame:
Nor safely could they shear their fleecy Store,
Made drunk with poiPnous Juice, and stiff with Gore;
Or touch the Web: but, if the Vest they wear,
Red Blifters rising on their Paps appear,
And flaming Carbuncles; and noifome Sweat,
And clammy Dews, that loathfome Lice beger;
Till the slow creeping Evil eats his Way,
Consumes the parching Limbs, and makes the Life
his Prey.

The Antients therefore knew what Contagion is, tho’
perhaps, they were not fully aware of its great Power, nor
of the many Ways of its imparting, and spreading itself
abroad: and this is the Reason, that this chief Begetter of a
Plague was then scarce held to be a Propagator of it. But
in the last Age its Power was so manifestly discover’d, as to
make the modern Physicians believe, that true Plagues, or
those Infections at least, which they call Bubonick, are dif-
feminated by Contagion only. In Florida, the Seafons
of the Year, the Fruits of the Earth, the Winds, the Rains,
al come regularly, and at due and constant Times: nor is
there the least suspicion there of infectious Damps or Exha-
fations: yet, upon the arrival of an ordinary Fellow, who
brought thither some inconsiderable Merchandise from an
infected Place, the whole Countrey soon caught the Con-
tagion, and essay’d the Fury of a pestilential Diseafe, till
then, in those Parts, unknown before. Contagious Diseases,
unless a timely stop be put to them, depopulate Provinces
and whole Kingdoms, by sweeping away their Inhabitants.
And this Observation is one of the Reasons, that, tho’ but
of late Days, Contagion has been held to be the chief
Instrument, in beginning, and propagating a Plague. The
Antients indeed could scarce be reconcil’d to the setting a
private and particular Cause at the Head of a publick and
general, or common Effect: but this Difficulty would not
have startled them, had they reflect’d, that even that Cause
may be said to be common, by whole Efficacy a Diseafe be-
comes Epidemical. Pliny, lib. 16. informs us, that they
either banish’d the Lepers, or shut them up, and debarr’d
them, from all manner of Conversation, that they might not
infect the Sound; and if, thro’ Negligence, this Care was
at any Time omitted, the whole Society was infected with
that most filthy Disease: of which no common Cause could
be assign’d, besides Contagion. We read, that, in the last
Age, a Secretary of the Popes Treasury, being return’d from
Perufa to Rome, brought the Itch along with him: which
foul Diseafe, in a few Days, by that Means spread itself
thro’ the whole City: and that, when Lautrecchus besiegd
Naples, a small Number of Harlots, that were in the Camp,
gave the Venereal Diseafe, till then unknown in these Parts
of the World, to his whole Army; from whence it has since
spread itself into Africa, Asia, and all over Europe; treating
Foreigners with greater Severity indeed, than its native In-
dians, among whom it was first known. And were not
these common Causes, the first of which infected the whole
City of Rome, the other almost the whole World? Then,
not to dwell too long on so evident a Matter; let us call to
Mind this Maxim of Lucretius:

Tangere enim, & tangi, nisi corpus nulla potest res.
lib. 4. v. 305.

Nothing, but Body, can be touch’d, or touch.

Whatever Things therefore meet, are Bodies; not a naked
Quality: But, according to Aristotle, lib. i. de Generat. &
Corrupt. Things then touch one another, when the extream-
eft Parts of them are together, be it done at what Distance you will. Contagion thus is not an empty Sound,
but expresses the Manner, by which an Infection, by the
means of Corpuscles, that exhale from an infected Body,
communicates itself to one that is found: and, tho’ it not
unfrequently touches, yet it sometimes imparts its Virulence
tho’ another Medium.

There are some nevertheless, who will not be reconcil’d
to Contagion: and pretend to compel us to a necessity of
owning, whether we will or not, and against Truth and
Observation, That a Plague sometimes is bred, without any
previous Contagion: otherwise it would be perpetual. To
make this Assertion good, they bring, for Instance, a
Country, where a new Plague is broken out; and ask us;
Whether it be just then bred in that Country, or brought
thither from elsewhere? If we grant the first, then indeed
adieu to all Contagion: if the last, they bid us name the
original Place, where it was bred: which would oblige
us to the same Conceision as the former. Therefore, say
they, Contagion will propagate, but not begin, a Plague.
Tho’ this be not argu’d amiss, yet it is not so conclusive, as
to hinder us from believing, that the whole Earth is at no
Time free from a Plague; and that there are certain Pla-
ces, where the Seeds of Plagues are preserv’d, in order to
break out at a certain Time: Æthiopia has an ill Name on
this Account; nor are Grand-Cairo and Constantinople
much better spoken of: nay, almost all that vast Extent of
Land, which the Turks inhabit, in some Part or other of it,
ever has had, and ever will have, more or less, the Plague among them: and this too thro' their voluntary neglect: for, they think it impious to struggle against Fate. But the Reafon, why it does not always rage with the same Fierce-
ness among them, is, the various Disposition of their Bodies, and the different State of the Air.

It is likewise observable, that every contagious Disease rages with greatest Violence at its first breaking out: but in Length of Time grows mild, and abates of its first Fury. Whoever doubts of this, let him compare the Mischiefs, that, heretofore, were caus'd by the Venereal Disease, with the Harms, that, now-a-days, attend it: let him weigh, besides, the Devaftation, that in the last Age, the Small Pox brought upon the Indies, where, at its first coming, it swept away, in a few Days, a hundred Myriads of Mexi-
cans. The Seeds therefore of pestilential Diseases decay, and wear away by Degrees; till, having found proper Hu-
mours to work on, and Spirits that make but weak Re-
fistance, they break out afresh, and with greater Violence in other Bodies. To this Opinion subscribes the learned Felix Platerus, who, in his Treatife of the Caufes of Fevers, after having made many Observations, that well deserve to be known and remember'd, argues to the following Purpofe: It seems more reasonable, says he, to believe, that, in like manner as other Venoms, which, from the Beginning of the World, are innate and natural to certain Bodies, inhere and reside in them, so too this pestilential Venom may lurk, not only in the Bodies of fuch, as are visited with the Plague, but of others likewise, who are not yet taken with a Fever; or even in Cloaths, or any Thing of like Nature: and that it may be imparted and transferr'd from Body to Body; not only by mutual Contact, but by the intermediate Air intervening, and taking those invenom'd Seeds from one Body, and wafting them into another. Besides; a pestilential Venom, if it be attracted by Inspiration, chiefly affects the Heart, and kindles a Fever in a Moment: or, if it be caught by any other Means, and poffeffes any other Part of the Body, it either makes the same Progreff to the Heart by Inspiration, or thro' some blind Passages; or else it stays for some time in the Part it first seiz'd on; and even in that Cafe, tho' it be propagated no farther, and tho' no pestilential Fever yet appear, the Body nevertheless is render'd infected by that Venom; which, sooner or later, may affect likewise the Bodies of others: And this is the reason, that such, as fly from
from infected Places into others, that are free from the Plague, and stay there some time, are often, even after many Days, taken first with the Plague: or, if they are not taken themselves, they may nevertheless infect others: In like manner too Experience teaches, that a lewd Woman, who lies with a Man, tainted with the Venereal Disease, tho' she be not yet so infected by him, as to be sick of that Disease herself, may nevertheless infect others, who afterwards lie with her, with the same Disease: This too is attested by Fernelius: and therefore we dare confidently affirm, That the Seeds of Plagues, like other Venoms, are always residing in certain Bodies, in some Country of the World or other; and that they are propagated from thence into other places, in the manner above-spoken: Even as we know for certain, that the Venom of the Venereal Disease, which is well nigh as contagious and noxious, at least to Mankind, came first of all, creeping from Body to Body, from the Indies even to us; and now subsists no where but in Bodies, and wanders by Contagion out of some into others: Which venereal Disease, manifesting itself in this Manner, refides nevertheless, in other Places, in other Bodies; and, by some one or other of them, is carry'd back again into the same Country: Thus too the Plague, tho' it have often ceas'd to rage for a long Time together, in certain Places, is nevertheless inherent in certain Bodies, in some Part of the Earth or other; and, as is said above, is, in its due Time, deriv'd from thence, and breaks out in those Bodies, in which it lay dormant: Insomuch that no Necessity obliges us to hold, for this Reason, viz. because we hear nothing of it, nor where it rages, as if it were totally extinguish'd, and that the whole World were free from it; that therefore when it returns again, it is engender'd anew in the Air, and falls down from thence upon us: tho', notwithstanding all this, it cannot in the least be doubted, but that the Air is imb'd with a malignant Quality, with which it may, and does sometimes, affect the Bodies of Animals: in like manner as we grant, that they are affected by a pestilent Contagion, proceeding from infected Bodies, and infinuating itself into other Bodies, in the Method above-mention'd: But that the Origine of this Contagion is due to the Air, can in no wise be granted for the Reasons before given. Thus far Platerus, with whom the generality of Physicians agree: For the Objections, which D. Sennerus, in lib. 1. de Cauf. Pedil. cap. 21. has brought against him, are held to be trifling, and of no Validity.
One kill’d, the Murderer did cast his Eye
1205 Around; and, if he saw a Witness by,
Sieg’d him, for fear of a Discovery.
The Wretches too, that greedy to live on,
Or fled, or left infected Friends alone,
Strait felt their Punishment, and quickly found,
1210 No Flight could save, no Place secure, from Wound:
A strong Infection all their Walk attends;
They fall as much neglected as their Friends:
Like rotten Sheep, they die in wretched State;
And none to pity, or to mourn, their Fate. (Cries,
1215 Those whom their Friends Complaints, and piteous
Did force to come, and see their Miseries,

Notes.

1204. One kill’d, &c.] This and the two following Verses are
a Paraphrase of our Translatour
on his Author.
1207. Those Wretches, &c.] Hence we see, that the saying of
the Comick Poet has still pre-
vail’d:
Proximus sum egomet mihi,
That Charity begins at home,
as our ill-natur’d Proverb ex-
presses it, and, consequently, that
Men are more careful of their
own Health, than of that of others.
To abandon Friends in Sicknes,
is a Piece of Cruelty detestable
even in Heathens: how much
more then is it to be abhor’d in
Christians? Yet Guido Cauliac-
cus tells us, that in the Plague,
that rag’d in the Year 1348, the
Living, that they might not en-
danger their Lives by the Con-
tagion, avoided to come near the
infected: Infomuch, that whole
Families dy’d without Attend-
dance, and were bury’d without
Priests: the Father visited not
the Son, nor the Son the Father:
Charity was extinctus’d, and
Hope overthrown. In tantum-
que, says he, gentes moriebantur
fine famulis, & sepeliebantur fine
facerdotibus: Pater non visita-
bat filium, nec filius patrem:
caritas erat mortua, & spes pro-
strata. Mattheo Villano acknow-
ledges this to be true; and tho’ he
endeavours to lay the Blame on
the Barbarians, after whose Ex-
ample the Christians no leas
inhumanely abandon’d their
Friends; yet he omits not to
brand them with Infamy, as Men
guilty of a Barbarity truly de-
estable, and till then unheard
of among the Professours of
Christiannity.
1215. Those, &c.] In these
10. v. the Poet tells us, that such
of them, as came to tend the In-
feeted, were expos’d to a double
Destruction: For, either they
cought the Contagion of the Sick,
and underwent the like
Fate with them, or else, worn
out with the Fatigue of tending
them, they at length fell sick of
the same Disease. But Shame as
well as Piety excited them to
serve their Friends in so great
Distress: and thus the most vir-
tuous among them expos’d their
Lives to this Danger, and chiefly
assisted their dying Friends. In
like manner Thucydides: "In
manner both Propor, &c. &c. &c.

1205
1206
1207
1208
1209
1210
1211
1212
1213
1214
1215

..."
 receiv'd th' Infectious, and the fatal Breath: An inn'cent Mur'd'rer he that gave the Death. This kind of Death was best; so Men did choose (A wretched Choice!) this way their Life to lose: Some rais'd their Friends a Pile; that Office done, Return'd, and griev'd, and then prepar'd their own: A treble Mischief this, and no Relief: Not one but suffer'd Death, Disease, or Grief: Th' infected Ploughman burnt, and starv'd to Death.

Notes.

Inque alius alium populum sepe liric fiorum Cerrantes, lacrymis laff, ludunque redbiant: Inde bonam partem in lectum marore dabantur.

i. c. After they had striven and contended to bury the Bodies of whole Families of their Friends among those of the Friends of others, they return'd weary'd with Grief and Weeping: and hence most of them took to their Beds for Sorrow.

1225. The Shepherd, &c. The Poet, having laid before our Eyes the lamentable and tragical Condition of the City of Athens, he now brings upon the Stage the Herdsmen, Shepherds, and Peasants, who, being visit'd with this cruel Infection, in Want of all Necessaries, destitute of Friends, and despairing of Relief, shut themselves up, some of them, in their narrow Huts, where they dy'd by Heaps, destroy'd no less by Famine than the Plague: while others, for fear of the Enemy, who were laying waste the whole Country, and destroying all with Fire and Sword, with the Diseafe upon them, fled into the City, and others, whose Strength would not permit them to reach thither, lay languishing in the High-ways, naked, full of Ulcers, &c. What more dreadful, what
By PLAGUE and FAMINE both the Deed was done:
The PLoughman was too strong to yield to one:
Here dying PARENTS on their CHILDREN cast,
1230 There CHILDREN on their PARENTS breath'd their last:
Th' infected PLoughmen from the Countrey came,

NOTES:

what more dismal, can Imagination figure to itself?
1228. The Ploughman] This Observation is the Translatour's, not his Author's.
1229. Here dying Parents, &c.] The Bishop of Rochester describes this Circumstance very pathetically in the following Verres:

Here, lies a Mother and her Child;
The Infant suck'd as yet, and fmil'd,
But strait by its own Food was kill'd:
There Parents hug'd their Children laft;
Here, parting Lovers laft embrac'd;
But yet not parting neither:
They both expir'd, and went away together.
The Friend does hear his Friends laft Cries;
Parts his Grief for him, and then dies;
Lives not enough to close his Eyes.
The Father, at his Death, Speaks his Son Heir, with an infectious Breath:
In the same Hour the Son does take
His Father's Will, and his own make:
The Servant needs not here be flain,
To serve his Master in the other World again;
They languishing together lie;
Their Souls away together fly:
The Husband gasps; his Wife lies by:
It must be her Turn next to die:

The Husband and the Wife Too truly now are one, and live one Life:
That Couple, who the Gods did entertain,
Had made their Prayers here in vain:
No Fates in Death could them divide;
They must, without their Privilege, together both have dy'd.


1231. Th' infected, &c.] Thus Thucydides: ἐνίου δ' αυτῶς μανιων ὀνες το ποιεσκοτι σώματος κυ κυ εἰς ερυμαθήν εκ τῶν αὐρών ἐστο ἀντί, ἐκ Δεινοῦ τῆς ἐπελευθερώσεως, ὑμῖν καὶ ἐν θυμῷ καιροὶ, ἀλλ' ἐν καλύβως πανταξιοῦς ὀφέλεις ἡς ἡς παντοτέθαν, ὅ τις ἐν ἐρείπειοι ἐδέσθαι κόσμῳ, ἀλλ' ἐν κερεῖ ἐπικαλεῖσθαι. Τοιοῦτοι. This is to say: Besides the present Affliction, the Reception of the Countrey People, and of their Substance into the City, oppressed both the Citizens, and much more the People themselves, that thus came in: For, having no Hovels, and dwelling at that time of the Year (for it was in the Summer) in他filing Booths, the Mortality was now without all Form, and dying Men lay tumbling, one upon another, in the Streets. And Tit. Livius describes the like Event in almost the same Colours.

Grave tempus, says he, &cortè annus pestilens erat urbicagrique, nec hominibus magis, quàm pe-
cori: & auxère vim morbi terr-
iores populationis, pecoribus a-
grefribique in urbem receptis:
N O T E S.

Ea colluvio mixtorum omnis generis animantium, & odor intolit urbanos, & agrestem conferturn in arca tecla, estu, ac vigilis angebat, ministeriaque invicem, ac contagio ipsa vulgabat morbos. lib. 3. 1232. And brought with them additional Flame:] It is highly probable, that the great Concourse of Countrey People, that flock'd into the City, for fear of the Lacedemonians, who had then invaded Attica, and were putting all to Fire and Sword, was the chief Cause of this Plague; and that what Lucretius related before of the City of Athens, was spoken by a certain Way of Anticipation, which is not unfrequent with Poets; as if he had consider'd with himself, that he should not have explain'd the Matter equal to its Dignity, if, setting lefts by the Metropolis than the whole Province, he had begun his Narration of this Diseafe by the Countrey. The Testimony of Thucydides, from whom our Author has taken this Description, is alone sufficient to justify this Opinion; which nevertheless may be confirm'd by other undeniable Proofs. For, in the first Place, the Athenians would otherwise have been very injurious to their Prince Pericles, whom, as Plutarch tells us in his Life, they accus'd of having been the Cause of the Plague, by admitting in to the City, and in the Heat of Summer, the great multitude of Peasants, and other Countrey People; where they, who had been accus'tem'd to Labour, and Living in the open Air, led lazy and idle Lives, and were crow'ded and shut up together in narrow and stifling Habitations: Of all which he had been the Occasion, who, during the War, had receiv'd those, who had fle'd from the Enemy, within the Walls of the City, where he took Care to find them no manner of Employment, but suffer'd them, like brute Beasts, inclos'd in narrow Grounds, mutually to infect one another; and allow'd them no change of Air, or scarce the liberty of Breathing. Thus Plutarch: Now let it be even grant'd, that the Athenians were in the Wrong as to the Cause of this Plague; yet they had no Pretence of Reason to, lay the Blame on Pericles, if Athens was afflicted with that Pestilence, before the Peasants, and other Inhabitants of the Countrey fled thither: But they were not mis'taken in believing that the Plague had invaded the City by the means of this new Increafe of Dwellers: for fultry Heat, and an impure, corrupted Air may favour and promote a Plague; but are altogether incapable of firft kindling and introducing a Pestilence. Diodorus Siculus, tho' he adhere, too obstinately indeed, to the then commonly receiv'd Opinion of the ambient Air, yet favours our Affertion concerning the Contagion, by means of the Countrey People that flock'd into Athens: for, speaking of this Plague, he says: That the great Multitude of all manner of People, who, out of Fear, were fle'd from the Countrey into the City, where, by reason of the Narrowness of the Place, they were promiscuously, and without any Order, crowd'd together, not without good Caufe, fell into Disea'es: for, breathing nothing but noifome Stenches, that were occasion'd by Filth and Naftiness, and the Air besides being grown fultry, and almost suffo-
Men flock'd from ev'ry Part, all Places fill'd:  
Where Crowds were great, by Heaps the Sick-ness kill'd:

1235 Some in the Streets, some near the Fountains lay,  
Which quench'd their Flame, but wash'd their Soul away;  
And some in publick, half alive, half dead,  
With filthy Cov'rings o'er their Members spread,

Did

N O T E S.

cated by the Heat of the Season,  
they receiv'd within their Bowels  
the contagious Venom. Thus  
we see what is the chief Cause of  
Plagues, and from whence this of  
Athens took its Origine. Even  
Lucretius himself, whatever he  
said, to the contrary, of the Air,  
in the beginning of this Narration,  
yet in this Place he seems to own,  
that the Plague proceeded chiefly  
from the Contagion, which the  
Country People brought into  
the City: His Words are as  
follows:

Nec minimum partim ex agris  
agroris in urbe  
Confluxit, languens quem con- 
tulit agricolarum  
Copia, conveniens ex omni mor-
bida parte.

There is therefore no Reason to  
dispute, for the Future, the most  
antient Prerogative and Efficacy  
of Contagion, in all Plagues;  
but chiefly, not in this most me-
memorable Plague of Athens.  
1234. By Heaps the Sickness kill'd: Thus too the Bishop of  
Rochester:

There was no Number now of  
Death:  
The Sistrens scarce stood still  
themselves to breathe:  
The Sistrens now, quite weary'd  
In cutting single Thred,  
Began at once to part whole  
Looms:  
One Stroke did give whole  
Houfes Dooms,  
Plague of Athens, Stan. 21.

1235. Some in the Streets, &c.]  
In like manner Thucy'dides:  
Καὶ ἐν ταῖσ ὄντοι ἐκαλυψτεν,  
καὶ τας κρινας ἀπάνω ἱμι- 
θυτες, τῇ τῷ ὑπὸ τοιούτῳ ἐπισφερή.  
That is to say: And they lay  
half-dead in the Ways, and about  
every Conduit, thro' Defire of  
Water. The greatest Relief of  
an inflam'd Heart, is without  
doubt, to breathe in a cool and  
pure Air: but the Heart is al- 
ways inflam'd in a burning Fe-
ver, with which the Athenians  
were then afflict'd: And hence  
proceeded that implacable Thirst;  
which made them make what  
hafts they could to the Foun-
tains: but some of them, thro'  
Weaknes, faint'd and fell down  
by the Way; while others, who  
had more Strength, lay near the  
Fountains, suffocated with the  
great Plenty of Water, they had  
pour'd down into their burning  
Entrails. Now the Fountain  
Callirhoe's, that without the  
Walls, broke out in seven  
Streams, and was convey'd in- 
to Athens by as many Pipes,  
supply'd with Water the upper  
Part of the City: In the lower  
Part of which, towards the  
Piræus, there were no Foun-
tains, but only Wells, as has  
been said already.

1237. And some, &c.] Lucre-
tius omits nothing, that may  
create Horrour, and provoke  
Commiferation in the Minds of  
his Readers. To this End, he  
now expofes to their Eyes the  
Streets
Book VI.  L U C R E T I U S.  787

Did lie, and rot; the Skin, the poor Remains

1240 Of all the Flesh, the starting Bones contains,

All cover’d o’er with Ulcers, next with Pains.

Death now had fill’d the Temples of the Gods:
The Priests themselves, not Beasts, are th’ Altar’s Loads:

Now no Religion, now no Gods were fear’d;

1245 Greater than all the present Plague appear’d:

N O T E S.

