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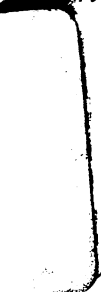
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Dr BENTLEY'S
DISSERTATIONS
ON THE
Epistles of PHALARIS,
AND THE
Fables of ÆSOP,
EXAMIN'D

By the Honourable
Charles Boyle, Esq;

— *Remember Milo's End ;*
Wedge'd in that Timber which he strove to rend.
Roscom. Eff. of Transl. Vers.

The Second Edition.

L O N D O N,
Printed for Tho. Bennet, at the *Half-moon*
in St. Paul's Church-yard. 1698.



Mr Bennet,

Paris, Apr. 16th.
N. S.

I Thank you for the Care
you have taken of the Im-
pression. However, some
slight Mistakes I find are com-
mitted, which, if you think fit
to make a Second Edition of
my book, I desire may be recti-
fy'd; and the few following
alterations observ'd.

Your humble Servant,

C. Boyle.

THE PREFACE.

S O O N after Dr. Bentley's Dissertation came out, I was call'd away into Ireland, to attend the Parliament there. The Publick Business, and my own private affairs, detain'd me a great while in that Kingdom, else the World should have had a much Earlier account of Him, and his Performance. For tho' He took above two Years to make his Learned Reflections on Phalaris; yet Two Months would have been enough to have shown him, that he is but a weak Champion in a very frivolous Cause.

I speak not this out of any vain design of setting up for a Quick Writer, but meerly to avoid being thought to have thrown away any considerable part of my life upon so trifling a Subject: which, as Idle a man as I am, is an Imputation I would not willingly lye under.

I little imagin'd ever to have been engag'd in a Dispute of this nature. I am not over-fond of Controversie even where the Points debated may be thought of some importance; but intrivial matters, and such as Mankind is not at all concern'd in, methinks it is unpardonable. This, ever since I came to have any Opinions of my own, has been one of 'em; and is still, tho' I am unluckily at present brought to act contrary to it. But the Case is this — Dr Bentley has been pleas'd, with some warmth, to fall foul on an Edition and Version of Phalaris's Epistles,
that

THE PREFACE.

that I some years since offer'd to the World. He has taken a great deal of Good-natur'd pains to prove, that I had been very foolishly busying my self upon a Contemptible and Spurious Author; and had made a bad book much worse by a very ill Edition of it. I was very Young, when I appear'd on that occasion; and I appear'd rather as one that wish'd well to Learning than profess'd it; and for both these reasons promis'd my self good usage from the men of more profound Skill in such matter. Dr Bentley was sensible that his Criticisms would lye under some disadvantage on this account; and therefore, to excuse his making so free with the Edition, was pleas'd to make yet freer with Me; and, according to His Breeding, to tell Me, and all the World, that I had set my name to a Book, which did not belong to me.

The first of these Reflections, had it come single, I could easily have neglected: had he stop'd there, I would have left the Book to shift for it self, and Him to the good opinion he has of his own performances, without endeavouring to lessen it. But when he carried his Criticisms so far as to assert, not only of Phalaris, but his Editor too, that they neither of 'em wrote what was ascrib'd to 'em; he gave me so plain, and so publick an Affront, that I could not, with any tolerable regard to my reputation, quietly put it up. Thus was I, much against my inclinations, brought into the Lists. It was necessary for me to say something in defence of my Self; and when I did so, I thought it would be judg'd proper for me to say something too in defence of my Author; and to enquire into the justness of those Criticisms which Dr Bentley has advanc'd on this occasion; and which, I foresaw, wou'd be look'd upon, as in some measure aim'd at Me, tho' they did not really belong to me.

The P R E F A C E.

I have not any where in my Book asserted, that the Epistles, which carry Phalaris's name, are Genuine; and I am not therefore engag'd to defend their Reputation against the Attacks of Dr Bentley, or any other person, who, by the help of Leisure and Lexicons, shall set up for a Critic in this point. But as I have not undertaken for their being Genuine; so neither have I, with a decisive and assuming air, pronounc'd 'em Spurious. I express'd my self with that Caution and Reserve in this matter, which I thought became a Young Writer, who was sensible, that the best and ablest Judges were divided in their opinions about it; and I thought it would be a very Indecent part in Me, to make my self a Judge between 'em.