Streets of Athens, thick-strow’d with dead and dying Bodies, half-naked, and half-cover’d with filthy Weeds, and wallowing, nay, almost bury’d, in their own Corruption.

1242. Death now, &c.] Here the Poet teaches, that Necessity had reduc’d the Athenians to such hard Extremities, that the Ædiles, whose Office it was to take Care of the Temples, had permitted those that fled into the City, to take up their Abodes in those holy Places; where, they built Tents for themselves and Families, and perhaps too for the Cattel they brought with them. This Profanation of sacred Things, and contempt of all Religion, proceeded from the highest Desperation, if we may give Credit to Thucydides, who relates it as follows: Τα τέ τις εἰς, ἐν οἷς ἐκκινηθο, τεκμαὶ θελα, κι, ἀπεικονιζομένα 50 τι κακὸ, ἵνα αὐτοὶ τοῦ ἐκτος ἐς ἡμᾶς ὑπὸ τοῦ τοιοῦτος πασί, καὶ ἀπεικονισθοῦσι, ὃ ἐνθριαμβήθερον; i. e. The Temples also, where they dwelt in Tents, were all full of the Dead, that dy’d within them: for, oppress’d with the Violence of the Calamity, and not knowing what to do. Men grew careless of holy and profane Things alike.

1243. The Priests themselves, &c.] For this Thought our Translator is not so much oblig’d to his Author, as to the Bishop of Rochester, who, on this Particular, paraphrases as follows:

The Gods are call’d upon in vain:
The Gods gave no Release unto their Pain:
The Gods to fear ev’n for themselves began:
For now the Sick into the Temples came,

And with them brought more than a holy Flame,

There, at the Altars, made their Pray’r:

They sacrifice’d, and dy’d too, there:
A Sacrifice not seen before;
That Heaven, us’d but to the Gore
Of Lambs or Bulls, should now

Loaded with Priests see its own Altars too.

Plague of Athens, Stan. 29.

1244. Now no Religion, &c.] Thucydides, after having acquainted us, that the great LICENTIOUSNESS, which was practis’d in the City, proceeded, and began at first from this Dileafe, adds immediately: That what any Man knew to be delightful, and conducive to Pleasure, that was made both profitable and honourable: Neither the Fear of the Gods, says he, nor Laws of Men aw’d any Man: not the former, because they concluded it was alike to worship, or not to worship, seeing that they all a—

like perifh’d: not the later, be-
caufe no Man expected that his
Life would laft, till he receiv’d
Punishment of his Crimes by
Judgment: But they thought
there was now, hanging over their
Heads, some far greater Judg-
ment decreed againft them; and,
before it fell upon them, they
thought to enjoy some little
Part of their Lives. “Oh! my
Soul did to me fay, “Either the
same fpirit, in which you live,
will be your judge, or your
dead Name, which you have
now, will be your judge.”
Partly of this fear’d, and partly
of this part: They put the
Punifhment to their Ear,
and, with their newest dead
Parts, and their newest dead
Heads, before their Jui-
ment, and all the Laws and
Lives of their late Men,
and all the Laws and
Lives of their late Men,
and all the Laws and
Lives of their late Men,
and all the Laws and
Lives of their late Men.
Thus Thucydi-
des: Upon which Paffage of that
Historian the Bishop of Rochef-
ter finely Paraphrafs; and con-
cludes his Poem:

But what, Great Gods! was
worth of all,
Hell forth its Magazines of Lufts
did call;
Nor would it be content
With the thick Troops of Souls
were thither sent;
Into the upper World it
went:
Such Guilt, Such Wickedness,
Such Irreligion did increafe,
That the few Good, who did
survive,
Were angry with the Plague for
suffring them to live,
More for the Living, than the
Dead, did grieve:

Some rob’d the very Dead,
Thou’se sure to be infected e’er they
fled:
Thou’ ne the very Act sure to be
punifh’d:
Some, nor the Shrines, nor
Temples, fpur’d,
Nor Gods, nor Heav’n’s they
fear’d,
Thou’ such Examples of their
Pow’r appear’d:
Virtue was now esteem’d an em-
ty Name;
And Honesty the foolish Voice
of Fame:
For, having pass’d those tort’ring
Flames before,
They thought the Punifhment
already o’er;
Thought Heav’n could have
no worfe in Store:
Here having felt one Hell, they
thought there was no more.

Plague of Athens, Stan. 31.

1246. All Laws of Burial, &c.
In these twelve laft Verfes the
Poet relates, That the Athenians
were not content with polluting
their Holy Places with dead Bo-
dies, but tranf恪d’d likewise all
their Laws concerning Funerals,
which they had till then obferv’d,
and bury’d their Dead, as they
could, where-ever they found
Room. Thus too Thucydi-
des. Νόμοι τε σανίς συνενεκάκησαν,
οίς εἰρηνίοις ἀληθέσεως ἐν
tapas. * ἐπίπλορος δέ ἐστιν πτερυγιαν υπο-
ραλον: Now by the unanimous
Conffent of all Authours, the Ath-
enians were of all People the
moft ceremonious in the Fun-
erals of their Dead, whom they
honour’d even to the highest Su-
perffition. If any one neglected
to pay the Rites of Funeral to
those
those who were slain in War, he was punish'd with Death: And the Pomp and Expence of Funerals grew at length to such Excess among them, that Solon was forc'd to put a stop to it by Laws: but when this Plague was raging at Athens, no funeral Rites were observ'd: For, as the Historian, from whom our Poet has taken this Passage, relates; Many, for want of Things necessary, after so many Deaths before, were forc'd to become impudent in the Funerals of their Friends: For, when one had made a funeral Pile, another, getting before him, would throw on his Dead, and set it on Fire: And when one was burning, others would come, and, having cast upon it the Dead they brought, go their Way again. 

Animadversion of Joannes Nardius, concerning the Funerals of the Athenians.

ICERO, in his Oration for Flaccus, acquaints us, That Humanity, Learning, Religion, Laws, civil Societies, and the Use of Corn, began first among the Athenians, and from them were distributed over the whole Earth: Hence Lucretius says of them.

Et recreaverunt vitam, legesque rogàrunt. lib. 6. v. 3.

But nothing seems to have been more antiently practis'd among them, or more religiously observ'd, than the paying he just Dues of Funeral to their Dead; especially to those, who had been slain in fighting for their Countrey: Of this
we have a famous Example, recorded by Xenophon, lib. 1. 'Emmilia', and by Valerius Maximus, who tell us, that the Athenians condemn'd, and put to Death, ten of their Captains, who return'd to Athens after a great Victory they had gain'd at Sea over the Lacedemonians, only because they had not paid the last Duties to the dead Bodies of those that had been kill'd in the Engagement, even tho' they had this to plead in their Defence, that the tempestuous Weather had render'd it impossible: Decem Imperatores suos, & quidem a pulcherrima victoria venientes, capitali judicio exceptos necarunt, quod militum corpora, licer, saevitia maris interpellante, sepulture mandare non potuissent; sed in fluctus, necessitatem adaecti, projectissent, Valer. Max. lib. 9. cap. 8. Deter'red by this Severity, Chabrias, who commanded the Athenian Fleet, was more wary: For he, having defeated and put to flight the Fleet of the Lacedemonians at the Island Naxos, instead of pursuing the routed Enemy, minded only to gather up the dead Bodies of the Slain; and, fearing the Superstition of the People, chose rather, says Diodorus Siculus, lib. 15. to let the Enemies of the Republick escape, than that their dead Friends should be depriv'd of the Rites of Funeral; otherwise he might easily have destroy'd the whole naval Force of the Lacedemonians. Nicias, the great General of the Athenians, commanded his whole Army to halt, only to bury two of his Soldiers. Isocrates in Panegyr. relates, That Adraustus, King of Argos, having been unsuccessful in a War against the Thebans, and not being able to carry off the dead Bodies of the Slain, besought the Athenians, and their King Theseus, to commiserate the publick Calamity of the Argives, and to assist them to compel the Thebans, to allow the Ceremonies of Sepulture, to those who had been kill'd in the Battle: This the Athenians deem'd a just Cause of War, and the Success seem'd to justify their Opinion: For, taking up Arms against the Thebans on no other Pretence but this, they defeated them, and would hearken to Peace on no Terms whatever, till the Thebans, by way of Preliminary, had paid the due Rites of Sepulture to the slain Argives. Nor may we forget the Piety of Cimon, who, that he might bury his Father, who was dead in Prison, submitted to be a Prisoner himself, and redeem'd the Body at the Price of his own Liberty.
But they extended this Piety not only to those, who had sacrificed their Blood in Defence of the publick Safety, but likewise to their Kindred, and Men of the meanest Condition: whose Relations the Demarchus, or Chief of the People, could oblige to bury the dead Body, by laying a heavy Fine on those that neglected to do so within a certain time: That Magistrate had likewise a Power to limit and fix the Expense of a Funeral, as also to contract himself for it with the publick Undertakers. Eustathius, in Com. II. ad calcem, celebrates Pisistratus, for having always two or three Servants attending him, whose whole Business it was to carry Money for him to bestow on the Funerals of the Poor. The Charity of Cimon to the dead Poor, who left not enough to bury them, and whom he inter'd at his own Expense, is likewise extoll'd by Æmilius Probus: and Plutarch, in his Life, records of him, that, having with great Care and Trouble got together the Bones of Theseus, he brought them to Athens. Nor may we forget a signal Office of Piety, mention'd by Demosthenes, advers. Macartat: and enjoined by an Attick Law, which commanded every Passenger, who happen'd to see upon the Road a dead Body, tho' of a Person unknown to him, to throw at least three Handfuls of Earth on the Face of the Deunct for his Sepulture, since at that time he could not have the Means of burying him otherwise. This is attested likewise by Ælian. Var Hift. lib. 5. and by Phocylides, Molchus, Sophocles, and Acron. And this Custom was so generally receiv'd, and deem'd so indispensably necessary, that it was expected even of those, who were going on Business that requir'd the greatest Haste, as Quintilian says, lib. 1. Decad. 5. and Horace, Carm. lib. 1. Od. 28. alludes to it in these express Words of Archytas the Philosopher to the Seaman:

At tu, nauta, vagæ ne parce malignus arenae,  
Ostibus & capiti inhumato  
Particulam dare.———  
Quanquam feftinas, non est mora longa, licebit  
Injecto ter pulvere curras.

Which Creech thus interprets,

But Seaman, pray be just; put near the Land;  
Bestow a Grave, and hide my Limbs in Sand.
Nor, as the Scholiast on the Antig. of Sophocles informs us, were they permitted to throw Clods of Earth, but what they call'd χώσε, Mould, or crumbled Earth: And this Office they call'd ἐπιβάνειν γῆν, or κόνεν ταλώνας. They fear'd, perhaps, that if they had thrown solid Clods of Earth, they would have lain heavy on the dead Body. Let this suffice for the Piety of the Athenians towards the Dead: I will now, that I may not seem tedious to the Reader, nor create in him a suspicion of Truth in a Matter so very obscure, select only the most remarkable Ceremonies, which they observ'd in Funerals, as I find them recorded in the most authentic Authors.

First then, to begin my intended Discourse with what was practic'd in the last Agonies of the dying Person; I find in Diodorus Siculus and Valerius Maximus, that when the sick Person perceiv'd his End draw nigh, he took a Ring off his Finger, and gave it to the Stander by, who was dearest to him: Historians report this to have been done by Alexander. Then pronouncing these last Words, Vive ac vale, (vide Servium in Aeneid. 5.) he breath'd out his Soul, embracing and kissing his best-belov'd. For they believ'd the Mouth to be the Passage thro' which the Soul went out of the Body, and therefore endeavour'd to catch it as it fled, by holding their Mouth open close to that of the Person expiring. Thus Antigone in Euripides, in Phoeniss. says: O my dearest, and my best belov'd, I will put thy Mouth to mine. After whose Example, perhaps, Anna in Virgil Æn. 4. v. 684.

——— Et extremus si quis super halitus errat,
Ore legam.———

And Livia in the Epicedium of Albinovanus:

Sospite te, saltem moriar, Nero: tu mea condas
Lumina, & excipias hanc animam ore pio.

Hence, at Rome, as we learn from Seneca in Epist. 3o. and from the Tragedian of that Name in Herc. Fur. it was proverbially said of the Old, who were worn out with Age, that
that their Soul was in their Mouth: Thus the Romans deriv'd this Credulity from the Greeks: And Aristotle in his Treatise de Insp. & Relp. says, That Inspiration is the Protafis, and Expiration the Catastrophe of Life.

But the Wishes of the above-mention'd Livia, suggest to us another Office that was apply'd to dying Persons, and which the Greeks, in their Language, call'd ἐκολαψίων τες ὀφθαλμοῖς, the Latines, condere, or tegere oculos; to close their Eyes. This was the Duty of the nearest Relation, or of the dearest Friend, who immediately clos'd the Eyelids of his departed Relation or Friend: For, as Pliny teaches, lib. 11. cap. 37. they held it a Crime against the Gods to see the Eyes of a dead Person. And that the Custom, of which we are speaking, was religiously observ'd, as a pious Office, that ought not to be neglected, we have the Testimony of many of the Antients: particularly of Euripides in Hecuba, and in Phœnissä, of Homer. Odyssey. 10. and Iliad. 1. and of Plato in Socr. While these Things were doing, all who were present, call'd with a loud Voice, and by his own Name, the Person, who was dead, and immediately with Wailings and Tears ran to embrace the Corps: This we learn from Servius on the 4th Æneid, and from Propertius, lib. 4. Eleg. 6. For, as Alcinous, de doct. Plat. cap. 12. says, he, who with dry Eyes, can behold the Death of his Relations and Friends, has a Mind insensible, and void of all Affection. Hir'd Women attended to take Care of the Body, and these shut the Mouth of the dead Person, while the Body was yet warm: Yet Crito perform'd the last Offices to the condemn'd Socrates, that Women, by their unavailing Laments, might not shake the Constancy of his undaunted Soul. Then they laid out the other Members, and wash'd the Corps with warm Water: because, says Cicero, lib. 1. de Leg. they believ'd the vital Spirit to be shut out, and often to deceive them; for which reason, they were wont to wash the Bodies of their Dead with warm Water: In the next Place they anointed the Body with Oil, if the Person were free, and not of servile Condition: For Unction was forbid to Slaves by the Laws of Solon; who likewise prescrib'd Bounds to Tears and Mourning; but to publick indeed, rather than to private: Even he himself, as Stobæus, Serm. 276. witnesseth, wept for the Loss of his Son; and when it was told him, That Weeping would avail him nothing: I know it well, said he, and for that very Reason I weep. And indeed,
Quis matrem, nisi mentis inops, in funere nati
Fleret verat?

saws Ovid, de Remed. Amor. Especially when, as the Custom was, they plac’d the Child, after it was wash’d and anointed, on the Knees of the sorrowful Mother, who, taking it into her Lap, and cherishing the cold Limbs in her trembling bosom, cloth’d it at length in its funeral Attire; as we learn from Lucian, de ludru, and from Herodotus Muft 5. The Romans call’d the Mother of a dead Child, funera Mater, and that too very properly, since the whole Funeral, the Lofs and the Grief were chiefly hers: This is attested by Pliny, lib. 11. cap. 45. and by Servius in Eclog. 6. Confir’d likewise by the Mother of Euryalus, who in Virg. En. 9. hearing of the Death of her Son, cries out in the Bitterness of Anguish:

———Nec te tua funera mater
Produxi, preussve oculos, aut vulnera lavi,
Veste tegens,—

But by the Laws of the twelve Tables, it was forbid among the Romans, to take into their Laps, the Body of any, who were kill’d with Lightning; or to allow to such the accustom’d Rites of Funeral; because, according to the Doctrine of the Greeks, they were esteem’d holy, and worthy of Divine Honour: of which we have spoken above, p. 629. Vide etiam Artemid. lib. 2. cap. 8.

The funeral Vestment, or Shroud, was made of fine, white Linen, and they call’d it χάλκινοὺς σάλνες. In weaving one of these, the chaste Penelope imployst’d many Years, to get rid of her importunate Wooers, to whom she pretended she was making that Winding Sheet for her Husband Ulysses. Thus Homer, Odys. B. Nor in the Camp of the Greeks did any take Offence at Hippodamia and Diomedea, the last of whom Patroclus, when alive, lov’d even to Madness; and who, both of them, adorn’d his Funeral with the richest of Vestments, as Dictys Cretensis has it in lib. 4. Nor can we doubt, but that, in Process of Time, when Corruption of Manners had crept in among the Athenians, even they too made ufe of costly Dresses for their Dead: We read in Ælian Var. Hist. cap. 16, and in Diogenes Laertius.
Lacrius in vit. Socr. that Apollodorus offer'd Socrates, after this Philosopher had swallow'd the poisonous Draught, and was in his last Agony of Life, a white Vestment and Robe: and Plutarch, in vita Lyfsandri, tells us, that Philocles, the Praetor of Athens, after having wash'd his Body, put on his richest Robes, and, thus attir'd, undertook with an undaunted Mind the Death to which his Conqueror Lyfsander had doom'd him. Certain it is that they adorn'd their Dead with Crowns and Garlands, made of the Leaves of Olive; and sometimes of Parsley, as Suidas reports, that Dares deliver'd in his Book de Certaminibus: and Lucian de Lucia adds, that they stuck in among the Leaves the Flowers that the Season afforded: This Garland was put on by the nearest Relation: and Plutarch relates of Pericles, that, tho' he strove to retain his Gravity, and labour'd not to discover his inward Anguish, yet he could not refrain from Tears, when he crown'd with this funeral Garland the Head of his dead Son Patolus. Lastly, they put into the Mouth of the deceas'd two pieces of Money, of the value of one Penny each, to pay his Passage over the River Styx: Thus the Expositour on the Frogs of Aristophanes, who says besides, that this Freight-money was in their Mother-Tongue call'd Ακυθασία; but the Atticks call'd it Κάψωιη, and the Latines Naulum.

These Ceremonies being thus perform'd to the Body, it then was, by the permission of a Law of Solon's, plac'd any where within the Doors of the House: and this they call'd the Collocation of the Body: but the same Law commanded, that it should be carr'd out to Burial the next Morning after the Collocation, and that too before Day-light. This Law was expire'd, or at least was grown out of use, in the Time of Demetrius Phalereus: and tho' it was then renew'd, it hinder'd them not from keeping the Body in the House, as the Romans likewise did, for the space of seven intire Days: during which time Frankincense, Storax, and other Perfumes were continually burning on a little Altar, that was plac'd by the Feet of the Corps. And this Custom of keeping the Body thus long was observ'd for this reason, to wit, because the Presence of the Deceas'd alleviater the Sorrow of the Mourners, and accustom'd their Mind by degrees to part for good and all with what they so dearly lov'd. For this Reason the Greeks, when they were before Troy, bury'd not the Body of Achilles, till after they had kept it seventeen whole Days;

Besides:
Besides: Those who perform'd the meanest Offices to dead Bodies, as the washing and rubbing them with Oils and Ointments, and whom the Greeks call'd Καλαγεώτευ, and Νεκροθάντες, and the Latines, Pollinstores, were, as P. Vict. lib. 2. var. lect. cap. 7. and Lilius Gyraldus observe, held in such Abomination, that they were not permitted to have Houses within the Walls of the City: And Seneca, lib. 6. de Benefic. says, that Demades condemn'd at Athens a Person who sold Necesarys for Funerals; because it was evident, that he intended, and wish'd to gain by his Buisness, which nevertheless he could not do without the Death of many.

There were several Tokens, that gave Notice of a House, in which there was a dead Body: before the Door they plac'd Boughs of Cypres, and a large gor-belly'd earthen Pot, fill'd with holy Water, and which was commonly call'd Ἀνθένοις γάσα, but by Aristophanes, ὀργαντον; and that Water was always brought from another House: The Hair likewife of the Deceas'd was hung over the Threshold of the Door: And the reason of all this was, that none might be polluted, by going into the House unawares.

On these Occasions the Greek Matrons laid aside their usual Apparel, and mourn'd generally in black, tho' sometimes in white: neglecting to set themselves off with Ornaments, and despising their accustom'd Trim: Their mourning Garment was, by the Decree of Solon, call'd Ἰσατίνον: They lade by the Corps with dejected Looks, and weeping around the Bier, on which lade the Keeper of the Corpse, [capularis custos] some very old Man or Woman, that kept always next the Deceas'd: The Companions too of the dead Person stood around his Body, overwhel'm'd with Grief, together with weeping Virgins, who often beat their Breasts with their Hands: And those of the weaker Sex frequently tore off their Hair for Grief: For it was forbid to cut it quite off, except at the Pile or Tomb. It was an antient Custom too in Mourning to take the Hair off their Eye-brows, and to do all things that might testify an Irksomeness of Life, and betray an Anguish of Mind. They scarce eat at all; what Nourishment they took, was of the coarset Fare: Nor is it improbable, that the Cups they drank out of were black: as was the Custom at Rome: where they were made of Earth that came from Polentia. See Martial, lib. 14. Epig. 157. and Euripides in Troad.

When
When the seventh Day approach'd, the Body was, by the Friends of the Deceas'd, laid on a high Bier, and plac'd with the Feet next the Door; which last Custom the Scholiast on the sixth Iliad observes, was not without Mystery: For, says he, the Dead were laid in that manner, to signify, that they were never more to return to the House again: But Pliny, lib. 7. cap. 8. gives a better reason, and says, that as by the Decrees of Nature Man comes into the World with his Head foremost, so he is carry'd to his Grave with his Feet in that manner. This Ceremony was call'd προθεσία, i.e. Collocatio, and was observ'd for this Reason, that by thus exposing the Body, it might be seen whether any Violence had been offer'd to it: And tho' it was indulg'd by the Attick Laws, that the Body might be plac'd in any part of the House, yet this Collocation, as they call'd it, was generally made in the Vestibulum, Porch, or Entry, and always with the Feet towards the Door: a Custom frequent enough in our Days. I may not omit their foolish Custom of driving away the Flies; and into which they were led, perhaps, by the Example of the officious Thetis. See Hom. Iliad. 8. Socrates in Plato, in Minoæ, takes notice of their observing an antient Attick Law concerning the Inferiae, or Sacrifices to the Infernal Gods; by which Law it was injoin'd, not to carry the Body out of the House, till the Victims were slain; no doubt for the Expiation of the Deceas'd. And since we are speaking of Laws, I will mention the Ordinance of Hippias the Tyrant, who commanded, says Aristotle in OEconom. that for each dead Person should be paid to the Chief Priests of the Temple of Minerva, which was in the Tower of Athens, two Sextaries of Barley, as many of Wheat, and one Penny in Money. These things compleated the domestick Mourning, and the first part of the Funeral; to which immediately succeeded the second in the following Manner.