But I was chiefly induc'd to observe these measures, by the Regard I had for the most Accomplish'd Writer of the Age, whom I never think of, without calling to mind those happy Lines of Lucretius,

*Quem Tu, Dea, Tempore in omni
Omnibus ornatum voluisti excellere rebus.*

a Character, which, I dare say, Memmius did not better deserve than Sir William Temple. He had openly declar'd in favour of the Epistles: and the Nicety of his Taste was never, I think, disputed by Such as had any themselves. I quoted his Words with that respect which is due to ev'ry thing that comes from him: but must now beg his pardon for it; for I have by this means, I find, drawn him into a share of Dr Bentley's displeasure: who has hereupon given himself the trouble of writing almost fourscore pages solemnly to disprove that One of Sir William's which he has prefix'd to his Appendix; and which, to give him my opinion of his whole

The P R E F A C E.

whole Book at once, is the only good Page there.

I am therefore the rather inclin'd to give Dr Bentley's Reflections a Due Examination, on Sir William Temple's account; upon whom I so unhappily occasion'd this Storm of Criticism to fall. In truth, for a Man who has been so great an Ornament to Learning, he has had strange usage from Some who are Retainers to it. He had set the world a Pattern of mixing Wit with Reason, Sound Knowledge with Good Manners; and of making the one serve to recommend and set off the other; but his Copy has not been at all follow'd by those that have writ against him, in a very rough way, and without that Respect which was due both to His Character, and their Own.

I will not pretend to determine, on which side, in those Disputes, the Truth lies; only thus much I will venture to say of 'em, that, let Sir W. T. be as much out in some of his Opinions as he's represented to be, yet They, who read both sides, will be apt to fall in with Tully's Opinion of Plato, and say, Cui Illo Ego meherclè errare malim quàm cum istis Scriptoribus vera sentire. I had rather be so Handsomely mistaken as He is, if he be mistaken, than be so Rudely and Dully in the right, as Some of his Opposers, allowing 'em to be in the right, are.

There was also another Consideration that determin'd me to write. Dr Bentley's Reflections were understood to go further than either Sir William Temple, or my Self; and to be levell'd at a Learned Society, in which I had the happiness to be educated: and which Dr Bentley is suppos'd to attack under those General Terms of Our New Editors, Our Annotators, and Those Great Genius's with whom Learning, that is leaving the world, has taken up her last Residence.

By

The P R E F A C E.

By these, and such expressions as these, with which his Familiar Epistle abounds, he would insinuate as if Phalaris, as slight a piece as it is, had been made up by contribution from several hands, and were the Joint Work of that Eminent Body. But in this he does me too great an honour; and I'm almost tempted to take it, as Terence did the agreeable Reproach of Lælius and Scipio's writing his Plays for him; neither to own nor deny it. But Terence wrote what might have become those Noble Pens; and therefore did no injury to their Reputation when he favour'd that mistake: whereas I shou'd be extremely to blame, if I shou'd suffer a Report to spread to the disadvantage of so many Excellent Men. I think my self therefore oblig'd to declare, that whatever the Faults of Phalaris are, they are Mine; and I alone am answerable for them. There is a very Deserving Gentleman indeed, who had a little before been the Director of my Studies, and was then My Particular Friend, to whom I have acknowledgments to make on this occasion. I consulted him upon any difficulty, because I thought it not proper for one of my Age to offer any thing to the Public without consulting Some-body. I wish I had advis'd oftener with him, for then my Book would have been much more correct. But excepting Him, no one had a hand in it; nay, scarce a line was ever seen by any-body else as I know of, till it was finish'd. And now I have confess'd thus much, I don't care if I own a little further to Dr Bentley, that I have been again oblig'd to the Same person for his Assistance in consulting some Books in the Oxford Libraries at my request, which in the Places where I have been, were not at all, or not easily, to be met with. The Dr may make what advantages of this he thinks fit; I assure him, I will never recriminate;
for

The PREFACE.

for I declare to the World, that I sincerely believe the Dr's Dissertation is entirely his own, both as to Matter and Dress ; and that no Friend whatever, no not Mr Wotton himself, had any hand in it. The happy Genius of some Authors will for ever secure 'em from all Scandals of this nature : Terence indeed was suspected, but Bavius and Mœvius never were. Dr Bentley has industriously contriv'd to lead his Reader into this mistake ; imagining, I suppose, that the Conquest would have been too cheap for a man of his Rank in Letters, unless he engag'd, like the Hero of a Romance, with great numbers at once. But some men have thought themselves Heroes that were not, and some that were, have mistaken their Strength ; and in either of these cases have come off but scurvily. The Dr, I'm sure, would have been made very sensible of this in the present Debate, had not I been kinder to him than He was to Himself, and stept in, as I thought it became me, between Him and the just resentments of that Learned Body. 'Twere pity that any of those worthy Men, who know so well how to employ their hours, should be diverted from the pursuit of Useful Knowledge, into such Trivial Enquiries as these. The Dispute began between Dr Bentley, and Me ; and 'tis fit that we Two should end it.