According to the Laws of Solon, as Demothenes affirms, but as Tully, of Demetrius Phalereus, in the Hours of Morning, that preceded Day-light, especially if the Person dy'd an untimely or sudden Death, the Body was carry'd out of the House: This they call'd ἀμέγες ἀπαντω, diei rapturem, as if the Deceas'd had not expir'd, but had been snatch'd or ravish'd away: or because they thought it not fit, that the Sun should behold so great a Misfortune, and therefore they said, that they, diem rapuiffe, had ravish'd, had prevented the Day: The Procession began by a long Row
LUCRETII.
Book VI.

Row of Torches, whose Splendour dispell'd the Darkness of the Night: and if the Deceas'd had been kill'd, or had dy'd a violent Death, a Spear was borne before the Body: Hoarfe- founding Trumpets attended, especially at the Funeral of a Military Man, or one who had deferv'd well on account of his signal Services to the Republick; and at the Obsequies of such, the People were summon'd to affift. Then came the 

Players on the funeral Pipes, which the Greeks by a Word borrow'd from the Phœncians, call'd 

and which, after the Libyan Mood, utter'd a dole-

ful Sound, that excited the hire'd Women to bewail the Dead. These Women the Greeks call'd 

the Diffamblers, and the Principals in the Monruing, tho' they fhar'd not in the Grief. These the Latines call'd Prahicae. The Chief of them was call'd 

from a fort of Song, which they term'd 

or 

the Latines, 

Leffus, Laufus & Mortualia, a funeral Dirge. With these Mercenaries join'd the Virgins and Matrons, that were related to the Deceas'd, with their Hair difshevel'd, and be-
sprinkled with Duft and Ashes, their Face and Bosom bare, beating their Breasts, tearing their Face, and each of them howling rather than yelling and wailing. But let us hear Beilonius, an Eye and Ear-witnefs of the funeral Ceremo-
nies at this Day observ'd in Greece.

The Cufom, says he, of bewailing the Dead, which took its Rife from the antient Heathens Howling at Funerals, remains among the Chriftians, even to this Day. Now the Heathens of old were wont to lament and mourn their Dead for many Days: and Greece ftill retains this Ufage, which it deriv'd from its Anceftours. For in all places, by a certain promiscuous Cufom, when any of the Family dies, whe-
ther it be the Husband, or any other Relation, for whom, according to the Ufage of the Countrey, they are oblig'd to mourn, the Women run up and down the Streets bare-headed, with their Hair difshevel'd, their Bosom naked, and piercing the Air with their loud Shrieks and Yells: tearing likewise the Hair off their Heads, rending their Cheeks, and striking their bare Breasts, sometimes with one Hand, sometimes with the other: with their right Hand they tear the left Side of their Body, and with their left, the right: In the fame manner too they tear off their Hair, from the left Side of their Head with their right Hand, from the Right with their left: And thus by Turns, sometimes fcarifying their Cheeks, sometimes beating their Breasts, and sometimes tear-
ing off their hair, they perform this ceremony of mourning: But this custom of bewailing the dead, is permitted only to the women, of what rank soever they be: for the men are not suffer'd to bear a part in this sort of mourning. I know all this to be true, not by hearsay, or the writings of others, but have often seen it practis'd of late in many places of Greece: The first time I was an eye-witness of it, was in the month of March, 1547, and at corcyra antiently, but now call'd corsu. I had for many days togethers, before it was light, heard a great noise, which at first I took to be the howling of dogs, shut up in their kennels: But at length I got out of my bed to discover the truth of it, and, to my great astonishment, found it to be a company of screaming and howling women. Now that they may perform this yelling the better, they agree among themselves on a time and place, when and where they may twice a day mourn and wail the death of the deceased. Moreover, she among these women, who has the best voice, and sings the loudest, begins the dirge alone, and, in a dissonant voice from the others, recounts to his relations and friends the praisess of the deceased: And if none of the female relations themselves be capable of performing this office, they hire another woman to do it. For in the towns of Greece there are many women, whose sole livelihood it is to wail the dead: in which they are so artful, that they excite even the unwilling to bear a part in their cries and yellings. And she of all the women, who excels the rest in reciting the praisess of the deceased, is bir'd the dearest, and the other women, who assist in the ceremony, harkening attentively to what she sings, and mixing, with hers, their sighs and groans, chant out the funeral dirge, in the same doleful tune. She too, who with her nails scratches and tears her cheeks the most, is wont to receive the greatest reward. The virgins, above the rest, gain most honour by this dilaceration of the face. Thus P. Bellonius, lib. 2. de medicato funere, cap. 14.

some footsteps of these dirges are still remaining in greece major, the custom of lamenting the dead in rhyme being not totally abolish'd. A sanorellus, in his learned postpraxis, feu de curando defuncto, records a dirge, still frequently us'd by the courtrey people in calabria: And lilius gyraldus witnesses, that that feminine custom of yelling and screaming, and of tearing their cheeks and hair, continu'd among the sabines in his days, and almost throughout
throughout all Italy. But no where can we find a more pathetick and moving Dirge than this in our Lucretius:

At jam non domus accipiet te laeta, neque uxor Optima: nec dulces occurrent oscula nati Præripere, & racitâ pectus dulcedine tangent:
Non poteris factis tibi fortibus effe, tuisque Præsidio. Miser, ó miser, omnia ademit Una dies infesta tibi tot præmia vitae.

Which Dryden thus interprets:

Alas! Thou’rt snatch’d from all thy Household Joys,
From thy chaste Wife, and thy dear prattling Boys;
Whose little Arms about thy Legs were cast;
And climbing for a Kiss, prevent their Mothers haste;
Inspiring secret Pleasure thro’ thy Breast:
All these shall be no more: Thy Friends, opprest,
Thy Care and Courage now no more shall free:
Ah Wretch! they cry: ah! miserable thee!
One woeful Day sweeps Children, Friends, and Wife;
And all the brittle Blessings of thy Life.

Solon, as Cicero, lib. 2. de Leg. and Plutarch in his Life, inform us, forbid indeed by a Law this dilaceration of the Cheeks, and beating of the Breasts; which last they call’d σεπιστοτυνία: the People nevertheless could not be prevail’d on to discontinue that Custom: Nor, as the above-cited Bellonius relates, were the Venetians of late Days more successful, in the like Injunctions they gave to the Countreys of Greece, that are subject to their Obedience. The Reason, why the Antients adher’d thus obstinately to this Custom, was, because they credulously believe’d, that the Manes, or Ghosts of the Dead, were appeas’d and satisfy’d with Blood and Milk: Therefore, says Servius, the Women, who assist at Funerals, beat their Breasts, that they may force out the Milk, and all scarify their Flesh, to make themselves bleed. But because a vast Concourse of Women, of all Conditions, were wont to flock to the funeral House, it was forbid by a Law, for any Woman to come to a Funeral, except such as were Relations of the Dead, and sixty Years of Age: Thus the great Resort of Men and Women was taken away to lessen the Lamentation. For the Men too flock’d in Crowds to Funerals:
and therefore Pittacus, as Cicero, 2, de Legib. teaches, forbid all manner of Persons to attend Burials, except the Kindred of the Deceas'd: which Sanction Aristotle, in Eth. 9. cap. 11. tells us, was continu'd, and in use, in his Days, But it is not certain, whether besides the Relations, who, clad in Black, and with Veils over their Heads, march'd in Order before the Women, the Friends likewife, and all who had at any time belong'd to the Family of the Deceas'd, as also the Masters of Defence, the Players and Dancers, the Slaves manumitted by Will, and those whom the Deceas'd had made free before his Death, the Bearers of the Beds, Gifts, Garlands, Trophies, and waxen Images, together with the Libtors, and Servants of the Senate, which was the Custom at Rome, made part of the funeral Pro-cession: But this is certain, that the Magistracy of Athens sometimes honour'd with their Prfence the Funerals of the considerable Citizens; on account of whose Death they sometimes too very unseasonably prorogu'd the Courts of Justice: And Solon, in Tzetzes, hearing that the whole City attended the Funeral of a young Man, deceiv'd by the Cunning of his Friend Thales, immediately concluded it to be his own Son, whom they were attending to the Grave. The Friends and Relations carry'd, on their Shoulders, the Bier; of which there were two sorts in Use among the People of Subsance: The one was call'd τεχος; the other Κακιον. The Distinction was only in the size of them; and consequently in the Number of the Bearers: The τεχος was the largest, and carry'd by an uncertain Number of Bearers, according to its size: The Κακιον always by six, or eight; whence it was likewise call'd ιεροθος, or διεροθος.

And a Parcel of young Men, chosen by the People, carry'd the Bier of Timoleon, says Plutarch in his Life.

The funeral Pomp proceeded thro' the chief Streets of the City, till it came to the Forum, or Market-Place, where the Bier was set down, and an Oration pronounc'd in Praise of the Deceas'd: This Custom, as we learn from Anaxime-nes the Oratour in Plutarch, in Vita Solonis, was first instituted by Solon; and, being in Process of time discon-tinu'd, was again reviv'd, especially about the Time, when the Greeks, at the Passes of Thermopylae, overthrew the Barbarians, who had invaded their Countrey. When the Panegy-ric was ended, the Procession mov'd again in the same Order, and went to the Place of Sepulture: which Sepulture was not nevertheless perform'd always in the same Place, nor after
the same Manner: for both Place and Manner differ'd, according to several Laws, and the various Superstitions, that reign'd in several Ages. At first they carry'd back the Dead to their House, and intomb'd them there; calling them the Lares, and tutelar Gods of the House: But in Process of Time this Custom was forbid by the Laws, which declar'd it a Crime, to bury any Man within the Walls of the City; of which we will speak particularly hereafter.

It is agreed by all, That there were two sorts of Sepulture among the Athenians: And to me, says Tully, that seems to have been the antient way of Burial, which Cyrus uses in Xenophon. For the Body is intomb'd to the Earth, and being laid in it, is cover'd as with the Covering of its Mother. This Custom of burying in the Ground, says that Authour, 2. de Leg. was continu'd at Athens, as they say, from the Days of Cecrops: the nearest Relations laid the Body in the Ground, and the Earth, that was thrown over the dead Body, was sown with Corn. The other Custom of burning the Dead, began about the Age of Hercules, who, to avoid being perjur'd, reduc'd to Athens the Body of Archus, the Son of Lycymnus, and thus restrict'd it to his Father. This we learn from Andron. Hist. and Eustath. on Iliad. 4. And this last Custom was observ'd not only at Athens, but by all the Greeks in General: for so says the Scholiast of Thucydides, lib. 2. εὑρέθη ὡς ἐν μυστήριον Ἀθηναίων ἄνθρωπον ἀναθαμασθείς ἐν τούτῳ τῷ γενεστὲρῷ, i.e. It was establisht by Law among the Athenians, and all the Greeks. The reason of the Institution of this Custom was, because they believ'd the divine and immortal Part of Man to be by that fiery Vehicle carry'd up to Heaven; and that whatever was terrestrial and mortal remain'd in the Ashes. Besides, according to the Testimony of Pliny, lib. 7. cap. 54. they conceiv'd, that by burning the dead Bodies, they avoided the Infection, that might be caus'd in the Air, by the Putrefaction of bury'd Carcasses; but above all, the Injury and Ignominy, which might be offer'd to the Bodies of the Dead, by taking them out of the Grave, before they were consum'd: And for this reason the Tyrant Sylla order'd his Corps to be burnt, lest he should be serv'd in the same Kind as he before had serv'd his Enemy Caius Marius, whose Body he caus'd to be digg'd up, and thrown into the River Anienc, now Teverone, as Cicero in 2. de Legibus, and Plutarch in his Life both witness. But we may observe, that either Way of Burial was continu'd down even to the Age of Socrates: This
This we know from the dying Words of that Philosopher, as they are recorded by Plato in Phædœne. Besides, tho' the Athenians gave Answer to S. Sulpicius, as we find in his Epistle to Cicero, that they were bound by their Religion, not to bury the Body of Marcellus within the City, yet Authors of better Credit, particularly Pausanias in Attic. Xenophon 'enmiz. lib. 7. Thucydidès, lib. 5. Arnobius, lib. 6. advers. Gentès: and others assure us, That it was the Custum of the Greeks to bury their eminent Men in the midst of the City, even in the very Forum. Plutarch, in the Life of Theseus acquaints us, That Cimon having in his Galley brought his Bones to Athens, the Athenians receiv'd them with solemn rejoicings and Sacrifices, as if it had been himself who had return'd alive to their City, and bury'd them within the Walls, near the Place, says he, where the Gymnastium now stands: It is certain however, that it was more frequent among them to bury in their Ceramicus, by which Name were call'd two several burying places in Athens: one without the Walls of the City, and where they bury'd such as were slain in Battle; the other within the City, where Harlots also liv'd, and prostituted themselves: To which Martial, lib. 1. Epig. 35. alluding, says,

A Chione sāltem, vel ab Helide disce pudorem;
Abācondunt spurcas hæc monumenta lupas.

And lib. 3. Epig. 93.

Cum te lucernā balneator extinctā
Admittat inter buxtuarias mæchas.

But we may take Notice from Pausanias in Atticis, that all were not bury'd in the Ceramicus, but that most of the Illustrious Men had their Sepulchres near the High Ways and publick Roads, that led to the City: adjoining to that which came from the Port Piræus were the Tombs of Menander, of the Son of Diopithes, and of Euripides. Besides, in the publick Inclosures without the City, and in all the Roads, were Temples dedicated to their Gods and Heroes, and the Sepulchres of their Great Men; among which deservedly claim to be mention'd those of Thrasylalus the Son of Lycus, as also of Pericles, Chabrias, Phormio, Conon, and Timotheus. But the Tomb of Aristides, says

Plutarch.
Plutarch in his Life, is remaining in the Phalerean Port; which Tomb is said to have been erected at the Expence of the Publick, he having not left behind him enough to defray the Charges of his Funeral. And all who were slain fighting for their Country, either in Engagements at Sea, or Battels at Land, had Monuments set over their Graves; those only excepted, who fell at the Battel of Marathon, where, says Herodotus, lib. 6. there were kill'd of the Persians about six thousand three hundred, and of the Athenians only one hundred ninety two: And to these, in Honour of their Bravery, were erected Sepulchres in the Place where they were kill'd: but all the others are said to have been bury'd in the Way that leads to the Academy. Yet in great Slaughters, the Republick of Athens, that they might not be thought to fall off from their wonted Piety and Gratitude, took care that the common Soldiers should be bury'd at left promiscuously, one with another, in the following manner, as it is recorded by Thucydides: Three Days before the Obsequies were to be perform'd, they built a Shed with Boards, into which they brought the Bones; and every one was allow'd to bring thither whatever he thought fit of what his Friend had left behind him: When the Funeral Procession was made, the several Coffins that contain'd the Bones of each Tribe were carry'd in a particular Cart by themselves: and one Bier besides, with Coffins quite empty, was carry'd for those whose Bodies were not found among the Slain. Every Man that pleas'd, whether a Citizen or a Stranger, attended the Funeral, and some Women, who were related to the Deceased, went weeping, and bewailing the Dead. The Bones were carry'd to a publick Sepulchre in the Suburbs of Athens, near the Tomb of Callistratus. Let this suffice for publick Sepulchres. But private Families had Vaults, in which they were bury'd, in their own Land, and on the utmost Borders of it: And by this Argument Marcellinus proves the Relation there was between Thucydides and Cimon: and it was deem'd dishonourable not to be laid in the Sepulchre of their Ancestors: But at Athens the Bodies of Criminals were projected, as they call'd it, thrown in a certain Place, where they lay expos'd above Ground, nor was it permitted, even to the Sons of such as had been executed, to bury them: The like Treatment too was given to their Bodies, who, for Crimes discover'd after their Death, were condemn'd to be dug out of their Graves. Plutarch, in the Lives
Lives of the ten Orators, mentions a Decree of the Athenians, by which it was forbid to bury, neither in Athens, or within the Limits of its Jurisdiction, the Bodies of Archepoloeus and Antiphon, who were convicted of Conspiracy against the Government: And the like Fate, says the same Authour, in the Place abovedicted, would have happen'd to the Orator Hyperides, if his Kinsman Alphenus had not burnt his Body, that was given him by Philopites the Physician, and brought his Bones to Athens, contrary to the Decrees, as well of the Athenians, as Macedonians: for he was not only banish'd, but forbid likewise to be bury'd in his own Country. And the Friends of Themistocles did him the like good Office, says Æmilius Probus in his Life; for they bury'd his Bones privately, which was forbid to be done at all by the Laws, because he was guilty of Treason: And Plutarch, in the Life of Phocion, takes notice, that his Enemies commanded his Body should be thrown out of the Borders of the Attick Territories, and that no Athenian should presume to set fire to his funeral Pile: And for this Reason the People conceiv'd such a Hatred against him, that no Man, who was free, durst to bury Phocion, info-much that he was bury'd by Slaves. Nor may we omit the severe Treatment of the thirty Chief Judges, who, on the Accusation of Myro the Phylenfian, were banish'd the City; and when any of them dy'd, and were bury'd, their dead Bodies were dug up, and thrown out of the Territories of Attica, as Plutarch reports in the Life of Solon. And indeed, as Ifocrates de Jugo says, the People of Athens were so jealous of their Liberty, and held Tyrants in so great Abomination, that when they sic'd their Estates, they not only demolish'd their Houses, but pursu'd their Hate to their dead Remains, and tore them out of their Graves. Besides, it was permitted to no Man, not even to an Enemy, to go to Sepulchres, except when they attended Funerals. Yet Plutarch, in the Life of Theseus acquaints us, That his Sepulchre was a Place of Refuge, to shelter Slaves and Persons of mean Condition, who fear'd to be oppress'd by the Great, because Theseus had been remarkable for protecting the Injur'd, for alleviating the Needy, and redressing their Grievances. But Philip the Macedonian violated the sacred Privilege of Sepulchres, as if, says Livy, he had not been engag'd in War against the living, but dead Athenians, and even against their Tombs. The common Way of burying was by heaping up Earth over the dead Body: the
the more costly was by keeping it in a Coffin, especially of Marble: but the most sumptuous of all was in a vaulted Cell, in the midst of which the Coffin was plac'd: One of these marble Coffins is still to be seen among the Rarities of the Grand Duke of Tuscany, with the following Inscription engrav'd on it:

AXIΛΛΑΕΤΣ ΕΠΑΦΡΑ ΤΗ
ΙΔΙΑ ΓΥΝΑΙΚΙ ΓΕΜΙΝΙΑ
ΜΤΡΤΑΔΗ ΜΝΗΜΝΣ
ΤΕΛΕΤΤΑΙΑΣ ΧΑΡΙΝ
ΤΗΝ ΣΩΡΟΝ ΕΦ Ω ΜΗΔΕ
ΝΑ ΜΗΤΕ ΠΟΛΗΣΑΙ
ΜΗΤΕ ΘΕΙΝΑΙ ΕΞΟΥΣΙΑΝ
ΕΞΕΙΝ ΠΑΝΗ ΕΙ ΜΗ ΤΙ
ΑΥΤΟΣ Ο ΑΧΙΛΛΑΕΤΣ
ΠΑΘΟΙΗ ΑΝΘΡΩΠΙ
ΝΟΝ ΕΙ ΔΕ ΤΙΣ
ΕΚΒΑΛΗ ΤΗΝ ΜΥΡ
ΤΑΛΗΝ ΔΩΣΕΙ
ΤΩ ΦΙΣΚΩ

Which is as much as to say: Achilles Epaphra gave this Monument to his dear Wife Geminia Myrtale, for the Sake of her eternal Memory. No Man has the Power to sell it, or to place in it a dead Body, unless the said Achilles in Civility give him leave. But if any one throw out the Body of Myrtale, he shall be fin'd ec. cl. cl. b.

Moreover, it was the Custom of the Athenians to bury their Dead with their Face towards the West; but the Megarensians, on the contrary, interr'd theirs with their Face towards the East: This, whatever Diogenes Laertius by a Slip of Memory says, is asserted by Plutarch, in the Life of Solon, by Eustathius on Homer, II. T. and by Aelian, lib. 5. cap. i4. and lib. 7. cap. 19. Yet Hiereas, the Megarensian, in the Solon of Plutarch, says, That the Megarensians plac'd their Dead turn'd to the West likewise. The Athenians also had a Coffin for each Corps; contrary to the Megarensians, who were wont to bury three or four Bodies in one Coffin. This Custom indeed was sometimes neglected: For we
read, That Syrianus, the Preceptour of Proclus, had, while he was yet living, desir’d of him, that he might be bury’d with him; and for that Purpose had caus’d a Tomb to be made, that would contain two Coffins. But after his Death, Proclus, doubting whether Decency would allow two Bodies to be laid in the same Grave, for some time, deferr’d his Sepulture: upon which the Ghost of Syrianus appear’d to him in his Sleep, and chid him for his scrupulous Delay. Vide Enarratorem in illius vitæ, ex Veròione I. Holstenij. Herodotus, lib. 16. says, That they sometimes bury’d their Arms with them: Of this we have an eminent Instance in Plutarch, who, in the Life of Theseus, says, There was found the Coffin of a great Body, and in it a brass Point of a Spear, together with a Sword. And Cimon was bury’d without the City, on one side of the Road, call’d Dicaële, and, beside him, the Mares that thrice had won the Prize at the Olympick Games.