I have a Request to Such as shall give themselves the Trouble of perusing These Papers, that they would do Me, and Dr Bentley, the Justice to compare 'em, Paragraph by Paragraph, with His Dissertations. The Task is a little unreasonable, considering the Length of the Dispute ; but 'tis necessary, in order to form a true judgment of the Performance.

Dr

Dr. BENTLEY'S Dissertation
UPON THE
Epistles of *Phalaris*, &c.
EXAMIN'D

DR. *Bentley*, in the Piece I am about to examine, among several other Liberties, has taken this, of writing without any Method. Great Genius's indeed are above ordinary Rules: but it wou'd ill become so unknown a Writer as I am, to exempt my self from 'em; and therefore I shall observe a method in answering him.

I think most of the scatter'd Remarks he has made, in that particular Dissertation which relates to *Phalaris*, will come under one of these Three Heads; They are either some *Arguments*, which he has urged for the *Spuriousness* of the *Epistles*; or some *Faults* which he has found with my *Edition* and *Version* of 'em; or some *Matters of Fact* which

B

which he has related, as the Grounds of his peevish Quarrel.

These last he has thrown into an odd corner of his Book, as it were out of sight; and plac'd 'em in the Rear of all his Learned Arguments. One wou'd imagine, by the Post he has given 'em, that he distrusted their strength; or that he wrote his Book first, and found Reasons for it afterwards. However that may be, I think my self oblig'd to clear up this Point in the first place, by setting those *Matters of Fact* in their true light; which Dr Bentley has extreamly disguis'd: and then 'twill be time to consider the *Wonderful Proofs* he has produc'd on his side, and the *Mighty Mistakes* he has thought fit to charge me with.

About four or five Years ago, the worthy Dean of *Christchurch*, Dr Aldrich (of whose College I was then a Member) desir'd me to undertake an Edition of *Phalaris*. I cou'd deny Him nothing, to whom I ow'd so much; and therefore, as unfit as I thought my self for such a Task, I undertook it. In order to it, a Manuscript *Phalaris* in the *King's Library* was to be consulted. It was of no Age or Worth, I heard, being written but just before the restauration of Letters; however it was a Manuscript, and therefore not to be neglected; especially since we had no ancient Copies, either in *England*, or any where else, that I cou'd hear of. I sent to Mr Bennet, my Bookseller in *London*, to get the Manuscript, and desir'd him to apply himself to

Dr

Dr Bentley, in my name, for the use of it, not doubting in the least a ready compliance with such a request, from one of his Station and Order; and who besides was at that very time in a Lecture of some Honour and Profit that had lately been set up by one of my Relations: especially, since the Book, which I desir'd to borrow, was of so little importance, that it had scarce been a Favour to have lent it me, if I had not ask'd it. After an Expectation of many months, Mr Bennet sent me at last a Collation of part of the Manuscript, with this account; that he had, with great difficulty, and after long delays, got the Manuscript into his hands; that he had it but a very few days, when Dr Bentley came to demand it again; and wou'd, by no means, be prevail'd upon to let him have the use of it any longer, tho' he told him, the Collation was not perfected: and that he deny'd this Request in a very rude manner, throwing out several slight and disparaging Expressions, both of Me, and the Work I was about.

This I had reason to take very ill of Dr Bentley, and therefore in that part of my Preface, where I gave an account of the MSS that were consulted in that Edition, I inserted these words, [*Collatas etiam curavi usque ad Epistolam 40 cum MS° in Bibliothecâ Regiâ; cujus mihi copiam ulteriorem Bibliothecarius, pro singulari suâ humanitate, negavit.*] which, considering the usage I had had from him, was as soft a thing as I cou'd well allow myself to say. The Epistles were no sooner publish'd, but Dr Bentley sent me a Letter;

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where-

wherein, after expressing himself with great civility to me, he represented the Matter of fact quite otherwise than I had heard it. I return'd him immediately as civil an Answer, to this effect: That Mr *Bennet*, whom I employ'd to wait on him in my name, gave me such an account of his Reception, that I had reason to apprehend my self affronted: and, since I cou'd make no other excuse to my Reader, for not collating the King's MS but because 'twas deny'd me, I thought I cou'd do no less than express some resentment of that Denial. That I shou'd be very much concern'd if Mr *Bennet* had dealt so ill with me, as to mislead me in his accounts; and, if that appear'd, shou'd be ready to take some opportunity of begging his pardon: and, as I remember, I express'd my self so, that the Dr might understand, I meant to give him satisfaction as publickly as I had injur'd him. Here the matter rested, and I thought Dr *Bentley* was satisfied; especially, since I found Mr *Bennet* persisted in his account, and supported it with further proofs; and the Dr seem'd willing to let the Dispute drop, by his not writing to me any further about it, or discoursing Mr *Bennet* concerning it, to whom my Letter plainly refer'd him. In this Mistake was I, for Two Years and an half after the Edition of *Phalaris*; till at last Dr *Bentley's* Dissertation came out, and convinc'd me, that he had had Vengeance in his Heart all the time, and suspended his Blow only till he cou'd strike, as he thought, to purpose. In this angry Discourse of his, he tells the World the same story (bating a Circumstance