But the Way of Burial, by burning of the Body, requir’d much greater Ceremony, and more laborious were the Preparations in Order to it. I wilfully omit to describe the costly Funeral of Hephæston, the Favourite of Alexander, to which the greatest Part of the World contributed; insomuch that Pósterity never has pretended, nor ever will be able, to imitate it. It will be sufficient in this Place to acquaint our Reader, that they first got together a huge Stack of sweet-scented Wood, which, when laid in Order, the Athenians call’d παντικαίρων, the Latines, Rogus, the funeral Pile: This was always built in a quadrangular Form, and equilateral, as we learn from Herodianus: And Homer, in the 18th Iliad, makes the Myrmidons prepare for Achilles a Pile of a hundred Foot in length on every side. It is not unlikely that they were built high for the Great, and low and unadorn’d for the common People. For Funeral Expenses became so exorbitant, that the Athenians found it necessary to put a stop to them, and to forbide by a Law the Use of plain’d Wood in the Piles for the Dead: And after their Example, as Cicero, in 2. de Legibus, observes, the Decemvirate forbide the burning of plain’d or polish’d Wood in Funeral Piles: Rogum alicæ ne polito: not to mention the Rings, Garlands, number of Minstrels, and other funeral Geer, that were likewise abolish’d by that Legislature: the very Footsteps of which, thro’ the Injury, perhaps, of Time, or the never enough to be lamented Negligence of Men, are scarce to be seen at this Day in the Fragments of the Twelve Fables.
When they were come to the Ustrina, or Place of Burning, the Funeral Pomp stood still, and the Friends of the Deceas'd coming up to the Body, cover'd it with their Hair, which they either pluck'd or shav'd off in Token of Grief; and with Olive Branches also, which it was held a Crime at Athens to convert to profane Uses: This we learn from Sophocles in Ajax and Oreftes: M. Tyrius Orat. 8. and Dion. Hal. I. 11. And here too, as Thucydides acquaints us, Funeral Orations were sometimes pronounced, especially at the Burial of Soldiers. Then they were wont to weep over, to give the last Embraces, and to speak to the dead Body; to the End, that if any Sense were remaining after Death, it might at least be sooth'd and delighted with these tender Offices of Love. At length the Relations laid the dead Body on the Top of the Pile, together with the Bier and funeral Ornaments: but whether they unclos'd his Eyes, as Pliny, lib. 10. cap. 37. says, it was the Custom among the Romans, or expected that Mercury should do that Office, is no where expressly deliver'd: Then it was cover'd with the Fat of Beasts, that were slain, and which were also laid on the Pile to be burnt; together with Enemies, Slaves, Horses, Dogs, and Birds, that were likewise kill'd, as also with rich Garments, with Honey, Wine, Gold, Amber, Ointments, their own and their Enemies Arms, and the last and many Gifts of their Friends: insomuch that, according to Plutarch in the Life of Solon, it was thought requisite to put a Stop to this vain Prodigality, and to forbid by a Law the sacrificing of more than one Ox, or to throw on the Pile above three Suits of Apparel: And hence, no doubt, proceeded the ridiculous Superstition of burning the rich Household-Stuff of the Deceas'd: And Herodotus, lib. 5. informs us, that Melissa, the Wife of Periander of Thespatoria, on the River Acheron, appear'd after her Death, and complain'd of being cold, because the Garments, that were interr'd with her, not being burnt, were of no Service to her: Her Husband therefore stript all the Corinthian Women, who were assembled at the Temple of Juno, and, carrying their Cloaths to the Grave of his Wife, burnt them there, calling on Melissa. Moreover, the Sanctions of the twelve Tables, as mention'd by Cicero, in 2. de Legibus, give just Grounds to believe, that the same Legislator, prohibited the burning of Gold, which would be of no Advantage to the Dead, and a great Prejudice to the Living, since the Scarcity of it would be a hindrance to Commerce.
Commerce. Lucian, de luctu, says, that in their Funerals they sacrific'd sometimes the Horsetes and Concubines, sometimes the Cup-bearers, of the Deceased: and burnt or bury'd, together with the Body, all their Cloaths and wearing Apparel, as if they were to use and enjoy them in the Internal Abodes. One of the Relations of the Dead, with a lighted Torch, set Fire to the Funeral Pile; but turning his Face another way, to witness his Reluctancy to perform that sorrowful Office. The Pile was immediately in a Blaze, the Fuel being in great quantity, and proper to feed the Flame: Mean while they invok'd the Winds, calling on them to assist the Fire, that the Body, together with the Wood, might be the sooner consum'd: Diodorus Siculus, lib. 5. cap. 2. says, that the Pile of Hercules was burnt in a Moment by Lightning, that flash'd on all sides upon it. And now was the Time, when the Trumpets, in mournful Sounds, gave notice to the Assistants thrice to go round the Pile; which they did sometimes divided into two Bodies, and meeting in imitation of a Flight. This Ceremony the Greeks call'd ἅμισυς, and the Latines Decursio, a Jouft or Turnament: But the Time of this Joufting in Funerals was different among the Antients: For Homer, Iliad. 23., makes it precede the burning of the Body, in the Funeral of Patroclus, and accompany it in the Funeral of Achilles: Odys. 15. and sometimes too it follow'd even the Tumulation of the Bones, as we find in Apollonius, Argonaut. lib. 1. They believ'd the Dead to be purg'd of their Offences by this Ceremony; which nevertheless, according to some, was at first instituted, to divert and sooth the Grief and Wailings of the Mourners, see Statius, Thebaid. lib. 6. and to detain the other Spectators of the Funeral, that they might not grow weary, and go away: For the Ceremony lasted a considerable Time, and they continu'd long in the open Air, even tho' the Pile was built of a great quantity of Fuel, and that too, apt to burn. Therefore Achilles, in the Funeral even of his dearest Friend, committed what remain'd unburnt at Night, to the Care of the Funerators, Buryers, who watch'd all the Night, and laid together the Wood of the Pile. And we may observe, that the ἀναγοριά, or gathering up of the Bones and Ashes, was defer'red sometimes to the third Day, tho' I am not ignorant that this Ceremony was most commonly perform'd at the close of the same Day. After the Deflagration, they sprinkled the Pile with old, deep-colour'd Wine, that they might the
more safely tread on the Cinders: For the nearest Relations
with their Feet bare, their Gowns ungirdled, and flowing
about their Heels, and having first wash'd their Hands,
perform'd, by Night the last Office of gathering up the
Bones. And this Ceremony the Greeks call'd ὑσολογία, and
and the Latines Offilegium. And when they found any of
them that were but half burnt, and cover'd with Cinders
and Ashes, they wet them with Wine, Milk, and
Tears; then wrapt them up in Linnen Towels, and having
carry'd them in their Bosom till they were dry, they put
them into an Urn, together with the Ashes, with Perfumes,
and little Vessels of Tears. Two of which, made of Glass,
were lately found in an ordinary Coffin, among the Ruins
of a Wall, in the antient Town of Fesulæ, now Fiesoli in
Tuscan, and are in the Possession of the Grand Duke.
These cinerary Vessels, or Urns, the Greeks call'd ὑσοδωμα, or ὑσοδοχεῖον, and they were not always of the same Form,
or made of the same Matter: For those of Heroes were
made of Gold and Silver; those of the Rich, of Brass or
Marble; and the poorer sort were content with Urns of
Earth, or of Wood. When the Remains were put into the
Urn, they clos'd it up, cover'd it with a Piece of Purple,
or fine Linnen, and then lay'd it in the Earth. Thus we
learn from Plutarch, in vita Demetrij, that when the Fleet
of Antigonus approach'd the Harbour of Corinth, the golden
Urn, in which were deposited the Remains of Demetrius,
and that was cover'd with Purple, and had a regal Crown
upon it, was discover'd on the Poop of the Admiral-Galley:
And a Troop of young Noblemen, and Persons of Quality
attended in Arms on the Key, to receive it at Landing; and
Xenophon, the most fam'd Musician of that Age, began
a mournful Song in Praife of the Dead, to which the Rowers
with sorrowful Ejaculations made Responfes, their Oars all
the while, in their Strokes, keeping Time with the doleful
Cadences of the Musick: insomuch that the Pomp of his
Funeral was no less theatrical than dismal. Nor may we
omit to mention the most pious Obsequies, that were paid to
Evagoras by his Son Nicocles, and that were remarkable, no
less for the great Number and Value of the Sacrifices, than
for the Musick, gymnick Exercises, Horse-Races, Galley-
Prizes, and the like: For, as Diodorus Siculus, lib. 11. ob-
serves, some were so fortunate, as to have their Funerals
conclude with Spectacles and Games; which nevertheless
happen'd not to all: but the Athenians, in Gratitude to
those,
those, who were slain in the Persian War, besides the Ornaments of their Sepulchres, instituted funeral Games and Exercises, that were perform'd at the Place of Sepulture.

After these sacred Rites were ended, then follow'd the ψυξανωνια, which consist'd in calling the Dead thrice by his own Name, bidding him eternally farewell, and praying that the Earth might lie light upon him. And then, being dismissed by the Flamen, or the funera Mater, who first sprinkled them thrice with Water, to purge them of the Pollution they had contracted by the sight of the Funeral, they went away. The Word of Dispensation, us'd by the Flamen, among the Greeks was, "Αφεις ἡ τῶν ἀνέμων;" among the Latines, Illucet. But besides this Lustration by Water, Festus takes Notice of another, that was in use among the Romans, who were wont to walk over the Place of Sepulture: and this manner of Purgation they call'd Suffitio, i.e. Fumigation: But whether or no this Custom was practis'd by the Athenians, I have no where observ'd.

The whole Ceremony concluded with the τεμενον, as the Greeks call'd it, but the Latines Silicernium; which were certain Banquets given by the Parents or Relations of the Dead, wearing Garlands on their Heads; at whose Houses it was permitted to speak in Praise of the Dead, if they had any thing true to say of him; for they held it a Crime to lie on this Occasion, as Cicero acquaints us in these Words: Sequebantur epulae, quas inibant Parentes coronati; apud quos de mortui laude, cum quid veri erat, praedicatum; nam mentiri nefas habebatur: ad jufta conjeeta erant. De Legib. lib. 2. in calce. The Athenians indeed, as Plutarch, in the Life of Demosthenes says, departed from this laudable Institution; infomuch that at length it grew to a Proverb among them, Praise no Man, not even at a funeral Supper.

They wore black Apparel for the space of seven Days after the Funeral: and to lay aside their Mourning before that Time was expir'd, was held a Breach of Decency. Thus Plutarch, in the Place above cited, says, that Ἐσχινος upbraided Demosthenes, for appearing in publick, gaily dress'd, and with a Garland on his Head, before the customary Week of Mourning was over, laying to his Charge, and accusing him of Hatred to his own Children: Yet Demosthenes only compel'd his private Grief to give way to the publick Joy. These funeral Banquets, as Lucian, de Luetu, teaches, were design'd to soothe and divert the Grief of the sorrowful
forrowful Friends and Relations; whom the Guests were wont to exhort, nay, even to compel, to take some Sustenance, that might refresh their Bodies, that were wafted and grown dry with too long Fastings: For no Man, as that Author expresses it, takes it amiss in good earnest, that he is compell'd to eat and live. We learn from Pollux, that, at Athens, the funeral Banquet was wont to be given by the chief Managers and Directors of the Funeral, at the House of the nearest Relation: but it is uncertain, whether it was an open Feast, and free to all Comers, like that, which Achilles gave at the Funeral of Patroclus, and thole of the Romans, which they call'd Vicerations, from the great Number of Beasts that were slain, and whose Flesh was distributed among the People.

We will now speak of the many and costly Ornaments of their Tombs and Sepulchres: which some however were wont to prepare for themselves before they dy'd: Cicero, in 2. de legib. says, that the Expense of Sepulchres grew at length to such Excess at Athens, that it was enjoin'd there by a Law, that no more Cost should be laid out, nor more Work imployn'd, on a Sepulchre, than what ten Men could finish in three Days. Nor were they permitted to adorn their Sepulchres with any Pargetting or Fret-Work; nor to place upon them any Hermæ, as they call'd them; and which, as they are describ'd by Paulanias in Arcad. were certain Images, ending in a quadrangular Figure, and not polish'd down to the Feet. Besides, they were not allow'd to harangue in Praise of the Dead, except in publick Sepultures: and even then too no other was permitted to speak, but he who was appointed by the Publick so to do: For, according to Diodorus Siculus, lib. 5. it was enacted by a Law, that the chief Rhetoricians only should make funeral Orations, reciting the worthy Actions of those, who were honour'd with publick Sepulture. Now it was Demetrius who set Bounds to, and prescrib'd the manner of, the new Sepulchres: For he commanded, that nothing should be set up on the Place of Interment, except a Pillar, not above three Cubits high, or a hollow-Stone, made in the Shape of a little Ciftern; or a square piece of Board, the Care of which he committed to a certain Magistrate appointed for that Purpose. We learn from Plutarch, in Lycurg. and in Isocr. that on the Board were ingрав'd the Name and the Effigies of the Deceas'd: But we may observe, that even in antient Times, Pillars
Pillars were placed on Graves of this Nature: This, Plutarch has taken Notice of from Homer, Iliad. π. v. 674.

His Friends and Kindred here shall him inter,
And place a Column on his Sepulchre.

We learn from Pollux, lib. 8. cap. 7. that on the Tombs of unmarried Persons there stood the Image of a young Virgin, holding in her Hand a Water-pot, an Urn, or a Basin: and this Image, whether it were one that bore Water, or any other, Íλας call’d ἐπινυμμών. Nor was the Meaneness of the Structure ever thought to derogate from the glorious Title of the Trophy, which the grateful Citizens had caus’d to be engrav’d for such as had fought bravely for their Countrie: and Cicero, lib. 2. de Leg, teaches, that the Pillar, on the Sepulchre of the Geometrician, Archimedes, was lay’d upon the Ground. Paufanias, in Atticis, relates, that the Tombs, together with the Pillars, on which were written the Names and Tribes of the Slain, were still to be seen in the Plains of Marathon: and that, in Memory of their Bravery, Sepulchres were erected for them in the very Place, where they fell: tho’ it was customary to erect a particular Monument for every one, who was kill’d fighting for his Countrie, either in naval Engagements, or Battles at Land. The Epitaph on those, who fell at Thermopylæ, is recorded by Diodorus Siculus, lib. 11. in these Words: Stranger, tell the Lacedemonians, that we lie here, who obey’d their Commands, and their Captains. Plutarch, in the Life of Aristides, acquaints us, that, in the Battel of Platæa, there fell two and fifty Athenians, all of them of the Tribe Aiantis, which, as Clidemus says, fought very bravely: and that, in Memory of their Victory, Sacred Rites, that had been commanded by the Oracle of Apollo, were perform’d, at the publick Expence, to the Nymphs Sphtagitides: but they were bury’d in the Way, that leads to the Academy, and square or flat-sided Pillars were plac’d upon their Tombs, with Inscriptions, declaring the Name of each of them, and the Ward or Precinct where he liv’d: Nor may we forget that most equitable Law made by the People; which decreed the Honour of publick Sepulture to such Servants and Slaves, as had bravely and faithfully serv’d
Lucræius, thor’ than, unlefs, but and It as nor as that in Efop, tp chral learn Ifocrates, adorn’d Cylinder Rudder, were am Odylf. in Cylinder were made ing um, made not of the Body, a Finger, or, after the burning, some Bone of it, were purposely taken, and kept to be bury’d in the native Countrey of the Deceas’d. And hence we see the Reason, why the Decemviri, who, as they did perhaps in almost all Things else, imitated the funeral Rites of the Athenians, dispens’d with the Ceremony of the Osilegium, or gathering up the Bones, when any one dy’d in foreign Wars. And that the Greeks had their κενοταφία, or empty Sepulchres can be doubted by such only, as are ignorant of the Piety of the Corinthians to the Argives, that were slain at Troy; of which Paufanias in Corinth, and of the great Cenotaphium, mention’d by the same Author in Atticis, that was made at Athens for Soldiers, whose Bodies were not found: not to mention the famous Cenotaphium of Cyrus, record’d by Xenophon in the sixth Book of his Expedition; nor the Sepulchre of Euripides, in the Way that led from the Pyræus to Athens; tho’, as Paufanias in the Place above-cited witnesses, Euripides went to Archelaus in Macedonia, and was bury’d there: But this Difference may be observ’d; That the honorary Sepulchres of Soldiers, who were kill’d in a naval Engagement, were mark’d with the Emblem of Rudder, or of an Oar, as that of Elpenor was in Homer Odys. 12. but the rest had no Mark of Distinction: tho’ I am not ignorant, that, besides the Inscriptions, Emblems were likewise put on most Monuments: as a Globe and Cylinder on that of Archimedes, (Cicero in Tuscul.) a Dog on that of Diogenes, (Laertius in ejus vita) a Ram on that of Isocrates, (Plut. Rhat. 10.) and Owls very frequently, as we learn from Athenæus, lib. 13. to say nothing of the Sepulchral Statues, with which the Monuments of the Rich were adorn’d: as we find in Lycophron, in Pindar Od. 10. Nem. in Plato, 12. de R. P. and in others. Nay, even on that of Ἐλοπ, tho’ but a Slave, the Athenians plac’d a great Statue, that all might know, says Phædrus, that the Way of Honour lies open, and that Glory is due, not to the Race, but to Virtue;
Moreover; the Athenians, when any of their Relations were murder'd, always carry'd a Spear with the dead Body to the Place of Sepulture: and this Spear they stuck into the Tomb, as a Token, that they denounc'd Vengeance to the Murderers: This we learn from Suidas: And the Scholiast on the Clouds of Aristophanes teaches, That after the dead Body was carry'd forth to Burial, it was the Custom for the Relations and Friends of the Deceas'd to wash themselves by way of Purgation. Then they renew'd afresh their unavailing Tears and Wailings; while Libations and the funeral Supper were brought to the Sepulchre: about which they believ'd the Manes of the Deceas'd to be always hovering; and that their Senses still remaining alive, they wanted Nourishment, and were delighted and feath'd with these Offices of Tenderness and Love. For these Reasons too they instituted their Ενευσία, as the Greeks call'd them, but the Latines Novendialia, which were certain Sacrifices us'd for nine Days after the Party was dead. The Manner of them was this. About Sun-set, being apparell'd in Black, they pour'd Liquors on the Coffins or Urns: these Liquors were Honey, Milk, Wine, Water, Blood, Ointments and Tears: mean while they encompass'd the Monument with Garlands of Parfley and Myrtle. But as we learn from Plutarch, in Quæst. Græc. the Encnisma of the Argives was more full of Ceremony. For the Custom among them was, when any of them had lost a Friend or Relation, immediately after the Funeral, to sacrifice for thirty Days together to Apollo, and then to Mercury: for they believ'd, that in like manner as the Earth receives the Bodies of the Deceas'd, so Mercury does the Souls. To the Priest of Apollo they gave Barley, and receiv'd from him the Flesh of the Victims: they extinguish'd the Fire that had burnt the Body, because they held it to be polluted; and kindled other to dress the Flesh, which they call'd Encnisma. Meursius, and others of the Learned observe; that if it was a Man or a Woman that was dead, then the Water was brought by Women, whom they call'd Εγκυσία: if a Batchelour or a Virgin, then that Office was committed to some Boy, who was related.
related to the Deceas'd. And Libanius, in Progymn. takes notice, that Achilles acted not according to the Custom of the Greeks, in offering human Blood to appease the Manes of the Dead; and that he injur'd his own Reputation, and the Memory of his Friend Patroclus by that cruel Practice, which he had learnt from Barbarians, of burning, together with the Pile, the Bodies of Men, as well as of other Animals: for which he is blam'd by Homer, as Plutarch, de Homer. observes. Iphigenia, in the Electra of Euripides, provides herself with the Blood of Mountain Sheep and Heifers; not, like him, of Enemies, butcher'd on the Pile. And indeed, as Libanius in Progymn. takes notice, an Enemy, taken Prisoner, ought no longer to be accounted an Adversary, since the very Victory changes his Name, and of an Enemy makes him be call'd a Suppliant. I now return to the Athenian Ceremonies.

They likewise strew'd the Ground around the Monument with Flowers of all sorts, but chiefly with Roses, Amaranths, Lillies, Poppies and Violets: with which they dress'd up likewise the Dith, that was design'd for the Funeral Banquet. Ovid, in Fast. lib. 3. enumerates the several sorts of Viands, they were wont to eat in these Ceremonies; and so too does Lucian, de Luciu; and the same Author in Dialog. Char. deriding the Customs of his own Age, says, That they crown'd with Garlands the Stones of the Monuments, and anointed them with rich Ointments, and that some were wont to raise a Pile before the Monuments, and, digging a Grave in the Earth, threw in their costly Dishes, and pour'd in a great Quantity of Wine.