circumstance or two which he has alter'd) that he had told me before in his Letter. His words are these: *A Bookseller came to me in the name of the Editors, to beg the use of the Manuscript. It was not then in my custody: but as soon as I had the power of it, I went voluntarily and offer'd it him, bidding him tell the Collator not to lose any time; for I was shortly to go out of Town for two Months. 'Twas deliver'd, us'd, and return'd: Not a word said by the Bearer, nor the least suspicion in me, that they had not finish'd the Collation.* Diff. p.66.

Startled at these Assertions thus reviv'd, after a long Silence, and improv'd in Print, I examin'd Mr Bennet again very strictly and particularly. He assur'd me, that every word he had writ to me upon this occasion was punctually true; and that Dr Bentley's account, where it differ'd from his, was entirely false. He drew up the Matter of Fact in writing, and set his Hand to it; giving me liberty to make it publick, and to assure the World, that he was ready to justify the truth of what he had written with his Oath, when it shou'd be duly requir'd of him. He added, that Mr Gibson, the Collator, cou'd confirm some circumstances of his Account; and that his Brother (who was his Apprentice at that time, and was sent by him both to Dr Bentley, and to the Collator) wou'd have attest'd the Truth of the whole, had he been alive; but he dy'd some Months after this Matter happen'd. However, if his own Testimony, and the Collators, shou'd be liable to Suspicion, yet still there was a Gentleman of known Credit in the World,

Dr King of the Commons, who was witness to all that pass'd at one meeting, between him and *Dr Bentley*; and wou'd, he hop'd, be so just to him as to give an account of it. He was not mistaken; for *Dr King* being apply'd to by a Friend of mine, presently wrote him the following Letter, which together with the several Certificates of *Mr Bennet* and *Mr Gibson*, I here offer to the Reader.

See the
Passage at
length,
p. 5.

WHEREAS the Reverend *Dr Bentley* has thought fit, in the Appendix to *Mr. Woton's Reflections on Ancient and Modern Learning*, (p. 66, & 67.) to insert the following words as *Matter of Fact*, [*viz.* A Bookfeller came to me in the name of the Editors, &c.] I think my self oblig'd to give the World the following account, wherein I have faithfully related what pass'd on that occasion.

I was employ'd by the Honourable *Mr Boyle*, (and by him only) to borrow the MS of *Phalaris* from *Dr Bentley*. After about Nine Months solicitation, it was deliver'd into my custody, without any time limited for the return of it. Within few days after, *Dr Bentley* call'd upon me, to have it restor'd, and Then told me, that he was to go into the Country. He staid till I sent to the Collator, and word was brought by the Messenger, that it was not collated. I then beg'd him to let me have it but till Sunday Morning, (it was Saturday Noon when he came) and I engag'd to oblige the Collator to sit up all Saturday Night, to get it finish'd. But he utterly refus'd to leave it with me any longer, demanding to have it sent that Day to Westminster, (which was done accordingly) and not giving me any the least hopes, that

Epistles of Phalaris Examined.

that if I apply'd to him upon his return out of the Country, I shou'd have leave to get the Collation perfected. These Circumstances I am thus particular in, because I had occasion to recollect 'em not long afterwards, when Mr Boyle's Book came out, and Letters pass'd between him and Dr Bentley, concerning the Passage in his Preface.

It may not be proper, considering my Employment, for me to add an account of the Reflections Dr Bentley was pleas'd to make from time to time, when I spoke to him from Mr Boyle, for the Use of the MS. He has represented me as having said too much on that subject. But, by good fortune, Dr King was present at one of the Meetings, and heard all that pass'd there. I hope he will do Justice on this occasion.

July 13.
1697.

Thomas Bennet.

I Very well remember, that Mr Bennet sent his Man to me for Phalaris's Epistles, whilst I was collating 'em; and being unwilling to part with them, before I had gone through 'em, I sent the Man back without them. But he presently return'd, and told me, that the Gentleman, that own'd them, staid at their Shop for them, and cou'd not spare them any longer: This is the true reason, why I cou'd collate no more of the abovesaid Epistles.

Witness my Hand,

July 13.
1697.

Geo. Gibson.

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SIR,

S I R,

I Am bound in Justice to answer your request, by endeavouring, as far as I can, to recollect what pass'd between Mr Bennet and Dr Bentley, concerning a MS of the Epistles of Phalaris. I cannot be certain as to any other particulars, than that, among other things, the Dr. said, that if the MS were collated, it wou'd be worth nothing for the future: Which I took the more notice of, because I thought a MS good for nothing, unless it were collated. The whole Discourse was manag'd with such insolence, that, after he was gone, I told Mr Bennet, that he ought to send Mr Boyle word of it: that, for my own part, (I said then, what I think still) I did not believe that the Various Readings of any Book were so much worth, as that a Person of Mr Boyle's Honour and Learning, shou'd be us'd so scurvily to obtain 'em. That scorn and contempt which I have naturally for Pride and Insolence, makes me remember that, which otherwise I might have forgot. Believe me, Sir, to be

Your faithful Friend,

and humble Servant,

William King.

Drafts Com-
mons, 8 Feb. 13.
1697.

The

The Case then between Me and Dr *Bentley* stands thus : There is, on the one side, Dr *Bentley's* single Assertion, in his own cause; and these several concurring Accounts, from Persons of Probity and Worth, on the other. The question now is (if it be a question) which of these ought to be credited; the Point to me is so clear, that I dare trust the most partial Friend Dr *Bentley* has to determine it.

Mr *Bennet*, and Mr *Gibson*, I think, are so little interested in this Dispute, that they may be entirely depended upon. However, Dr *King* is a Witness without Exception; and the account he gives of one of those *Free Conferences* Dr *Bentley* held with Mr *Bennet*, is full and home; and I do assure our Learned Critic, that what ever becomes of *Phalaris's* Letters, this of Dr *King's* is not Spurious. I have the Original of it by me under his own hand, as I have the Originals too of the other Papers, which shall be at Dr. *Bentley's*, or any man's service, that pleases to command a sight of 'em.

And now had I not reason to say what I did, and much more than I did, of Dr *Bentley*, in my Preface to *Phalaris*? Cou'd I resent the harsh Treatment he had given me in Gentler Terms than I there made use of? Since he had denyed me so common a favour, and spoken of me with so much contempt, I was at Liberty, I think, to have return'd his Civilities in what way I pleas'd; and to have given him any Language whatever that it was not below me to give : And that

that is a Restraint which, I hope, I shall always be able to lay upon my self, whatever the Provocation be.

Dr *Bentley* then, considering all things, was really oblig'd to me, for using him with so much Tenderness. What way did he take of owning his Obligations? He immediately enter'd upon the Honourable and Christian Design of exposing me; and resolv'd, whatever Time or Pains it might cost him, to prove, that the Epistles I had put out were a ridiculous Cheat; and that I (or whoever the Editor was) was to be pity'd, for giving my self so much trouble about them.

I see Monsieur *Rochefaucant* drew his Observation from Nature, when he said, *We often pardon those that injure us, but we can never forgive those that we injure.*

In about two or three years time he had atchiev'd this mighty Work, and compass'd a Dissertation as big as *Phalaris* it self, to make his Point good. There, that he might be wanting in no Instance of *Humanity*, he tells the World, that the Edition of *Phalaris* was not mine, but only ascrib'd to me; and, be it whose it would, that 'twas a faulty and a foolish one: and then tells Me too, in the same breath, that nothing of this was intended as a disparagement to me; to show his Reader, I suppose, that he had as mean an Opinion of my Understanding, as he had of my Learning. He names me not indeed, but in his civil way of Circumlocution, calls me, *That young Gentleman of great hopes whose Name is set to the Edition.* But what great hopes cou'd the World have had of a young Gentleman,

man, who shou'd have suffer'd the Lye to be publickly given him, in a matter, where his Reputation, both as a Scholar and a Man of Honour, was nearly concern'd, and yet had either not Sense enough to discern the Affront, or not Spirit enough to resent it?

Dr Bentley was not satisfied with giving me ill Usage, unless he did it in ill Words too; and therefore has cull'd out the very worst he cou'd find, to bestow on me: for surely no man of Liberal Education cou'd put together so many unmannerly and slovenly expressions without studying for 'em. He charges me with *Calumny*^a, *weak Detraction*^a, *a p. 66.* *Injustice*^a, *Forgery* and *Slander*^a; with the *basest Tricks*^b, and a *vile Aspersion*^b, He tells *b p. 71.* me, that a certain Person, *tho' a sorry Critic; was as yet a degree above me*^c; and, that *Printing*^c *p. 75.* *is a Sword in the hand of a Child*^d; meaning, *d p. 67.* I suppose, his humble Servant.