The Athenians celebrated these Parentations in the Month Anteferion, says Hesychius; and the Romans, as we learn from Ovid. Fast. lib. 2. observ'd almost the same Time in the Celebration of theirs: for it was the Custom among them to appease the Manes of their Parents and other Relations, on the eleventh of the Calends of March. This Ceremony began very early among the Athenians, as Lyfias in Or. teaches: and that they were enjoin'd by a very antient Law yearly to deplore their bury'd Friends: and on the same Day to praise in a publick Oration thole that had been slain in Battel, as Cicero, in lib. de Orat. teaches. And Plutarch in the Life of Theseus informs us, That, on the eighth of their Month Pyanephion, which was the Day he return'd with the young Men from Crete, they perform'd their chief Ceremony in Honour of him; and that they worship'd
worship'd him likewise on the eighth Day of each of their other Months: The like Testimony of Gratitude was shewn to the Greeks, who were slain by the Medes, and bury'd at Plataea, says Thucydides, lib. 3. in Orat. Plataeæ; of which Plutarch in the Life of Aristides, gives the following particular Account. The Plataeans, says he, are wont to offer yearly Parentations to the Greeks, that fell in the Battle, and were bury'd there, which Custom they continue even to this Day, in the ensuing Manner: On the sixteenth Day of the Month Maimaque, which with the Boeotians is Alalcomenus, they make their Procession, which, beginning by Break of Day, is led up by a Trumpeter, sounding a Point of War: then follow certain Chariots, loaden with Myrtle and Garlands; and after them is led a black Bull: Next come the young Men, of free Birth, carrying Libations of Wine and Milk in large two-ear'd Vessels, and Jars of Oil and pretious Ointments: Nor is it permitted to any of servile Condition, to have the leaft Hand in this Ministration; because the Men, that were bury'd there, dy'd in Defence of their Liberty. After all comes the chief Magistrate of Plataea, who, tho' it be unlawful for him at other Times, either to wear any manner of Arms, or to be cloath'd in any other colour'd Garment than white, is at that Time nevertheless apparel'd in a purple Robe; and, taking a Water-Pot out of the City-Chamber, proceeds, bearing a Sword in his Hand, thro' the middle of the Town to the Sepulchre: then, drawing Water out of a Spring, he washes, and anoints the Pillars of the Monuments; and, sacrificing the Bull upon a Pile of Wood, and making Supplications to Jupiter, and to Mercury of the Earth; he invites those valiant Men, who perish'd in the Defence of Greece, to the Banquet and Parentations: After this, filling a Bowl with Wine, and pouring some of it out by Way of Libation, he drinks the reft, and says, I drink to those Persons, who loft their Lives for the Liberty of Greece. These Solemnities, even to this Day, do the Plataeans observe. Thus far Plutarch,

Nor may we in this Place omit the Great Honours, that the Republick of Syracusa decreed to Timoleon: whole Bier being laid upon the Pile, Demetrius, the loudest-mouth'd of all the Cryers of those Days, recited a written Decree to this Purpose: The People of Syracusa have decreed, that this Timoleon, the Son of Timodemus of Corinth,
LUCRETIUS. Book VI.

rinth, shall be bury'd at the publick Expence; that two Hundred Minæ shall be expended on his Funeral, and more-
over, that he shall be for ever honour'd with musical, eque-
trial, and gymnick Games and Exercises: because, having pull'd down the Tyrants, overcome the Barbarians, rebuilt
the large Cities, that were demolish'd, and render'd them
again populous, he restor'd to the Sicilians their antient
Laws and Liberties. We learn from the Scholiaf on the
Frogs of Ariftophanes, that the particular Time, when these
annual Solemnities were perform'd to the Dead, was about
Noon: but that even then they were scarce safe from the
Spectre of Empusa, that by various Arts disturb'd the Cer-
emonies. The Stories, that are told of Procus Lycius, by his
Flatterer Coelius Rhodoginus, lib. 6. cap. 28. are made up
of nothing but Superftition and Hypocrify: For he tells us,
that that bleffed Man, as he calls him, was more knowing
in, and a more zealous Observer of, the Rites and Cer-
emonies, that are pay'd to the Dead, than any other Man
whatever: for he never omitted at any time to perform that
Religious Duty: but went yearly on certain Days to the
Sepulchres of the Attick Heroes and Philosophers; and of all
others, with whom he had had any Friendship and Familia-
ry, and offer'd the due Sacrifices to them, not by the Help
and Miniftry of others, but by himself, and with his own
Hands. Then after he had paid these Rites to each of
them, he went to the Academy, where he appeas'd by Sa-
crifices the Souls of his Anceftours, and of all his Rela-
tions, in one Place: and in another he perform'd the like
Ceremonies to the Souls of all the Philosophers: And more
than all this, that most religious Perfon Sacrific'd in a third
Place to the Souls of all the Dead. And these pious Offices
arose at length to fuch a Height of Superftition, that the
Athenians, not satisfy'd with paying thefe Honours to fuch
as had defery'd well of the Republick, recorded their Names
among the Number of their Gods; and decreed them di-
vine Honours, as we learn from Ariftophanes in Equitib. and
Pausanias in Atticis. Nay, it fcap'd very narrowly, that
Alexander was not worship'd at Athens as a God: for we
learn from Plutarch, in Orat. Lycurg. that Adulation would
have prevail'd, and brought that infamous thing to pafs,
had not a prudent Perfon prevented it, by scoffing at the
Populace, and asking them in a jeering Manner, What a
God, faid he, will this be, into whose Temple whoever

goes
goes is polluted, and whoever comes out needs Purgation? Thus we see, how much the Athenians departed from their ancient Rites of Funeral, and what Corruption of Manners crept into the Territories and City of Athens, during the Time of this raging Pestilence.

But, as the state of Things would then permit, Men burn'd their Friends, nor look'd on just, and fit:

1250 And WANT, and POVERTY did oft engage
A thousand Acts of VIOLENCE and RAGE;
Some, O imperious WANT! a CARCASS spoile,
And burn their Friend upon another's PILE;
And then would strive, and fight, and still defend,

1255 And often rather die, than leave their FRIEND:

NOTES.

1249. Nor look'd on just and fit:] Boccace, that Parent of the Thucidian Eloquence, describes almost the like Neglect and Disorder, that happen'd even in a Christian Country, in the Burial of thosc that dy'd of the Plague at Florence in the Year 1349. and tells us, that few Bodies were accompany'd to their Graves by more than ten or twelve of their Neighbours: and tho'se too were not of the better fort of Citizens, but only a Parcel of Mob, that for Hire, carry'd the Body, not to the Church where the dead Peron, before his Death, had desir'd to be bury'd; but, for the most Part, to that which was next at hand; preceded only by four, or six Priefts at most, with few, and sometimes with no Lights at all, and threw it hastily into any Grave they found empty, or that had Room to receive it. But let us hear how movingly he describes this Calamity in his own Words.

1254. And then, &c.] Thus too Ovid, who has most happily incited both Thucydidcs and our Author:

Ante sacros vidi projecta cada vera postes;
Ante ipfas, quo mors foret invidiosoar, aras:
Pars animam laqueo claudunt, mortifique timorem

§ M 2  Morte
The other loft his Pile by pious Theft;
A poor Possession! all that Fate had left.

NOTES.

Morte fugant, ultroque vocant 
venientia fata:
Corpora missa neci nullo de more 
feruntur
Funeribus: neque enim capie-
bant funera portæ;
Aut inhumata premanet terras, 
aut dantur in altos
Indotata rogos; & jam reveren-
tia nulla est;
Deque rogis pugnant, alienisque 
ignibus ardent:
Qui lacryment defunt, indefle-
taque vagantur
Natorumque, virumque animæ, 
juvenumque, fenumque:
Nec locus in tumulis, nec sufficit 
arbor in ignes.

No decent Honours to their Urns 
are pay’d;
Nor could the Graves receive the 
um’rous Dead:
For, or they lay unbury’d on the 
Ground,
Or, unadorn’d, a needy Fun’ral 
found:
All Rev’ren’tce pass’d, the fainting 
Wretches fight
For fun’ral Piles, that are ano-
other’s Right:
Unmourn’d they fall; for who 
furvi’d to mourn?
And Sires, and Mothers, unla-
mented burn:
Parents and Sons sustain an equal 
Fate;
And wand’ring Ghosts their kin-
dred Shadows meet:
The Dead a larger space of 
Ground require;
Nor are the Trees sufficient for 
the Fire.

All which Calamities may the 
Almighty avert far from us;
and not from us only, but from 
the universal Society of all Mor-
tals: Nor let us uncharitably 
join in Wishes with the heathen’ 
Poet, who sings,

Dii meliora piis, erroremque 
hostibus illum.

Which a late ingenious Perfon 
has thus render’d:

Death stalk’d around with such 
refhless sway,
The Temples of the Gods his 
Force obey;
And Suppliants feel his Stroke, 
while yet they pray.
The rest, grown mad, and fran-
tick with Despair,
Urge their own Fate, and so pre-
vent the Fear:
Strange Madness that! when 
Death pursu’d so fast,
I’ anticipate the Blow with im-
pious Haste.

Metam. lib. 8.
ANIMADVERSION,

By Way of

RECAPITULATION,

On the Sixth Book of

LUCRETIIUS.

In this Book Lucretius reasons of many Things excellently well, but has mis-carry'd in his main Design, and does not so much as stagger the Belief of divine Providence, which he attacks with his utmost Force: For let it be granted, that the Causes he assigns of Meteors are perspicuous and true; that he has rightly explain'd the reason of Thunder, Lightning and Earthquakes; in a Word, that all things proceed from natural Causes, and are continu'd and carry'd on by them: yet there is no Nature without a Lord, nor does she herself at least reject or disown a Ruler. For Nature is only that Disposition and Order of the Particles of senseless Matter, which is the Cause of these Effects, we call natural: Now if that Disposition was introduc'd by Chance, it does not confute and overthrow Providence; and if it was the Work of Reason and Wisdom, it confirms it. Therefore these Ex- plications may amuse and delight natural Philosophers; but they can not in the least avail Atheists.
No Man has more accurately collected, none more ingeniously explain'd, the antient Philosophers Opinions concerning Meteors: the Modern, 'tis true, have added a few Things to them; but not better. And indeed, as this present Age does, so many succeeding Ages likewise will, seem to dispute face to face with Lucretius, concerning Meteors. And this is what Vitruvius said long before me.

What he teaches of Earthquakes, and of the Sea is so rational, that the Things themselves approve and confirm his Doctrine: only there are some Earthquakes that seem to surpass the Strength of the Causes he assigns them.

Etna is a noble Subject, but difficult: and in this the Poet flags a little. But then he reasons of the Increase of the Nile, of the Averni, and of the wonderful Fountains, as if Truth itself were speaking: But it may be observ'd that he does not give full Satisfaction concerning the fabulous Spring of Jupiter Ammon: for Lucretius always explains Nature better than Fables.

He would have written more at large of the Loadstone, and have left us many Things that we should read with Pleasure, if the wonderful Power of that Stone had been known in his Days. The Explication he gives of Plagues and Diseases is pertinent and useful: And lastly he interprets Thucydides in such a manner, that he expresses the Energy, and surpasses the Majesty, of that Historian: Nor is the Narration of Thucydides so clear, or set off with so much Brightness of Wit.

The End of the Sixth Book.
Alphabetical Catalogue of the Names of the Authours, as well Antient as Modern, cited in the Notes on Lucretius.


Mr. Addison.  
Adrianus Romanus.  
Ælian.  
Æschines.  
Æschylus.  
Agricola.  
Alaricus.  
Albategniius, or rather Albategns Aracensis: call’d likewise Mahumetes Tineu; or Mahumetes Aracensis.  
Albertus Magnus.  
Albumazar, call’d also Abu-Asfar, and Japhar.  
The Alchoran.  
Alexander ab Alexandro.  
Alvares Ferrandus.  
St. Ambrose.  
Ammianus Marcellinus.  

Isaac Abbarbenel.  
Abraham Aben Ezra, or Aven-Hefre.  
Achilles Tatius.  
Acron.
<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>[list of authors]</td>
<td>[list of authors]</td>
<td>[list of authors]</td>
<td>[list of authors]</td>
<td>[list of authors]</td>
<td>[list of authors]</td>
<td>[list of authors]</td>
</tr>
</tbody>
</table>

*Note: The table continues with more entries.*
of Authors Names.

G
Gafarellus.
Dr. Gale.
Galen.
Galileo.
Garzone.
Gaffendus.
A. Gellius.
Geminus.
Germanicus.
Gefanius.
Gulielmus Gilbertus.
Giraldaus.
Glanville.
Glissonius.
Golius.
Golizius.
Gorgias Leontinus.
Gorlaus.
Gratius.
Gregorius Nazianzenus.
Gregorius Nyssenus.
Grotius.
Gronovius.
Janus Gruterus.
Otto de Guerrick.
Melchior Guilandinus.
Gulielmus, Tyrensis Pontifex.
Guthierius.
Guyotus.

H
Hadrianus Cardinalis.
Heinfius.
Hermes Trismegistus.
Herodotus.
Hesiod.
Hesychius.
Hevelius.
Hierocles.
Hilarus.
Hipparchus.
Hippocrates.
Hobbes.
Homer.
Horace.
Hortensius.
Horus Apollo.
Horus Egyptianus.
Hudibras.
C. Julius Hyginus.

I
Idorius.
Iocrates.
Ittigius.
Julian the Apostate.
Junius.
Justin.
Juvenal.

K
Kepler.
Kircher.

L
Laëntius.
Lambinus.
Lampriadius.
Langarius.
Lanxius.
Lee.
Levinus Lemnius.
Livy.
Lomazzo.
Lomeierus.
Longinus.
Longomontanus.
Georgius Longus.
Lucan.
Lucian.
Lucilius.
Lucoptron.
Lycothene.

M
Macrobius.
Maginus.
Hieron. Magius.
Joannes Magnus.
Olaus Magnus.
Maldonat.
Mamertus.
Manilius.
Manutius.
Picus Mirandola.
Marcellinus.
Martial.
Maurolychus.
Mauffacius.
Maximus.
Pompon. Melas.
Menagius.
Menander.
Mercator.
Hieron. Mercurialis.
Milton.
Minutius Felix.
Nicolaus Mulerius.
Muretus.
Alphabetical CATALOGUE

N
Naburianus.
Nardius.
Natalis Comes.
Nemesianus.
Nicianus.
Niger.
Nigidius Figulus.
Nonius.
Nonnus.

O
Oldham.
Oppian.
Origen.
Orolius.
Orpheus.
Ovid.
Pancirollus.
Panvinius.
Pareus.
Passeratus.
Velleius Patræculus.
F. Paulinus.
Paulus Alexandrinus.
Paulus Venetus.
Paulianus.
Periplus.
Petrus.
Petavius.
Petitus.
Petronius Arbiter.
Petrus Peregrinus.
Philippus Thomasinus.
Philoponus.
Phocas.
Plato.
Plautus.
Pliny.
Pliny the Younger.
Plotinus.
Plutarch.
Julius Pollux.
Polybius.
Alexander Polyhistor.
Pompeius Lernaus.
Pontanus.
Porphyrius.
Basilica Porta.
Pofidonius.
Procopius.
Propertius.
Prolegom. in Bibl. Polyglott.
Proser Alpinus.
Prudentius.
Ptolemaeus.
Puteanus.
Pythagoras.

Q
Quercetanus.
Quintilian.

R
Ricciolus.
Antonius Maria de Rheitha.
Dr. Ridley.
Mr. Rowe.

S
Salmastius.
Sir George Sandys.
Santorellus.
Fortunatus Scaccius.
Julius Caesar.
Joseph Scaliger.
Schefferus.
Scheinerus.
Schickardus.
Schioppius.

Apoll. Argonaut.
Aratus.
Aristophanes.
Euripides.

Scholia on Hesiod.
Homer.

Sophocles.
Thucydides.

Schottus.
Scribonius Largus.
Scbedius.
Selden.
Sandivogius.
Seneca.
Sennertus.
Servius.
Shakespeare.
Sir Edward Sherburne.
Sigonius.
Silius Italicus.
Sipontinus.
Solinus.
Sophocles.
Sozomen.
Spartianus.

Dr.
of Authors Names.

Dr. Sprat, Bp. of Rochester.
Statius.
Stobæus.
Strabo.
Suarez.
Suidas.
Suetonius.
Symmachus.

Tacitus.
Terence.
Torquato Tasso.
Tertullian.
Theocritus.
Theon Alexandrinus.
Theophrastus.
Theophylact.
Thucydides.
Tibullus.
Tirqueu.
Tremellius.
Tristian.
Turnebus.
Tzetzes.

Varro.
Ubbo Emmius.
Vegetius.
Verrius.
Aurelius Viclor.
P. Victorius.
Mattheo Villano.
Virgil.
Polydore Virgil.
Hieronymus Vitalis.
Vitruvius.
Volaterranus.
Vomanus.
Gerrard-Joan.
Iaac
Urfinus.

Waller.
Wendelinus.
Wowerus.

Xenophon.

Zoroaster.
Alphabetical INDEX

Of the Principal Matters contain'd in the Text of, and Notes upon, Lucretius.

A

ACIDENTS, proper and common. Achaia, hurtful to the Eyes. 738 Acheron, one of the Rivers of Hell. 301 Acherufia Temple. 18 Achilles. The Fiercenes of his Temper, allay'd by Musick. 142 Injurious to the Memory of his dead Friend Patroclus. 816 Acorns. The chief Food of the first Men. 543

ACTION. All Things either act, or are acted on. 40

Adam. The Author of all Arts and Sciences. 518. The first Imposer of Names. 556. First invented Letters. 590

Adonis. Festivals instituted in Honour of him. 547

Adrafaus. 790

Adyrum of the Temple of Apollo. 440

Ægæ. The Name of several Towns. 681

Egypt. 500

Argeos. Pag. 500

Ægypt. 737

Ægyptians subject to the Leprôse. 736

Æolipile. 663

Æolus. 680, 681. Why feign'd to keep the Winds imprison'd in a vaft Cave. 688

Æther. 476

Æthiopia. 695. That in that Countrey there are two Winters every Year, and as many Summers. 698.

Ætna. Description of it. 61. Why it throws out Fire. 685 & seqq.

Agamemnon. 15

Agispolis, King of the Lacedemonians. 263

Agriculture. First Invention of it. 582. Its Dignity, Usefulness, &c. 583

Air of one Countrey different from that of another. P. 736.
Air of Florence prejudicial to the Brain. 738. Effects of the Air of several Countries, ibid. Whether the Air be sole Cause of Plagues. 742. & seqq. Two Thousand times lighter than Gold. 38.

Alexander the Great wept when he was told there were many Worlds. 174. Compell'd the Priests of Jupiter Ammon to acknowledge him for the Son of their God. 715. Was like to have been worship'd as a God at Athens. Lucky Omen at his Birth. 640

Alpheus and Arethusa. 718
Amaryllis. Etymology of that Name. 585
Ambition. Vanity of it. 99. Whence it proceeds. 101
Ammon. Wonderful Spring in the Grove of Ammon. 713 Cham, the Son of Noah, worship'd under that Name. 715
Jupiter Ammon. 714

Anadema, An Ornament worn antiently on the Head. 404


Anaxarchus. How he drew Tears from Alexander the Great. 174


Anaximenes Milefius held Air to be the Principle of all Things. 56. Held an infinite Number of Worlds. 174. His Opinion of Thunder. 616. Of Lightening. 625. Of Clouds. 669.

Ancus Martius. 277
Androgynus. 538
Animadversion. 
Animadversion of Joannes Nar- dius, concerning the Funerals of the Athenians. 789.
Animals. That they can not be born daily, unless they be rear'd by certain Seeds. 25. Cause of their Growth and Decay. 179. First produc'd from the Earth. 530. & seqq. Owe their Nourishment and Growth to the four Elements. 65. Why Animals are in perpetual Want of Food. 330

Annihilation. That Nothing can be annihilated. 25. & seqq.
Anteus. 433
Antipodites. Inhabitants of the Moon. 514
Antiperistasis. 712
Antipodes, deny'd by St. Au- fis, Laclantius, and others. 85. Foolish Objections of some of the Antients against the Anti- podes. 86
Antisthenes. His Answer to one that begg'd Money of him for the Goddess Cybele. 145
Apollo's. 850. 811
Aphrodite. Why Venus was so call'd. 4
Apollo, why call'd Pythius. 439
Apollo. Tyanaeus could ex- pound the Notes of Birds. 558
Arabia Felix. 4
Arbiter. A Tree so call'd, and the Fruit it bears. 544.

Aristarchus derides a foolish Opinion of the Stoicks. 51. His Sophism, That Nothing can be known, confuted. 343. & seqq.

Archelaus held an infinite Number of Worlds. 175. His Opinion of the Magnitude of the Sun. 499.

'Apd diin 7a.d. 796.
Arethusa; see Alpheus.
<table>
<thead>
<tr>
<th>Alphabetical INDEX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of the 1st Book. 1</td>
</tr>
<tr>
<td>Of the 2d Book. 93</td>
</tr>
<tr>
<td>Of the 3d Book. 193</td>
</tr>
<tr>
<td>Of the 4th Book. 293</td>
</tr>
<tr>
<td>Of the 5th Book. 421</td>
</tr>
<tr>
<td>Of the 6th Book. 601</td>
</tr>
</tbody>
</table>

Aristarchus. His Opinion of the Sun's Magnitude. 490
Aristides, bury'd at the Expense of the Publick, and why. 803, 804
Aristoxenus. His Opinion concerning the Soul. 20. 218
Armenides held Earth and Fire to be the Principles of all Things. 57
Argum. Different Significations of the Word. 269
Arts. Liberal and Illiberall. 518. That all Arts are but of late Invention. 462, 464
Asequiades reduc'd, by Mufick, seditious Multitudes to Temper and Reason. 142
Afterfigs. See Signs.
Astrology and Astronomy. Difference between them. 517. Original and Progress of Astro-

Athenians. That they were the first Inventours of Arts, and first instituted Societies. 625, 626, 789. Condemn'd and put to Death ten of their Generals, and why. 790. Very jealous of their Liberties. 805.
Atlas. 431. Whence said to support Heaven on his Shoulders. 432
Atomes. Whence so call'd. 45. See Seeds.
Attalus. King of Pergamus, first found out the Art of Embroidering with Gold. 304.
Averni, several Places so call'd. 703. Whence they had their Name. 704. The Gates of the Roads that lead to Hell. 707
Averus. A Lake so call'd. and the true Nature of it. 705
Augaeas, kill'd by Hercules. 433
Auguries, on the Right or Left, lucky or unlucky. 611 & 612
Augmentation of Things: how caus'd. 22. 31. 103
Aurora. See Morning.
St. Aulfin. His Saying of Time. 42. Held Spirits to be corporeal. 190. deny'd the Antipodes. 85.
B
Babe new-born, the most helpfull of all Animals. 454
Babylon. 394
Babylonians and Chaldeans very skilfull in Astronomy. 516
Bacch. 143, 427
INDEX.

Balista. A warlike Engine us'd by the Antients. Pag. 635
Balnearia and Balnea. 710
Barrenness. Causes of it in the human Kind. 414, & seqq. Why some Women are barren to some Men, and fruitful to others: and on the contrary. 415
Bathing, dangerous after eating. 710
Baths of the Romans, and their Custain of Bathing. ibid.
Beasts, see Brutes. How the Young know their Dams, and the Dams their Young. 125. That Beasts dream. 391. That they are subject to Paffions. 211. Wild Beasts first brought to the Wars. 576
Beauty. Kings chosen for the Beauty of their Persoc. 561. That Nature herfelf has ftamp'd Beauty with Royalty. 562
Bellerophon. What said to have kill'd the Monfter Chimera. 541
Belfius. His Parricide how discover'd. 646
Benedifitus Floretius loft his Memory by Sickness. 763
Benevolence, a strong Motive to Action. 449
Bever. Effects of an Ointment made of the Tefticles of that Animal. 710
Bidental. 662
Bier. Several sorts of Biers, us'd by the Antients. 801
Birds. Whether terrestrial Animals. 532. That they were produc'd before the Earth. 533. That they have particular Languages. 559. When they began. 531. Why said to swim. 704. That some Birds are taught to speak articulate Sounds. 557. Sagacity of the Birds in Egypt. 702.
Blood. Reason of the Precept that forbade the eating of it. 201
Body and Void fubfift of them-theyeves. 46.
Body. 'Tis the Nature of Body to refift. 10. Definition of it. 30. Body and Void, the two Principles of all Things. 37. Nothing exifts besides Body and Void. 39, 40. Bodies divided into fimple and compound. 44. No Bodies naturally tend upwards. 111. That none are infinitely hard. 38. Why divisible. 47
Body of an Animal, the Veffel of the Soul. 234.
Book. Why call'd Liber by the Latines. 594.
Borax. 732.
Box. The Shade of that Tree causes the Head-ach. 709
Brafs, more esteem'd at firft than any other Metal. 566
Brides. Us'd of old to dress themselves in Yellow. 304.
Brutes have Perception. 255.
Their Origine, 533. That each Kind of them has a particular Language. 558. Natural Inftinct in them. 769. That all Brutes utter feveral Sounds according to their different Paffions of Grief, Fear, &c. 254, 257. That some of them are fenfible of the Mutations of the Air, and Change of Weather. 702.
Bull. The Cretan Bull. 429
Bufyrus, the Egyptian Tyrant, His great Strength and Death. 433
Bygois. The Nymph so call'd, writ Books containing the Art of Divination, as practis'd by the Thufcans. 651

C
Claudius Caesar. 539
C. Julius Caesar reduc'd the Roman Year to the Course of the Sun, which we yet retain. 523. That no Omen could deter him from any Enterprize. 641
Calliope, 72. Invocation of her. 612

Callirhoe,
Callirrhoe, a Fountain at Athens. Pag. 796
M. Camillus. 366
Cancer. The Constellation so call'd. 501, 510
Candle. That the Flame of it is not always the same Flame. 312. That the Stench of the Snuff of Candles makes some Persons swoon. 709. And causes Abortion in Women. ibid.
Capricornus. The Constellation so call'd. 500, 510
Capularis custos. 796
Carbasina Volumina. 594
Carteius. See Des Cartes.
Carthage. 258
Castor and Clytemnestra. 43
Cato. 205
Cats. Why they see in the Dark. 318
Sea. An Island in the Ægean Sea. 404
Cecrops, first King of Athens. 745
Centauri. 371. That there never were any such Monsters. 538
Centaury. Whence so call'd, and why bitter to the Taste. 127
Centre. That there is none in the Universe. 85. & seqq.
Ceramicus, the burying Place at Athens. 803
Ceranium Gemma. 662
Cerberus. 275, 372
Ceres. The Goddess of Corn. 147, 427. Always painted with large swelling Breasts. 408.
Ceres and Liber. Why call'd the Lights of the World. 427
Chabrias. 790
Chaldeans: Knowing in Astronomy. 516. Held the World to be eternal. 437
The Place and Receptacle of universal Matter. 77
Chance. That all Things were made by Chance. 81. Why held by the Epicureans to be the chief Dishonour and Governor of all Things. 176. That all the Ills, to which Mortality is Subject, happen from Chance, or are the Effects of Nature. 607
Change. [How made. P. 232. That whatever is liable to Change is mortal. 462
Charcoal. That the Smell of it is dangerous to the Brain. 711. Remedy against it. ibid.
Chariots. First Invention of them. 577. Chariots drawn by six Horses, when first us'd. 578. Chariot drawn by six Horses, decreed by the Senate of Rome as a triumphal Honour to Augustus Caesar. 578
Arm'd Chariot. 240
Charta plumbea. 592
Charybdis. 59, 60
Children, undutiful to Parents, unworthy to be Parents themselves. 142. That they resemble their Parents, and why. 410. Why they sometimes resemble the Father more than the Mother; and sometimes on the contrary. 411. & seqq. Why they are sometimes like their more remote Anceftours. ibid.
Chimæra. A fabulous Monster that vomits Fire. 151, 541. That there never was any such Monster. 538
Chiron. First discover'd the Virtue of the Herb, call'd Centaury. 127. Why he chose to die, when he might have been immortal. 267
Chrysippus. 205
Chrisfal. Why, when broken into small Pieces, it looses its Transparency. 157
Cicero. His saying of Philosophers. 11. Of Time. 42. Refuted. 152. Held the Heavens to be incorruptible. 443. And the Sun to be immenfie. 490
Cimon of Athens redeem'd the dear Body of his Father, at the Price of his own Liberty. 790. Brought to Athens the Bones of Theues. 791
Clearatus. 205
Cleombrotus. ibid.
Cleomedes. His Opinion of the Magnitude of the Sun. 490
Clidemus. His Opinion of Lightning. 624
Cloaths.
Alphabetical INDEX.

Cloaths. First Use of them. P. 581
Clodius and Catiline. 7
Clouds. How generated. 669, & seqq. Why they seem to raise from the Tops of high Mountains. ibid.
Cocks. Why they crow at three several and constant Times of the Night. 368. Times of the natural Day distinguish'd antiently by the several Crowings of the Cock. 359
Cocytus. The Content. 311
Cocytus. The Colour. What Confidius. 158
Coeius. The Contagion. 377
Codium. The Conception. 470, & seqq.
Cora. The Constancy of the Laws. 707
Coronis. The Creation of all Things. 470, & seqq.
Corpus. Why

first row'd. P. 427. That several Nations know not yet the Use of Corn and Wine. 428
Corona muralis. 140
Coronis. 707
Corruption. That the Corruption of one Thing is the Generation of another, & vice versa. 28
Cough. That Coughs waste the Body. 408
Cranes. That they foresee Stormy Weather. 314
Crateres of Mount Ætna. 689
Creation of all Things. 470, & seqq.
Crete. The Friend of Socrates. 792
Crows. Why never white, nor Swans black. 49. That they prognosticate the Change of Weather. 559, 560
Culham (Francis) lay senseless four Years and five Months. 376
Cumae. 705
Cupid. 417
Cups. Black Cups us'd in Funerals. 796
Cuttle-Fish. 185
Cyclops. Their Names, and whence they had them. 654. Their Offices. ibid.
St. Cyprian. His Opinion that the World decays and grows old. 178

D
Damon reclaim'd, by Musick, debauch'd Youths to Sobriety. 142
Danaides. The Fable of them, and Mythology of it. 273
Daedalus. 795
Daphne, chang'd into a Laurel. 618
Day and Night. What they are, and whence they proceed. 41
5 Why

Deafness. How People, born Deaf, have been taught to speak. 253

Death defined. 99. Fear of it, the Root of many Evils. 203. Against the Fear of it. 257. & seqq. Why Homer gives it the Epithet ἡμερίας. 201

Deer, Why Fearful. 219. Lose their Horns yearly. 238. Their Breath kills Serpents. 708

Delianira. 433

Deity. Epicurean Notion of the Deity. 8. & seqq. That the Deity is self-existent. 20. Image of the Deity. 146. That it is the Nature of the Gods to have nothing to do. 8. 436. That the Gods are of a most tenuous Substance. 445. That the World was not created by them. 447.

Demades condemn'd to Death a Person who fold Necesaries for Funerals. 796.

Demarchus, Office of the Demarchus at Athens. 791

Demetrius. His Funeral. 810


Dent: and Rare defined. 37


His Opinion of Freedom of Will. 119. Of Thunder. 619. Of Wind. 688. Held that the Loadstone does not attract the Iron. 719

Description of the Spring. 5. 22

Of a Flood. 20

Of a Torrent. ibid.

Of a Storm of Wind. 28

Of the Rarefaction and Condensation of the Elements. 64

Of a Wood set on Fire. 70

Of a Flock of Sheep on a distant Hill. 123

Of Armies engag'd in a Plain. 123 & 124

Of a Cow bemoaning the Loss of her Calf. 125

Of a Wreck at Sea. 136

Of Neptun. 146

Of the Goddess Cybele, and the Ceremonies observ'd in the Worship of her. 138. & seqq.

Of the Golden Age. 181

Of Hell. 200

Of a Self-Murderer. 203

Of a Person falling in a Swoon. 211. 212

Of Dido, when she had stab'd herself. 213

Of a Person in a Fit of Le-thargy. 229

Of a drunken Man. 230

Of one fallen into an Epilepsie. ibid.

Of a Snake that has newly cast his Slough. 238

Of an armed Chariot. 241

Of the Terrors of a guilty Mind. 276

Of the four Rivers of Hell. 302

Of a Battel in the Air. 310

Of the Light of the Sun or Moon, striking on a Mirror or Water. 316

Of Shadow. 332

Of the Sun rising out of the Sea. 339

Of a Hound in pursit of a Deer. 366

Of Sleep. 384

Of Dream. 390

Of Morpheus. 393

Of Icelyos and Phantafus. ibid.
Alphabetical INDEX.

Of Cupid. Pag. 417
Of Atlas. 432
Of the Zones. 452
Of a Blight. 453
Of a new-born Babe. 454
Of a Storm. 459
Of Fate. 461
Of the River Po. 468
Of the Sea dividing to make a Passage for the Israelites. 470
Of the Creation. 474
Of the four Seasons of the Year, compar’d to the four Stages of Man’s Life. 524
Of Venus. 3
Of the four Seasons of the Year. 525
Of the Creation of Beasts. 533
Of Scylla. 540
Of Metals in the Bowels of the Earth. 573.
Of the Laurel. 619
Of the Transformation of Daphne. ibid.
Of Clouds. 623
Of a Storm at Sea. 632
Of the Cyclops forging Thunder. 654.
Of a Rainbow. 674
Of Etna ejecting Flame. 687
Of the Lake Avernus. 704
Of the Mountain Vesuvius. 605
Of a Plague. 742, 746
Of the Plague of Athens. 744.
&c.
Of Lime, when cold Water is thrown on it. 757
Diadem. Antient Mark of Royalty, describ’d. 565
Diagoras. Why he resolv’d to be an Atheist. 654
Diamond. The hardest of all Stones. 130
Diana. 15
Dicarchus. His Opinion of the Soul. 218
Diminution of Things, how caus’d. 21, 103.
Diogenes. His Neglect of the Kites of Sepulture. 261. His Opinion of the Stars. 480. Of Thunder. 615
Diogenes Apolloniates. His Opinion of Void. 37. held an infinite Number of Worlds. 174
Diomedes. His Horses fed with Man’s Flesh. Pag. 430
Diphtheræ. 594
Diseases. How distinguish’d according to Physicians. 734.
Why certain Diseases are peculiar to certain Countries, ibid.
Infectious Diseases, how caught. 746. Why in pernicious Diseases the Bodies of some are barely warm, and the extrem Parts even cold. 754. That Sounds and Noises in the Ears are deadly Symptoms in acute Diseases. 761. Cause of Coldness of the Feet in malignant Diseases. 763. That contagious Diseases rage with greatest Violence at their first Breaking out. 750
Dissolution. That every Thing is more easily dissolv’d than join’d. 48
Distance of an Object, how known. 320
Divisibility, a Property of Quantity. 44
Dodona’s Grove. 716
Dogs. Why they feel the first Attacks of a pestilential Disease. 771.
Tiger-Dog. 248
Dolia curta. 394
Dreams. Why we seem to see in our Dreams the Sun, Rivers, &c. and to hear, to speak, &c. 341. Not caus’d by Images, as the Epicureans believe’d. 370. Why some Dreams are more frightful than others. 389. Cause of Dreams. ibid. and 390. Several sorts of Dreams. ibid.
How frightful Dreams are caus’d. 391
Drinking. To drink much held honourable by the Parthians. 530.

E

Earth. That it consists of several sorts of Seeds. 137. That it is of a female Nature. 169. That it grows old and decays; and why it does so. 180. Why call’d by the Antients Magna Parents, and Mater Deorum. 138. Suspended in the Air, 5 0 2
and borne up by it. Pag. 139.
Waftes and is renew'd. 456. Why it hangs without Motion in the Air. 487. That the greatest Part of it is useless to Man. 451. Why it no longer produces Animals, as at the Beginning. 536.
Earthquake. The several forts of them. 667. Causes of them. ibid. & feqq. That the fame Matter composes Wind, Thunder, Lightning, and Earthquakes. 631
Echo describ'd. 355. How form'd. ibid. Why the same Sound is several times reflected. 356. Why we perceive not the Sound, if we stand near the reflecting Body. ibid. Why we hear only the later part of the Sound. 357
"Epimediis. 657.
Egeria. 665.
Elements. No one Element the Principle of all Things. 52. & feqq. 'How call'd by Empedocles. 58. Of their Rarefaction and Condensation. 64. call'd the four Limbs of the World. 455. That they are produc'd and die. 456. Always at Strife with one another. 466, 467
Embroidery. First Invention of it. 304.
Empedocles. His Opinion of the Soul. 17 & 18. Concerning the Principles of all Things. 58. Write a Poem of the Nature of Things. 61. His Doctrine concerning the first Principles confuted. 62. & feqq. That he and Epicurus held in effect the fame Doctrine as to the Principles of all Things. 64. Hin-
'Emunomphos. 503
Empusa. 818
Enceladus. 60
Encnisma. 815
Ephesizim. ibid.
Ephid. ibid.
Ennias. 18. His Opinion of the Soul. ibid. Was a Pythagorean. ibid. His Dream. 19
Enoch. His Books of Astronomy. 519.
Epicharmus. His Saying of the Mind. 223
'Episcenew glr. 792
Epidemical Diseases. 734.
'Epitaphion no7G.
"Evisu
Alphabetical  I  N  D  E  X.

'Evus'eu. Pag. 813.
Equi jugales & funales. 578
Equinox. How caus'd. 509
Equinoctial Circle. ibid.
Eratosthenes. His Opinion of the Sun's Magnitude. 490
Ercius, King of Denmark, enrag'd by Musick. 142
Erichthonius. 577
Eryipelas. 686
Eryx. 433
Eternity. Two sorts of it. 466.
Definition of it. ibid.
Etehan Winds. 526, 692
Evagoras. His Funeral. 810
Events. What they are. 40
Euripides. 803, 814.
Euryftheus. 429
Whatever is Self-Exiistent can have no Bounds set to its Excellency. 20
Eyes. CauSe of Hollow Eyes. 767.
Custom of the Antients to close the Eyes of their depart-ed Friends. 793.
Extream. That the Extream of every Thing may be seen, and conseqently that there must be something beyond it. 75

F
Faber. His Preface to the third Book of Lucretius. 189
Facula & Inula. Two Sauces us'd by the Romans. 129
Fasciola candida. What it was, and that Pompey was suspected of Trefon for wearing it. 565
Fate. Definition of it 120. Opinion of the Antients concerning it. 461
Fauns. Rural Gods so call'd, and why. 357.
Faunus. 665
Favonius, the West Wind, why so call'd. 5
Fear. The Effects of it. 205, 751.
Whether it promotes and propagates a Plague. 750, & seqq.
Figure. What it is. 124
Fire. That Nature has prescribed no Bounds to it. 24. Not the Principle of all Things, as Heraclitus believ'd. 58. & seqq.
Why Trees will sometimes take Fire of themselves. P. 70.
Does not naturally aspire. 111.
That there are subterranean Fires. 127, 131. That Fire perishes, and is renew'd. 450.
Origine of it. 560. Several Ways of getting it. ibid.
That it may be got almost out of every Thing. 561. That many Things take Fire by the Swiftness of their Motion. 634.
St. Anthonies Fire. The several forts of it. 755
Firm. See Fluidity.
Fisn not mute, according to Aristotle. 105
Fistula. The Pipe of the Antients, how made, and of what. 359
Flood of Deucalion. 459. Cause of the Flood of Noah. ibid.
Flora. 526. Festivals instituted in Honour of her. ibid.
Flower de Luce, why always represented at one of the Ends of the magnetick Needle. 722
Fluidity. Why some Things are fluid, others firm. 130
Food, from inanimate becomes animated. 153. How distributed into all the Parts of the Body. 179. That of all Creatures Man is longest in digesting it. 564. That what we eat affords no Pleasure, after it is swallow'd down. 361. That it matters not with what sort of Food we are nourish'd. 362.
How Food allays Hunger. 384.
That Food, distributed thro' the Veins, produces the same Effect as the Air. 387, 389
Force. Why requisite to dissolve every Thing. 25. Why the same Force can not dissolve all Things. 26
Form. Definition of it according to Epicurus. 393
Fountain. See Springs. Several miraculous Fountains and Waters. 715
Fountain of Ammon. 715. Why cold in the Day, and hot in the Night. 715
Fountain of Dodonean Jupiter 716. Why it extinguishes a lighted Torch, and lights one that is extinguish'd. 717, 718
Frogs
INDEX.

Frogs. A Rain of them. Pag. 162.
Fulgurator. 656

Funus. Tumultuarium. 773
Funer. Cuftoms observ'd by the Athenians in the Sepulture of their Dead. 789. & feqq.
Funera Mater. 794
Furies. Why feign'd to be three, and what was meant by them. 274.
Futurity. That the dread of future Punishments proceeds from the Belief of the Immortality of the Soul. 17

G
Gallery. Why when we fland at one End of a very long Galle- ry, the Roof of the other End seems to descend, the Floor to rise up, and the Sides to meet together. 338
Galleries of the Antients. See Porticus.
Gallus, a River of Phrygia. 141
C. Sulpitius Gallus writ a Trea- tife of Eclipfes. 523
Games celebrated at Athens in Honour of Vulcan. 103.
Nemexan Games. 429
Garden. Hesperian Gardens, where situated. 431
Garlands of Flowers, antiently us'd in Merriments and Feafts. 265, 404, 596
Geefe. nourish'd in Rome at the publick Expence, and why. 368
Generation. No one Thing generated, but by the Corruption of another. 28. No Generation without local Mo-
we hear whom we do not see.

Pag. 359

Heat. Is a Body, tho' invisible.

30. Why Heat and Cold affect the Organs in different Manners. 129. Natural Heat, the Cause of the Growth of all Things. 24. That all the Parts of the World are sustain'd by Heat. 712, 713. Cause of the Heat of the Earth. ibid.


Hecla, a Mountain that ejects Fire. 131, 686

Hecuba, Wife of Priam. Her Dream. 43

Helena. ibid.

Helice and Bura, swallow'd by an Earthquake. 582

Helicon, 352, 709.

Heliogabalus, chosen Emperor for his Beauty. 563

Hell. The Gates of Hell. 707

Hellebore. Madness cur'd by the Harmony of a Pipe made of it. 143. Poison to Man, but fattening to Goats and Quails. 363.

Ἡρακλείς ἐκτατός. 797

Heraclides of Pontus commanded to burn the Bodies of the Dead. 262. His Opinion of Atomes. 45. Of the Stars. 174, 480


Herbs. That Herbs, Trees, &c. were first brought forth. 530. & seqq.

Hercules. Several of his Labours. 429. & seqq. His Pillars. 432. Why in his Temple at Gades there was an Altar dedicated to Penury and Art. Pag. 595. His Funeral Pile set on Fire by Lightning. 809

Hercules Tyrius first invented the Art of dying the purple Colour. 730

M. Herennius, kill'd by Thunder, when the Sky was clear. 632

Hermæ. 812

Hesperides. 430

Hesperian Gardens. Where situated. 431

Herpes miliarius. A sort of St. Anthonies Fire, why so call'd 755

Hicket. What it is, and how caus'd. 753

Hipparchus. His Opinion of the Soul. 17. Of the Magnitude of the Sun. 490

Hippas. His Law concerning the Dead. 797

Hippo. His Opinion of the Soul. 17. Held Water and Fire to be the Principles of all Things. 57

Hippocrates. His Opinion of the Soul. 17. Of the Seat of the Mind. 211. Of Wind. 688. Held the Air to be the most general and common Cause of all Diseases. 735. Why the Athenians confer'd on him divine Honours. 744

Hippodamia and Diomedea. 794

Homer. His Ghost appear'd to Ennius. 19. His golden Chain. 180. The Fountain of all Poetry. 479

Homœomy of Anaxagoras explain'd and confuted. 67. & seqq.

Honey. Why sweet to the Taste. 127. Custom of the Antients to embalm their Dead with Honey. 253. Why Honey is not so subject to move as Water. 214

Horatius Coclles. 630

Horrouer. Properly a Trembling of the whole Body. 653

Houfes. When first built. 550

Human Nature. Imbecillity of it. 454. Is content with Little. 99, 100, 564

Hunger
Hunger and Thirst. Whence they proceed, and how satis-
fy'd. P. 390, & seqq. Are reck-
ond by many amongst the 
Number of the Senfes. ibid.
Hydra. A Serpent so call'd, kill'd 
by Hercules. 430
Hyrcania. 248

I

Iad'&mu&ri. 758
Jaundice. Several Names given 
by the Antients to that Difeafe, 
and the Reasons of them. 329. 
Why all Things seem yellow 
to those that have the Jaun-
dice. ibid.
Ice. How made, according to 
Epicurus. 129
Ida. How the Sun seems to rise 
from that Mountain. 507
Idea. Every Idea is a Mode of 
Thinking. 9. Nothing can 
be made without a previous 
Idea. 447
Idomeneus. 15
I'mausipges. 798
Igniaria of the Latines. 561
Ignorance, the Parent of Piety. 
569
Ileon. The Gut so call'd. 565
Images. What Lucretius means 
by them. 299. His Doctrine 
concerning them confuted. 300. 
That they are continually fly-
ing from the Surface of Things. 
362. That they always retain 
the Form and Likeness of the 
Body from which they fly. 306. 
Extrem Tenuity of them. 
307, 308. Opinion of several 
of the Antients concerning 
them. ibid. Why reflected on-
ly from Water, Looking-
Glasses, and other polish'd Bo-
dies. 311. That the Image of 
one fingle Thing seen in the 
Glas is not one Image only, 
but many. 306, 312. Their 
Swiftness. 313, & seqq. That 
they have no Dimension of 
Profundity. 315. That they 
are the sole Caufe of Sight. 
317. Why the Image seems 
beyond the Glas. 321, 322. 
Why tranfpos'd. 323, 324.