He likens me, by a very elegant Simily, to a *Bungling Tinker mending Old Kettles*^e, in one *e p. 76.* place; and by the help of a Greek Proverb, calls me downright *Ass*^f in another. The *f p. 74.* correcting the faults of my Version is, in his polite way of writing, *the cleansing of Augear's Stables*^g; and, to carry on the Metaphor, he says, *The First Epistle cost him four Pages in scouring*^h. *g p. 73.*

h ibid.

These are the Flowers, which Dr Bentley has, with no very sparing hand, strew'd throughout every Page almost of his Learned Epistle. It can hardly be imagin'd, how one, that lives within the Air of a Court, shou'd prevail with himself to deal in such dirty Language: the Chairmen at St James's, I dare

dare say, manage their Disputes with more decency. I find the Dr has not profited much by the dependence he once had on a *Great Man*, who might have taught him, wou'd he have vouchsaf'd to learn it, the Secret of engaging deep with an Adversary, without Loss of Temper, or Breach of Good Manners.

But he will tell me, that few, or none of these expressions were levell'd at Me; and that for a very obliging reason; because I am not included among the *Editors of Phalaris*. Let 'em have been levell'd at whom he will, they are inexcusable. Chew'd Bullets are not more against the Law of Arms, than such ways of speech are against the rules of good writing.

Dr *Bentley* cou'd not have taken a better way of justifying me in what I said of him, than by writing in this manner he has done; and with so little of that *Humanity*, the want of which I objected to him. Most Readers will be apt to think, that he might probably always want it as much as they see he does now. So that if I needed further Vouchers than those which I have already brought, I wou'd call in his own Dissertation to witness for me, that I have not wrong'd him, nor given him any Character but what he has since been courteously pleas'd to make good.

But Our Critic appeals from me to more Equitable Judges; and tells me, that he can produce several Letters from Learned Professors abroad, (whose Books in time I may be fit to read) wherein these very same words [*pro singulari sua*

his humanity] are said of him seriously and candidly. For I endeavour (says he) to oblige even Foreigners by all Courtesie and Humanity; much more wou'd I encourage and assist any useful design at home.

But why must we go to Foreign Nations for a true account of Dr Bentley? I thought Mens Characters had been best learnt from those among whom they convers'd. The Law of *England* is, that every man shall be try'd by his Country and his Neighbourhood; and this is not more reasonable in the Case of Life and Death, than in that of Reputation. But Dr Bentley pleads to have a Jury of Foreign Professors impanell'd to sit upon him: a very suspicious Defence, I think; and which ought, without any more ado, to condemn him. Shou'd a man tax'd with ill breeding here at *London* (where he has liv'd all his time) produce Certificates in his behalf from some Correspondents in *Cornwall*, or *Cumberland*, wou'd this Plea pass at Court? Granting Dr Bentley's Foreigners to have said those things of him which he says they have, 'tis because they are Foreigners; We, that have the happiness of a nearer conversation with him, know him better; and may perhaps take an opportunity of setting those mistaken Strangers right in their Opinions concerning him.

Thus much, upon the Supposition that he has these Testimonials by him: but I, who have had some dealings with him, have learnt a little to mistrust his accounts; and shall therefore, before I make any more Remarks upon this passage, tell the Reader a Story.

There

There was, not many Years ago, a Dispute about a Point of History, between an Ingenious Gentleman and a *Learned Prelate* of our Church, well known to Dr *Bentley*. When the Gentleman was at a loss for Proofs, his last resort always was to a certain Chest at *Ilcomkill*, where there were MSS, it seems; never seen by any body besides himself, that prov'd every thing he had a mind to. This presently put an end to the Controversie: for there was no disputing against Invisible Authorities. How far this may be Dr *Bentley's* case, and whether the Letters from Learned Professors abroad, which he talks of, may not lye in some such Chest as those Records lay in, I will not pretend to determine. However, since they are MSS, I know his Fondness for those precious Jewels so well; that I believe he'll be shy of making 'em publick. Till he does, the Printed Proofs that have been given of his great *Humanity* will stand good against what he tells us has been written to him.

Sure I am, there are some Learned Men abroad, that are far from Complimenting him. One of 'em, a Man of great note, has complain'd to me, how ill he has been us'd by him, in a Case nearly resembling mine; and complain'd in very expressive Terms; which, not yet having his Leave for it, I do not think my self at liberty to publish.

Another, that was desirous to have a sight of the *Alexandrian MS*, and apply'd himself to Dr *Bentley* very earnestly for it, met with no other Answer to his Request, but that *the Library was not fit to be seen*: A pretty
Ex-

Excuse for a Library-keeper to make, who had been four Years in that Service! And this Instance of his *Humanity*, I assure him, is of no Old date; it happen'd since he purg'd himself in his new Dissertation, and gave Learned Men encouragement to expect better usage.

If he goes on at this rate, as we have no reason to doubt but he will, Foreigners will begin to suspect, whether we have, as we pretend, the *Alexandrian MS*, or indeed whether the King has any Library.

But because the Dr strongly argues from his being ready to oblige even Foreigners by all Courtesie and Humanity, that he wou'd much more be ready to do so to Learned Men at Home, I will add one Domestick Instance of his Courtesie too; that my Instances may be every way as large as his Assertions.

I have now a Letter by me under the hand of Sir Edward Sherburn, (a Gentleman of known Worth and Learning) wherein he has these words; *I have sent Rubenius's Book, [de vitâ Mallii, put out by Grævius in Holland, and dedicated to Dr Bentley] the honour of whose Publication Mr Bentley hath ungratefully robb'd me of.* The meaning of this is explain'd in a Latin Memorandum enter'd by Sir Edward in the Book it self; where he says, that he put the MS into Dr Bentley's hands, under this Condition, that he shou'd send it to Grævius to be publish'd, letting him know from whence he had it, and desiring him to make an honourable mention of him, as the person that had oblig'd the World with it. The Edition came out, it was dedicated to Dr Bentley,

ley, the honour of the Publication given to him ; and not one word of Sir Edward Sherburn said in it. The Sophists are every where pelt-ed by Dr Bentley, for putting out what they wrote in other mens names ; but I did not expect to hear so loudly of it from one that has so far outdone 'em : For I think, 'tis much worse to take the honour of another man's Book to one's self, than to entitle ones own Book to another man.

But *Gravius*, it may be, was in fault ; and forgot to do Sir Edward Sherburn justice. 'Tis hardly to be imagin'd he cou'd, had Dr Bentley told him plainly, that the MS was put into his hands under that express Condition : But if the Dr only gave some slight intimation of it, *Gravius* might indeed forget to do what he did not know whether it were in good earnest expected of him, or not.

But supposing the Original Omission to have lain wholly at *Gravius's* door, yet how came the Dr to be so very quiet under it afterwards ? Why did he not send immediately to Sir Edward Sherburn to excuse it ? Why did he not take care to have this Neglect repair'd in the next *Holland Journal* ? Nothing of this was done ; and therefore, shou'd the Dr not have been the willing occasion of the Mistake, yet at least he was very willing that it shou'd prevail.

Upon a view of this Story, I am apt to retract my Suspicions about Dr Bentley's Letters from Learned Professors. He may perhaps have Testimonials of his Courtesie by him,
if

if he sticks at no method of procuring 'em : By such Arts as these 'tis ease for a Man to get a Reputation of *Humanity* abroad, without deserving to be much commended for his *Honesty* at home. 'Tis an hard word, and which I should not easily allow my self to use, but that I think I may take a greater Liberty in another man's behalf, than in my own.

By Dr *Bentley's* way of treating Sir *William Temple*, Sir *Edward Sherburn*, and my self, one would imagine, that he had vow'd hostility to all Gentlemen pretending to Letters ; that he thought they broke in upon a Trade, which none but those of the Body corporate of Profess'd Scholars ought to deal in ; and so, looking upon 'em as the *East-India Company* does upon Interlopers, was resolv'd to use 'em accordingly.

By this time, the Reader is able to judge, how far my Character of Dr *Bentley* suits him, and how far he might justly expect to have that Character publickly given him ; whether his *Humanity* be *Singular*, or not, and whether my Opinion be *Singular* concerning it. I hope I have now set the *Matters of Fact* in a true light ; I have only some few Remarks to add on some Passages in the Story which Dr *Bentley* tells of this matter, in which either his Memory or his Sincerity fail'd him.

He begins his Account with a great (and I had almost said a wilful) Mistake : He says, I have told the World in my Preface, that I had Collated the King's MS as far as the 40th Epistle, and would have done so throughout, but

C

that

that the Librarian Keeper, &c. Whereas I told the World, not that I had Collated that MS, but that I had taken care to get it Collated : My words are, *Collatas etiam [viz. Epistolas] curavi cum MS^o in Bibliothecâ Regiâ, &c.*

The Difference here, as slight as it may seem, is material ; and Dr Bentley, one may guess, was aware of it. He saw very well, that, unless I was represented as having collated the King's MS *my self*, he could not well lay the Mistakes of the Collation upon me ; which he was resolv'd however to do to the utmost, and therefore gave that convenient Turn to his matter of Fact at the Entrance, which might best serve to countenance his Criticisms that follow.