Why the fame Image is reflected 
from Mirrour to Mirrour, and 
seen in several at once. P. 325.
Why not tranfpos'd in convex 
Glasses. 326. Why the Image 
seems to move. 327. That 
they make different Impressi-
ons on the Eyes of Beholders. 
368. Three forts of them. 372. 
Images of Monfters, how made. 
ibid. Why the Images of the 
Dead seldom offer themselves 
to us when we are awake, but 
often when fleeping. 373. Why 
such Images seem to move. ibid. 
Why the fame Image appears 
to us in our Sleep in different 
Kinds and Forms. 378
Imagination. What it is, and 
how caus'd. 369. & seqq. 
The Power and Strength of it. 
775
Imagination. 796
Immateriaility infers not Neece-
fity of Exiftence. 255
Immortality, a Gift of the Cre-
tour. 255
Infcrip. Sacrifices in Honour of 
the Dead. 203
Infiniteness defin'd. 79. Is a 
Privation of Extremes. 86
Infects. How bred. 162, 164
Inula. A Sauce us'd by the An-
tients. 129
Invocation of Venus. 3. Why 
Lucretius invok'd that God-
defs. 4
Ionian Sea. 59
Iphigenia sacrific'd to Diana. 
15, 16
Iron. How firft found. 576
Its firft invented Sails. 689. 
call'd Dea Pelagia. ibid.
'Ironopia in the Univerfe. 9, 11
Italy. 18
Juniper-tree suffers nothing ve-
nomous to grow near it. 709
Iuno. How she conceiv'd of 
Mars. 7
Jupiter. 145. Why faid to be 
the Author of Thunder and 
Lightning. 644
Jupiter Ammon. 714
Jupiter Elicius 865
Jubar. Different Significations of 
the Word. 336
Ivy-Wreaths, the first Ornaments of Poets. Pag. 73.

K
Kalyrepi τῶν ἄφαλμεσ. 793
Karpeon. 705
Kalatevou. 796
Kepotapion. 814
Kings. That all Kings are absolute. 552. First cho'en for their Strength, their Wisdom, or their Beauty. 553. That it is Treason to reft them on any Pretence whatever. Ibid. No Tye upon a King but his Conscience. 554. Why Man, who was born free, subject'd himself to the Obedience of Kings. 566

Knowledge. That there is Knowledge, is evident from th'o' that deny there is. 345, & seqq.

L
Lakes poisonous. 703, & seqq.
Lambaris, Lambaris. Lambaris. Lambaris. Lambaris. edou. 103
Laping. The Bird, so call'd, brought to Salomon the first News of the Queen of Sheba. 559
Lares. 201
Larvæ. Ibid.
Laurel. Why call'd Learned. 7. Garlands of Laurel worn by Conquerours and Poets. 78. Several forts of Laurel. 617. Transformation of Daphne into a Laurel. 618
Laws. Why first made. 566. Laws of the twelve Tables ingraven in Bra's. 591
Leafs. What they are. 49, & 127. Different Opinions concerning them. 50. Mathematical Leaf's. 51. Physical Leaf's. 52
Aixos. 801
Lectisternia. 664
Lemures. 201
Lepers, why debarr'd by the Romans from all manner of Conversation. 778


Leu, Laufus, Mortualia. 798
Lethargy, describ'd by Celfus, together with the Caius of it. 227

Lethe. One of the Rivers of Hell. 302

Letters. Why call'd the Elements of Words. 67. First Invention of them. 590. Why call'd Phenician. 593. Call'd by Vollus, Miranda naturæ. 66

Leucippus asserted an Infinity of Worlds. 174. His Opinion of Thunder. 615

Leucothea. The Goddess Ino, call'd by the Latines Matuta. 506

Lever. Why a Lever moves a great Weight. 383

Libanus. 691

Libri elephantini. 592. Libri linteii. 594.

Life distinguishing'd from Sense. 256

Light. Of what it consists. 108. Why it pierces thro' Horn, tho' Water will not. 126. Why sooner convey'd to the Eye, than Sound to the Ear. 621. That it dies, and is renew'd. 459

leaves the Bag untouch'd; and in like manner a Sword in the Scabbard. Pag. 629. Why the wounded Parts of Men struck with Lightning are colder than the rest of their Body. ibid. Why the Wine stays in a broken Vessel. 630. Why some Things are only discolour'd, others turn'd black by Lightning. ibid. Lightning earthy and aerial. 655. Three sorts of Lightning. ibid. Whence call'd trifulculum. 656. Custom of the Antients to bury the Lightning. 662. Their superstitious Opinions concerning Thunder and Lightning. 650. & seqq. Lilybœum. 59

Lilybeum. That all Liquids are compos'd of smooth and round Seeds. 131

Limping and Stammering. How they differ. 407

Livius Andronicus. 18


Looking-Glass. Several sorts of them. 322, 327. See Mirror.
Mathematicians. Their Opinion concerning the Cause of the Reflection made by Mirrors. Pag. 311. Of the Cause of Sight. 318

Matter. Not Self-existent. 20. That immaterial Beings can act on Material. 254. All Matter is divisible. ibid. Essentially necessary for the Production and Growth of all Things. 23. Unactive and incapable of itself to produce any thing. 110. That unless Matter were constantly supply'd, no compound Body could subsist. 83, 84

Matura. 506

Meat. See Food. Why different sorts of Meat please different Men. 362, & seqq. When Men began to dress Meat, 561

Mediocrity, The happiest State. 564

Megarensians. Customs observ'd by them in the Sepulture of their Dead. 806

Melampus. How he learnt to interpret the Languages of Birds. 558

Melissa, Wife of Periander. 803

Melissus held the World to be eternal. 437

Melite. 404

C. Memmius Gemellus. 6

Memory. 42. Nothing so frail in Man. 767. Loss of it, how caus'd. ibid.

Menander. 803

Mercury. Πατριγεμματων. 520. The God of Traffick. 589

Metals. How first discover'd. 572. Different Smells of them. 711. Are porous and pervious to other Bodies. 44

Metrodorus held many Worlds. 174. His Opinion of Thunder. 616. Of Lightning. 622. Of Wind. 663. Of Knowledge. 343

Milk. Why sweet to the Taste. 127


Minerva. 7, 706

Mirrour. Two Things chiefly requisite in Mirrors. 311. Why they reflect Images, ibid.

Mitra. An Ornament worn by the Antients on their Head. 104

Moisture. That there is Moisture in all Things. 573

Molecule. 109

Monarchy. The first sort of Government. 562. Why Men first subjected themselves to a monarchical Government. 566

Mons Tarpeius. Whence so call'd. 275

Monster. Why no Monsters are bred. 150, 151. Of monstrous Births. 539. That many Monsters were produc'd at the Beginning of the World. 537

Moon. No bigger than the Shews. 597. A mutuatory Light, ibid. Why said to be drawn by Mules. 498. Her Chariot, 501. Moon and Stars are Clouds set on Fire. 506. Why the Moon changes. 512. Phases, or Changes of the Moon, and Causes of them. 513, & seqq. That the Moon is inhabited. 514. The Paradise from which our first Parents were expell'd, 515. Eclipse of the Moon, how caus'd. 516. Opinion of some of the Antients, 557 ?
Dance.

Morpheus.

Morning, how caus'd. 505

Morpheus. 393

Motes. 106

Motion defin'd. 37. Impossible in a Full. ibid. A Physical Being. 234. Not a Mode only of Matter. 255. Motion and Rest are Accidents of Body. 41. Motion of all Move-ables the swifter, the nearer they approach their Place of Rest. 636. That there can be no Motion unless there were a Void. 33. That Motion necessarily infers a Vacuum. 37. That Motion is the Cause of Heat. 622. Motion downward, whence it proceeds. 104. and whence Motion upward. 105. That nothing naturally moves upward. 111.

Motion voluntary in Animals. 117. Explain'd by a Compa- rion. 120. Violent Motion in Animals. ibid. Definition of it. 121. Cause of it. 381. & seqq. Why Men can move whenever they please. ibid. That the Motion of Animals begins in the Heart. 120

Motion of the Heavens, why compar'd to a Dance. 435. Causes of it. 478. 437. & seqq. Mountains. Two that met, and butted against each other. 679

Mountains of the Moon. 693

Mount, believ'd by the Antients to be the Paffage thro' which the Soul went out of the Body. 792


Mufes. Number and Names of them. 72. Why call'd Pierides. 297

Mufick. The Force of it in operating on the Body as well as on the Soul. 142. & seqq. Cures Diseases. 143. Several Opinions concerning the Rea- son of the surprizing Effects of Mufick. ibid. and 144. First Invention of it. 584. Phry- gian Mufick. 142

Names of Things. How first inven- ted. 554. That one Man gave not Names to all Things. 555, 556. That the Names of Things give no Knowledge of the Nature of them. 558


Navigation. First Invention of it. 589. How perform'd by the Antients. 722

Naulum. 795

Naufea. What Physicians mean by it. 754.

Necelitity. That all Things are done by Necelitity, not by the Gods. 176

Nepofof:toic. 796

Nemecian Games. Institution of them. 429

Neomenia, or New-Moon of the Arabians. 529

Neptune. 146, 147

Nicias, the Athenian General, commanded his whole Army to halt, only to bury two of his Soldiers. 790

Niger, A River in Æthiopia swells at the same Time with the Nile. 700

Night. Cause of it, and why it succeeds the Day. 505

Egyptians foreknow the Measure of its Increase. Pag. 702.
That some Years it has not swelled at all. 701
NiloScope. 696
Nose. Why it deserves the Preference of all the Parts that compose the humane Face. 764. Structure of it. ibid.
Nostrils, the proper Emundories of the Head. 767
Nothing is made of Nothing. 20. Prov'd from the first Rife of Things. 21. From the Constancy of the Seasons. 22. From the natural Growth of Things. 23. From the Necessity of Food and Nourishment. ibid. From the fixt and determinate Site and Duration of Things. ibid. From the Improvement of Corn, Trees, Flowers, &c. 24
Novendialia. 815
Numa drew down Thunderbolts out of Heaven. 665, 666
Nymphs. The several forts of them, and their Names. 357.
Dwell in Caves and Dens. 545
Oars. Why in Rowing they seem bent or broken. 339
Oceanus. Why call'd by the Poets the Father of all Seas, Rivers, &c. 684
Ocellus held the World to be eternal. 437
Odours are Bodies. 30. That they consist of minute Particles. 215. Are of a most re- nuous Substance. 308. Why the same Odours are grateful to some, and nauseous to others. 365. Motion of Odours. 367. That they are more rare than Water, and more dense than Air. ibid. Why render'd dull by Cold. 363
O'Ecetes affirm'd there are two Earths. 85
OEnopides of Chios held Air and Fire to be the Principles of all Things. 57
O'Eta. A Mountain in Thessaly. 433
Oil of Gladness. What it signifies in Holy Writ. Pag. 405
Ointments. Ife of them among the Antients. ibid.
Old Age. Why at Rome it was proverbially said of the Old, that their Soul was in their Mouth. 792
Oleum Sulphurum, of what made. 435
Omen. Proper Signification of the Word. 639. Several sorts of Omens. 640. Taken from Things, Days, Names, Places, and Cloaths. 641, 642. Why Omens on the Right or Left were sometimes lucky, sometimes unlucky. 611
Onomacritus. His Opinion of the Principles of all Things. 57
Opheltes, kill'd by an Adder, and that the Nemezan Games were instituted to celebrate his Funeral. 429
Opopanax. The Juice of the Herb Panacea. 309
Ops. 145
Oracle of Apollo. 440
Oracle of Jupiter Ammon. 714
Origen. His Saying of Purgatory Fires. 551
Oricus. 708
Orion. A Constellation so call'd, and the Number of Stars it contains. 484
Oscines & Præpetes. 559, 611
Ophilegium. 810
O'so'dèicta. 810
O'sololgia. 809, 810
O'so'nikat. ibid.
O'so'go'lon. 796
Oyfris mound'd up the Banks of the River Nile. 700
Owls. Why they see in the Dark. 318
Ox. Why of a gentle Nature. 219

Pachynus. 59
Pain. The Cause of it. 167. Pain and Pleasure are not Substances, but Accidents. 41
Pallas. 407, 706
Pan. Chief of the rural Gods, describ'd, and whence his Name. 358
## Alphabetical

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDEX.</strong></td>
</tr>
<tr>
<td>Panium, a Cave at the Foot of Mount Libanus, exhalas a Vapour that causeth sudden Death. ibid.</td>
</tr>
<tr>
<td>Paper. Whence so call'd, and first Invention of it. 594</td>
</tr>
<tr>
<td>Parchment. Whence call'd Peru-gama, and when first us'd. 594</td>
</tr>
<tr>
<td>Parents. Why mutilated Parents often get mutilated Children. 395</td>
</tr>
<tr>
<td>Paris. 43</td>
</tr>
<tr>
<td>Parmenides. His Opinion of the Soul. 17. Of the Seat of the Mind. 211. Held the World to be eternal. 437</td>
</tr>
<tr>
<td>Parthia. 579</td>
</tr>
<tr>
<td>Parthians. a very debauch'd People. ibid. Worship'd their Kings. 580. Used to inter-weave Letters in their Cloaths, 594</td>
</tr>
<tr>
<td>Parts integral and essential. 207</td>
</tr>
<tr>
<td>Patolus, the Son of Pericles. 795</td>
</tr>
<tr>
<td>Patriarchs. Why their Lives were miraculously prolong'd by divine Providence. 519</td>
</tr>
<tr>
<td>Pelorus. 58</td>
</tr>
<tr>
<td>Penelope. How she deceiv'd her Wooers. 793</td>
</tr>
<tr>
<td>Penteus. 341</td>
</tr>
<tr>
<td>Periander, Husband of Melissa. 808</td>
</tr>
<tr>
<td>Pericles. The Advantages he gain'd by conversing with Anaxagoras. 610. Could not refrain from Tears for the Death of his Son. 753. His Behaviour when visited with the Plague, ibid. Accus'd of having been the Caufe of the Plague of Athens. 785. Procured Anaxagoras to be set at Liberty. 610. His Sepulchre. 803</td>
</tr>
<tr>
<td>Πέρσηφον. 811</td>
</tr>
<tr>
<td>Πεταλομ. 809</td>
</tr>
<tr>
<td>Peripateticks. Their Opinion of Providence. 12. Of the Divisibility of Compound Bodies. 50. Of Colour. 156</td>
</tr>
<tr>
<td>Pestilential Venom remains in the Body after Death. Pag. 770. That it chiefly affects the Heart. 780</td>
</tr>
<tr>
<td>Πεθανώς. 593</td>
</tr>
<tr>
<td>Phaethon. The Fable of him, and Mythology of it. 467</td>
</tr>
<tr>
<td>Phenomoe. Daughter and Priestess of Apollo. 440</td>
</tr>
<tr>
<td>Pherecydes held Earth to be the Principle of all Things. 56</td>
</tr>
<tr>
<td>Philip of Macedon. His Violation of Sepulchres. 805</td>
</tr>
<tr>
<td>Philocles, the Praetor of Athens, His Death. 795</td>
</tr>
<tr>
<td>Philolaus held a Continent of Fire between two Earths. 85. And the World to be eternal. 437</td>
</tr>
<tr>
<td>Philopithes, the Physician gave the dead Body of the Oratour Hyperides to his Friends. 805</td>
</tr>
<tr>
<td>Philosophy. The Advantages of of it. 97. &amp; seqq.</td>
</tr>
<tr>
<td>Phlægra. 442</td>
</tr>
<tr>
<td>Phlegethon. One of the Rivers of Hell. 302</td>
</tr>
<tr>
<td>Phobetor and Phantafus. 393</td>
</tr>
<tr>
<td>Phocion. Why bury'd by Slaves. 805</td>
</tr>
<tr>
<td>Phebus. 65</td>
</tr>
<tr>
<td>Phormio. His Sepulchre. 803</td>
</tr>
<tr>
<td>Phrygia. 141</td>
</tr>
<tr>
<td>Phrygian Mufick. See Mufick.</td>
</tr>
<tr>
<td>Pieros. His Daughters transform'd into Magpies. 297</td>
</tr>
<tr>
<td>Piety. Pious Man describ'd. 569. &amp; seqq.</td>
</tr>
<tr>
<td>Pisistratus. His Piety to the Dead. 791</td>
</tr>
<tr>
<td>Pittacus. His Law concerning Funerals. 801</td>
</tr>
<tr>
<td>Plague. How caus'd by the Air. 734. Why call'd Pestis by the Latines, ibid. Whether promiscuous and common to all sorts of Animals. 739. &amp; seqq. Plague of Athens. 744. &amp; seqq. Caus'd by unw hologem Food and corrupted Waters. 743. Whether it can be call'd a Plague when but one or two are Sick of it. 746. Whether caught by bare Imagination only. 750, 775. Two sorts of Remedies us'd in Plagues. 774. No certain Cure for them. ibid. Symptoms</td>
</tr>
</tbody>
</table>
Symptoms observ'd in those that were visited with the Plague at Athens. Pag. 747. & seqq. Whether Fear promotes and propagates a Plague. 752. & seqq.

Cause of the Plague that afflicted Naples in the Year 1617

Plants. Opinion of Epicurus concerning their Production, Growth, and Life. 63. Derive their Nourishment and Growth from the four Elements. 65. That Nature taught Men first to plant. 582.

Platæans. Funeral Rites observ'd by them. 817


Pleasure an Accident, not a Substance. 41. Conflicts in an Exception from Grief and Pain. 99. The summum bonum of the Cyrenaicks. ibid. The Caufe of Pleasure. 167

Pliny, suffocated by the Smoke of the Mountain Vesuvius. 686

Ploughing and Sowing. When first invented. 147, 581. & seqq. Plum-tree growing out of the Breast of a Man. 150

Plutarch. His Definition of Body and Void. 33. Derides a foolish Opinion of Chryfippus. 51. Held a Plurality of Worlds. 174

Pluto. 708

Plutonium, a Cave in Hierapolis, whence so call'd. 707

Po. 467, 468

Poetry. When it first began. 590

Poets. Why so call'd Swans. 198

Poles of the Heavens. Pag. 3345

477, 499

Polixenus. His Request to the Gods. 362

Pollinocrates. Their Office, and that they were not permitted to live within the Walls of Athens. 796

Pollutions nocturnal, how caus'd. 395

Pollux and Helena. 43

Polyphemus. 24

Pontus. 736

Poppyfma. What it means. 663

Porfenna drew down Thunder from Heaven. 665

Porticus of the antient Romans. 337

Pollidonius. His Opinion of the Sun's Magnitude. 490

Power. The Rife of it not in the People. 551. It depends from above. 552. God the only Giver of it. 553

Preservation. What it is. 253

Prefter. A ftry Whirlwind, how caus'd. 667, 668. Frequent in Florence, and several other Countreys. 658

Prefter-John. 693. Commands the Cataracts of the Nile. 699

Priam. 156

Priests of Cybele. Why Eunuchs. 141. Animated by Musick to cut and hack their own Flesh. 142. Why they wore Arms. 144, 146

Principles of Things. See Seeds. Various Opinions of the Antients concerning them. 56, 57


Procus Lycius. 818

Prodigies. How caus'd. 309, 310

Prometheus. Whence the Fable of his having fill'd Fire out of Heaven. 666

Properties of Things. What they are. 40

Protatgoras, banish'd from Athens for difcourfing of natural Effects. 610
Alphabetical INDEX.

the Cause of the Reflection made by Mirrors. Pag. 311.
Of the Cause of Sight. 318.
Their Opinion of the Stars. 480.
Pythia. 61, 439
Python. 439

Q.
Quadriga. Chariot drawn by four Horses first invented. 578.
Quantity. That all Quantity has an Extrem. 49.
Quit. A Mountain of Peru, that ejects Flame. 696.

R.
Rain. How generated. 672. Three forts of it. 673.
Rainbow. Cause of it. 674. Two forts of Rainbows. 275. Their several Colours, and how caus'd. ibid.
Rattles. Antiquity of them. 455.
Republicks. First Institution of them. 589.
Respiration in Animals. 759. Difference of it. 760. Organs of it. ibid.
Riding. When first invented. 577.
Rings in which the Antients wore their Amulets. 729.
Robbers on the high Way, how punish'd at Cairo. 225.

S.
Sacbut. A musical Instrument to call'd. 351.
Saffron. Custom of the Antients in strewing their Theatres with it. 128.
Sailing. See Navigation. First Invention of Sailing. 589.
Sails invented by Isis. ibid.

Salomon.
Alphabetical Index.

Salomon. Skill'd in the Languages of Birds. Pag. 559. Premise'd to have had an Universal Knowledge. 722
Sardon. An Herb so call'd, and the Effects of eating it. 127
Sardonius Rufus. ibid.
Saturn. 145. That Adam is meant by him. ibid.
Satyrs. 357, 409. Describ'd; and why call'd Satyrs. 358
Savour. Difference of Savours, how caus'd. 361, 362
Scammony. That its cathartick Virtue is taken away by the Steam of Sulphur. 630
Scepticks. Their Doctrine, That nothing can be known, confused. 345, & seqq. Character of them. 345
Scepticism defin'd. ibid.
Scipio Africanus. 278
Scipio Æmilianus. 279
Scorpion, bred in the Finger of a Fisherman. 150
Scylla and Charybdis. 59, 60
Scylla. 371, 540. No Scyllas. 538
Sea. Why Sea-Water is salt and bitter. 131. Why it becomes sweet, if it be strain'd thro' Sand. 132. Why of different Colours. 154. Why the Sea never increaseth, nor overflows its Bounds. 457, 683
Seed. That it comes from all the Members of the Body. 395. What it is. 402. How much the Loss of it weakens. ibid. Definition of it. 413
Seed celestial. 169
Seeds. Are indivisible. 44. Whence proceeds their Indivisibility. 45. Perfectly solid and full. 46. Eternal. 47. Not obnoxious to Change or Dissolution. 48, 49. Why indissoluble and eternal. 51. Are infinite in Number. 57. Their several Ways of Motion. 104, & seqq. Compar'd to Motes. 106. The first Cause of Motion. ibid. Their Swiftness. 108. Their Motion always the same. 122. but imperceptible, and why. 123. That they are of different Figures. 124. That some are hook'd and branchy. Pag. 127.
Seeds of Heat and Cold, how figur'd. 129. That their variety of Figure is incomprehensible, but not infinite, tho' the Seeds of a like Figure are infinite. 132. & seqq. That Opinion prov'd an Absurdity. 136. That Seeds are Colourless. 152. & seqq. Void of all other Qualities, as Smell, Cold, Heat, Humidity, &c. 161. & seqq. Their Conjunets and Properties. 171
Senfe. The great Criterion of Truth. 56. Origine of Senfe. 169. No hard Body capable of Senfe. 164. Senfe of no Animal can be produc'd, before the Animal itself be perfect. 167. Why no Senfe remains in the Body, when the Soul is gone out of it. 222
Senfes. Why some Things are pleafant, and others unpleasant and hurtful to them. 128. Why some Things tickle the Senfes. ibid. That they are infallible, and why. 333, 342. Prov'd infallible by several Examples. 334, & seqq. Are the pole Judges of Truth. 343, & seqq. That we ought always to give the fame, or never any Credit at all to them. 56. Sole Judges of the Qualities of Things. 160
Senfibles from Seeds void of Senfe. 162. & seqq. Deny'd by Anaxagoras and Plato. 165
Sepulture. Several Ways of it us'd by the Antients. 262, 802. Why they burnt the Bodies of their Dead. ibid. When that Custom began. ibid.
Serpents grow mad by tasting of human Spittle. 361. Why their Venom is taken away by Lighting. 630
Serra Leone. 658
Seth, instructed in Astronomy by Adam. 518. Reduc'd that Science to an Epitome, and engrav'd it on two Pillars of Brick and Stone. ibid.
Shadow. Why our Shadows seem so
to imitate the Postures of our Body. Pag. 332. What Shadow is. ibid. & 333
Ship. Why Ships, when falling, seem to the Sailors to stand still, and those at Anchor to move. 334. Why a Ship fails the faster, the higher the Sail. 383. Why the Rudder easily turns the Ship. ibid. Why Ships are said to fly. 704
Shoos. Sicyonian Shoos. 404
Shower. Cause of a violent Shower. 672, 674. Of constant Showers. ibid. See Rain
Shrowds, or funeral Veilments of the Antients. 794
Sicily decrib'd. 58. Formerly join'd to Italy. 59. Its several Names and Inhabitants, 58
Sicyon. 404
Sidon, a Town in Phoenicia, whence it had its Name. 682
Sight. See Vision. Several Opinions concerning the Cause of Sight. 318. Why glaring Objects hurt the Eyes. 328. Why, when we are in the Dark, we can see Objects in the Light, but not on the contrary. 329. Why Objects seem double, if the Pupil of the Eye be distorted. 340. That Sight is the chief Inlet of all Knowledge. 438
Signs of the Heavens. 500, 502
Sileni. The oldest Satyrs were so call'd. 409
Silicernium. 811
Singing. How first invented. 584
Sistrum, us'd in the Worship of the Goddes Isis. 455
Sisyphus. The Fable and Mythology of it. 272
Skins of Beasts, the first Garments of Men. 550, 581
Smell. Cause of the Difference of it in Animals. 365. Usefulness of it to all Animals. 367
Snakes eat their Skins every Year. Pag. 238
Socrates put to Death for being a Philosopher. 610
Softnefs. Soft and rare Bodies, how produc'd. 105
Solidity no necessary Cause of Indivisibility. 45. The only Cause of all Hardness. 48
Solstices. 503, 504. Why so call'd. 510
Solon. Reason he gave for weeping for the Loss of his Son. 793
Sovreign Spirrins. 798
Sound. That Sounds are Bodies. 39, 347. & seqq. How caus'd. 313, 349. Several Definitions of Sound and Voice. 348. Sound taken in two different Acceptations. 349. Is produc'd by Motion. ibid. Whence proceed the Sweetness and Harfness of Sounds. 350. Why Bodies are pervious to Sounds, but not to Images. 359. That Sounds pierce thro' Walls. 34
Whence
Alphabetical INDEX.

Whence proceeds the wondrous Variety of Sounds. Pag. 350. Whence an acute Sound, and whence a flat or dull. Reason of the Softness or Loudness of Sound. 351

Southernwood. The several sorts of it. 309

Southfayers drew their Divinations from the Voices as well as Flights of Birds. 559

Sowing. First Invention of it. 147, 481, & seqq.

Spectres, form'd of their own Accord in the Air. 309, 310

Speech. The original of it. 554. Consider'd under several Heads. 555. Peculiar to Man. 558. That Men in the beginning of the World only gesticulated their Thoughts, and spoke their Meaning by Signs and Nods. 555

Spirits are corporeal. 189

Spittle. Several sorts of Spittle, and the Causes of them. 761. That the Excrements of the Brain are purg'd away by Spittle. 762

Sporades morbi. 734

Springs of Water, cold in the Day, and hot in the Night. 713. A Spring that freezes in the midst of Summer, but never in Winter. 714. Several miraculous Springs and Waters. 715

Square. Why a Square Tower seems round, if seen at Distance. 330

Stagnum Aphyrium, mention'd by Justin, is the Lake of Gennesareth. 682

Stars. That they are nourish'd by the Air. 26. That each Star is a several World. 174. Why they seem to fly in a contrary Motion to the Clouds. 340. Held by the Stoicks to be Gods. 441. Fix'd and erratic. 479. Their Sub stance. ibid. Their Light. 481. Their Colour. 482. Their Scintillation. 483. Their Number. 484. Their Figure. 485. Their Magnitude, ibid. Their Place, and Distance from the Earth. Pag. 485. Their twofold Motion. 486. When first reduc'd into Afterfirms. 519. Call'd the Members of Vulcan. 479. That they are compound Bodies, consisting of Liquid and Solid, and subject to Alteration and Corruption. 481. By whom they were first nam'd. 500

Falling-Stars. Several Opinions concerning them. 112, 113. Compar'd to Rockets. ibid.

Statues of Gold, us'd by the Antients instead of Sconces. 100

Stercoration, or manuring of Ground, by whom first invented. 582

Stereoculus, ibid.

Στερεολυπία. 800

Stoicks. Their intelligent and fiery Spirit. 11. Their Opinion of Time. 41. Mortal Enemies to the Epicureans. 43. Held Void to be infinite, but Bodies finite. 79. Held the World to be a rational Creature. 80. And a secondary God. 81.


Stones are porous and pervious to other Bodies. 44

Storms of Rain. How caus'd. 674

Strato. His Opinion of Thunder. 615

Stylus of the Antients. Description of it. 792

Stymphalides. Birds so call'd. 439

Syræ. 301

Suffitio. 811

Συμβασιλεία. 40

Σωματοχώρα. ibid.

Sun. The Soul of the World. 441. No bigger than it shews. 439. Several Opinions of the Antients concerning its Magnitude. ibid. & 490. Table shewing its true Magnitude

5 Q. 2 compar'd
compar'd with the Earth. Pag. 492. Its several Names. 493. Of what it consists. ibid. Not an unalterable Substance. 494. Macula & facula solares. 495. Motion and Figure of the Sun. 496, 499. Causes of its great Light and Heat, 498. That the Sun is renew'd daily. 505. Statue of the Sun. 511. Sun and the other Planets inhabited. 515. Horses of the Sun. 436. His crooked Walk. 499. Statue of the Sun, why represented by the Egyptians with his Head shav'd on one side, and with long Hair on the other. 511. Why the Sun, Moon, and Stars, seem to stand still. 334. Why the Sun or Moon seems to rise from behind a Mountain. 335. Why to rise out of the Sea, and set again in it. 338
Sun-beams. Their swiftness. 109, 314
Sun-rising, beheld from Mount Id. 506, 507
Συστάσεις. 309
Swallows, why Emblems of the Ignorant. 158
Swans. Their Singing is a Fable. 133, 198, 313. Emblems of the Learned. ibid. Sacred to Apollo, and why. 313
Sweats. When good in acute Diseases. 761. Why dangerous Symptoms, if they come only about the Head and Neck. ibid.
Sybarite. 11
Sylla. Why he order'd his Corps to be burnt. 802
Symptom. What the Word signifies. 733
Syria. 707
Syrianus and Proclus. 807

T
Table Books of the Antients. 592
Taranus. 768
Tages. 638, 639
Takes. 798
Talus. Why Feign'd to be made of Brass. 591
Tantalus. The Fable of him, and Mythology of it. Pag. 270
Tapestry Hangings. First Invention of them. 394. Hung up over the Roman Theatres, and why. 304, 614. Who first introduced that Custum. ibid.
Tarpeia. 275
Tartarus. 17
Taste. How caus'd. 361. A transient Pleasure. ibid. Why the same Food is pleasant and healthful to some, but nauseous and hurtful to others. 362
Templa cœli. 18
Tepidity. The Causes of it in pernicious Diseases. 763
Thebes. Time of the Siege of it. 463
Themistocles guilty of Treason. 805
Theleus. 790, 803. Why his Sepulchre was a Place of Refuge for Perfons of servile Condition. 805. Worship'd by the Athenians on the eighth Day of each Month. 816
Theophrastus held Water to be the Principle of all Things. 57. His Opinion of Wind. 688
Thought. No Thought but from a previous Image. 9
Why we think on what we will. 374. & fqq.
ThraSybulus.
Alphabetical Index

Thrasybulus. Pag. 803

Thunderbolt, What it is. 625. Manubia, or Thunderbolt of Jupiter. 657. Thunderbolt of Minerva. 658
Thufcans. They divided the Heavens into sixteen Parts. 611. Compos'd Books of Divination. 638. Were of all Men the most knowing in the Interpretation of Thunder and Lightning. 650. Taught that nine Gods had the Privilege of darting Thunderbolts. 657. Thufcan Augurs condemn'd at Rome. 650

Thrysus of Bacchus. 427
Tiberius Cæfar, frighted at Thunder. 632
Tickling. Why some Things tickle the Senses. 128, 129
Time, What it is. 41. How distinguisht. ibid. Exists not of itself. 42. Is an Event of Events. ibid.

Timoleon. Great Honour decreed to him by the Republic of Syracuse. Pag. 817
Timon. His Saying of Philosophers. 12
Timothæus, Musician of Alexander. 142, 817
Timothæus of Athens. His Sepulchre. 803.
Tiresias could expound the Languages of Birds. 558
Tityrus. The Fable of him, and Mythology of it. 271
Touch. The darling Sense of the Epicureans, how caus'd. 129. Why some Things are hurtful, others pleasing to the Touch. 129. When Things are laid to touch one another. 779. That nothing can touch; but what may be touch'd likewise. 445
Towns. When first built. 562
Traffick. When first invented. 589
Transmigitation of Souls. 242, & seqq.
Trembling of the Limbs describ'd, and whence it proceeds. 762, 763. Cause of Trembling in old Age, and in Difcases. ibid.
Trees. How they sometimes take Fire of themselves. 70. What Trees are most subject to do so. 551
Trimalchio. His Banquet. 265
Tripod. 61, 440
Tröchilus. The first Inventour of Chariots. 577
Troglydotes. 428
Tropicks. 503, 510
Truth and Falshood. That the Senses are the sole Judges of them. 344. & seqq.
Tuba, buccina, & cornu. Difference between them. 352
Tullus Hofillus, why kill'd by a Thunderbolt. 665

Twilight.
### Alphabetical INDEX.

Twilight. Why both the Morning and Evening Twilight are sometimes shorter than they are at others. Pag. 511

V

Valerius Antias. 665

 Venery. Why Persons addicted to it are generally pale. 403


Vermina. Signification of it. 548

Vesuvius. A Mountain that throws out Fire. 131. 686, 705

Victims. How deck’d for Sacrifice. 16

Viper. That the Head of it lives, after it is cut off. 241

Virgilus, a German Bishop, deny’d the Antipodes. 85

Vision. See Sight. How Vision is made, according to Epicurus. 299. Images not the only Cause of it. 317. True Cause of it. 318

Unedo. A Fruit so call’d, and Mistake of Pliny concerning it. 544

Universe consists of Body and Void. 39. Is infinite. 75. & seqq. See World.


Void. Definition of it. 32, 33, 81. That there is a Void. 33. & seqq. That it is not a constituent Part of Bodies. 33. That it does not exclude all Substance, but only Body. 38. That Void and Body mutually bound each other. 79. That unless there were a Void, there could be no Motion. 33. That there is Void in every Thing, in Animals, Stones, Plants; &c. Pag. 34

Volta. 665

Vortex and Turbo. Difference between them. 667

Ustrina. 808

Vulcan. Games celebrated at Athens in Honour of him. 103. Why by Vulcan the Antients meant Fire. 652. Why Vulcan was said to be precipitated from Heaven, and to have fallen on the Island Lemnos. ibid. Why to be lame. 623. Why to have a Forge between Mount Ætna and the Island Lipare. ibid, & 624

Vultures. That they repair beforehand to Places where Battles will be fought. 366, 779. Call’d living Sepulchres. 547

Vulturnus. 527

W

Walnut-tree, offensive to the Head. 709

Water. That there is a perpetual Circulation of Waters. 26. That Water may be reduc’d to imperceptible Particles. 30. The Mals of Water waits, and is renew’d. 457. Is an universal Principle. 57. Why it easily moves. 214

Well-Water, why cold in Summer, and warm in Winter. 712, 713

Weight, not a property of Matter. 107. Why Bodies of the same Bulk, weigh some more than others. 34

Whirlwind. The several sorts of them, and how caus’d. 667, & seqq.

Will. Freedom of it asserted. 117. Whence it proceeds. 121, 122. Definition of it. ibid. Seated in the Heart. 121

Wind, a Body, tho’ invisible. 26. The Cause of Wind. 666, 688

Wine. Why it paffes sooner than Oil, thro’ a Strainer. 127

Wisdom. In what consists the Life of a wise Man. 97, 98. The great Advantages of it. 423. That a wise Man can
not be poor. Pag. 564. The Epicureans call'd their own Doctrine, Wisdrom. 426
Wood. Why it grows black with burning. 157
Words. How many may be contain'd in any Language, that acknowledges twenty four Letters. 57, 146. Origine of Words. 555. That Men at first utter'd only inarticulate Sounds. 554
Wormwood. Why bitter to the Taffe. 127. The several sorts of it. 309
Wounded Men. Why they fall on the Side they are wounded. Pag. 392
Writing. The several Ways of it practis'd by the Antients. 591. & seqq.

X
Xenocrates. His Opinion of the Soul. 218. Cur'd Madmen by Musick. 143
Xenophonas. His Opinion of the Soul. 17. Held Earth and Water to be the Principles of all Things. 57. Assifted an infinite Number of Worlds. 174. And that they are eternal. 437. That the Heavens are incorruptible. 443. Of the Stars. 480, 506. Of Eclipfes. 527. Of Lightning. 625
Xenophantus, a fam'd Musician. 810
Xerxes. 277, 278

Y
Year. Great Platonick Year. 486. How the Year was computed before the Flood. 519. Four Seafons of the Year. 525
Youth. The happy Time of Life. 179, 180

Z
Zeno, why he murder'd himself. 205. His Opinion of the Soul. 218
Zephyrus. 525
Zodiack. 501, 502
Zona and Zoffter, two sorts of St. Anthonies Fire. 755
Zoroafter. His Opinion of the Stars. 479
Zoffter. See Zona.

The End of the INDEX.

ERRATA.
### ERRATA.

**In the TEXT of LUCRETIUS.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>42.</td>
<td>6.</td>
<td>all.</td>
<td>Fall.</td>
</tr>
<tr>
<td>141.</td>
<td>1.</td>
<td>give.</td>
<td>gives.</td>
</tr>
<tr>
<td>168.</td>
<td>8.</td>
<td>SEEDS.</td>
<td>SENSE.</td>
</tr>
<tr>
<td>375.</td>
<td>23.</td>
<td>SETS.</td>
<td>SET.</td>
</tr>
<tr>
<td>415.</td>
<td>22.</td>
<td>made.</td>
<td>make.</td>
</tr>
<tr>
<td>515.</td>
<td>7.</td>
<td>if.</td>
<td>it.</td>
</tr>
<tr>
<td>729.</td>
<td>44.</td>
<td>it's.</td>
<td>is.</td>
</tr>
</tbody>
</table>

**In the NOTES.**

<table>
<thead>
<tr>
<th>Page</th>
<th>Column</th>
<th>Line</th>
<th>Errour.</th>
<th>Emendation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>32.</td>
<td>2.</td>
<td>32.</td>
<td>by.</td>
<td>it.</td>
</tr>
<tr>
<td>35.</td>
<td>2.</td>
<td>3.</td>
<td>fifth.</td>
<td>fourth.</td>
</tr>
<tr>
<td>37.</td>
<td>1.</td>
<td>32.</td>
<td>Protusion.</td>
<td>Protrusion.</td>
</tr>
<tr>
<td>38.</td>
<td>1.</td>
<td>16.</td>
<td>ipsa.</td>
<td>ipso.</td>
</tr>
<tr>
<td>38.</td>
<td>1.</td>
<td>22.</td>
<td>Extension, or Space.</td>
<td>Extension of Space.</td>
</tr>
<tr>
<td>45.</td>
<td>1.</td>
<td>18.</td>
<td>hae.</td>
<td>has.</td>
</tr>
<tr>
<td>51.</td>
<td>2.</td>
<td>22.</td>
<td>be resolv'd.</td>
<td>be so resolv'd.</td>
</tr>
<tr>
<td>75.</td>
<td>1.</td>
<td>34.</td>
<td>confirms.</td>
<td>confirm.</td>
</tr>
<tr>
<td>78.</td>
<td>1.</td>
<td>22.</td>
<td>Numbers.</td>
<td>Number.</td>
</tr>
<tr>
<td>86.</td>
<td>2.</td>
<td>18.</td>
<td>be Middle.</td>
<td>be no Middle.</td>
</tr>
<tr>
<td>103.</td>
<td>2.</td>
<td>23.</td>
<td>successfully.</td>
<td>should not decline.</td>
</tr>
<tr>
<td>108.</td>
<td>1.</td>
<td>1.</td>
<td>should decline.</td>
<td>succeffively.</td>
</tr>
<tr>
<td>113.</td>
<td>2.</td>
<td>2.</td>
<td>falling.</td>
<td>falling.</td>
</tr>
<tr>
<td>134.</td>
<td>1.</td>
<td>3.</td>
<td>fays.</td>
<td>fays.</td>
</tr>
<tr>
<td>178.</td>
<td>1.</td>
<td>26.</td>
<td>its is.</td>
<td>its is.</td>
</tr>
<tr>
<td>239.</td>
<td>2.</td>
<td>17.</td>
<td>us.</td>
<td>us.</td>
</tr>
<tr>
<td>240.</td>
<td>1.</td>
<td>6.</td>
<td>at.</td>
<td>at.</td>
</tr>
<tr>
<td>240.</td>
<td>2.</td>
<td>24.</td>
<td>that if.</td>
<td>that if.</td>
</tr>
<tr>
<td>243.</td>
<td>1.</td>
<td>43.</td>
<td>rejected.</td>
<td>rejected.</td>
</tr>
<tr>
<td>260.</td>
<td>1.</td>
<td>24.</td>
<td>neither.</td>
<td>neither.</td>
</tr>
<tr>
<td>275.</td>
<td>1.</td>
<td>38.</td>
<td>videos.</td>
<td>videos.</td>
</tr>
<tr>
<td>291.</td>
<td>2.</td>
<td>9.</td>
<td>and those pleasing.</td>
<td>and those pleasing.</td>
</tr>
<tr>
<td>369.</td>
<td>1.</td>
<td>36.</td>
<td>who.</td>
<td>who.</td>
</tr>
<tr>
<td>369.</td>
<td>1.</td>
<td>6.</td>
<td>knew.</td>
<td>knew.</td>
</tr>
<tr>
<td>379.</td>
<td>1.</td>
<td>22.</td>
<td>of Body.</td>
<td>of Body.</td>
</tr>
<tr>
<td>382.</td>
<td>2.</td>
<td>10.</td>
<td>help.</td>
<td>help.</td>
</tr>
<tr>
<td>457.</td>
<td>1.</td>
<td>20.</td>
<td>curvamine.</td>
<td>curvamine.</td>
</tr>
<tr>
<td>501.</td>
<td>1.</td>
<td>40.</td>
<td>having the.</td>
<td>having the.</td>
</tr>
<tr>
<td>502.</td>
<td>2.</td>
<td>12.</td>
<td>is.</td>
<td>is.</td>
</tr>
<tr>
<td>563.</td>
<td>2.</td>
<td>9.</td>
<td>this.</td>
<td>this.</td>
</tr>
<tr>
<td>575.</td>
<td>2.</td>
<td>5.</td>
<td>fo.</td>
<td>fo.</td>
</tr>
<tr>
<td>597.</td>
<td>5.</td>
<td>23.</td>
<td>one.</td>
<td>one.</td>
</tr>
<tr>
<td>607.</td>
<td>2.</td>
<td>29.</td>
<td>Words.</td>
<td>Words.</td>
</tr>
<tr>
<td>630.</td>
<td>3.</td>
<td>of Danaides.</td>
<td>of Danaides.</td>
<td></td>
</tr>
<tr>
<td>653.</td>
<td>34.</td>
<td>been before.</td>
<td>been before.</td>
<td></td>
</tr>
<tr>
<td>660.</td>
<td>11.</td>
<td>Fires.</td>
<td>Fires.</td>
<td></td>
</tr>
</tbody>
</table>

**FINIS.**