With this View, he makes an unfair and broken citation of my words in the Margin ; placing there only thus much out of my Preface, [*MS^o in Bibliothecâ Regiâ, cujus mihi copiam ulteriorem Bibliothecarius, pro singulari suâ humanitate, negavit*] and taking no notice of the words that introduce these, [*Collatas etiam curavi cum*] without which the Sentence is imperfect, and unintelligible.

Dr Bentley could not have given us a better Earnest of his Integrity, at his first setting out : The rest of his Account, we shall find is wrote with the same degree of Truth and Fairness. *The true Story* (says he) *is thus : A Bookseller came to me in the name of the Editors, to beg (he would say, desire) the use of the MS. He knows very well, that Mr Bennet went to him in my name only ; Mr Bennet himself is positive in the point : but least*
the

the Dr should deny it, I have, by good luck, preserv'd so much of his Letter by me, as relates to this Particular. There he was pleas'd to use these Civil Expressions : Mr Bennet *desir'd me to lend him the Manuscript Phalaris, to be collated, because a Young Gentleman, Mr Boyle of Christchurch, was going to publish it. I told him, that a Gentleman of that Name and Family, to which I had so many Obligations, and shou'd always have an honour for, might command any Service that lay in my Power.* But now he says, that Mr Bennet came to him in the Name of the Editors. How came I to be multiply'd at this rate ? unless he has recollected himself since, and remembers the little Circumstances of this Transaction better at two or three Years distance, than he did immediately after it happen'd.

He proceeds in his *True Story*. — *It was not then in my Custody ; but as soon as I had the power of it, I went voluntarily, and offer'd it him.* What he means by its *not being in his Custody* ; whether that he had lent it to some-body else, or that he was not yet fully enter'd on his Office, or that he had it not in his Pocket ; must be a Secret, till he pleases to explain himself. Whatever his meaning be, the Reader is desir'd to take notice, that there was about Nine Months Sollicitation us'd to procure it : A longer time than he needed to retrieve it out of the Hands of Those to whom he might have lent it, or than the Ceremony of his Inauguration to his Library-keeper's Place cou'd require. I'm sure he was much nimbler with my Col-

lator ; for, instead of *Nine Months*, he would not allow him *Nine Days* time to peruse it in.

His next words are, *bidding him tell the Collator not to lose any time*, (which, translated into English, is, *bidding him let the Collator know, that he must not lose any time*) *for I was shortly to go out of Town for two Months*. This, I have reason to think, is pure Fiction; Mr Bennet remembers nothing of it : but he very well remembers, that when the Dr came to demand the MS of him agen, he then told him, he was to go into the Country, and gave that for his reason why he could allow him no further time to collate it in. It was a mighty Treasure it seems, the Credit of the King's Library depended on the *Alexandrian MS*, and That ; and therefore he would not trust it out of those Walls a day longer. Besides, (which is a Circumstance, that tho' Dr Bentley has, yet Dr King has not forgotten) *had it been collated, it would have been worth nothing for the future*. This was an Objection not to be got over ; especially since Mr Bennet had no Orders from me to take the proper way of removing it.

It follows, *'twas deliver'd, us'd, and return'd, not a word said by the Bearer, nor the least suspicion in me, that they had not finish'd the Collation*. This is roundly averr'd ; but the Reader has Mr Bennet's, and Mr Gibson's Certificates ; and, after comparing 'em with this Passage, may believe as he thinks fit.

Well,

Well, (says he) the Collation, it seems, was sent defective to Oxon, and the blame, I suppose, laid upon me. Does he only suppose it? Did not I positively write him word, that it was laid upon him, and so laid upon him, that I was oblig'd to take notice of it? But he is to be excus'd for forgetting what I wrote to him, when it appears, that he has forgot what He himself wrote to me.

*After a few Months, out comes the new Edition, with this Sting in the mouth of it. 'Twas a Surprise indeed to find there, that our MS was not perus'd. Our MS! that is, His Majesty's and Mine. I thought indeed by the Price Dr Bentley set upon the MS, he fancied himself to have some Interest in it: He speaks out now, 'tis no longer the King's, but Our MS, i. e. Dr Bentley's and the King's in common: An Expression as much too familiar for a Library-keeper, as *Ego & Rex Meus* was for a Cardinal. I will not, for the future, so nicely observe his Indecencies, since I find he is so general and undistinguishing in 'em.*

'Twas a Surprise indeed to find there, that our MS was not perus'd. Could they not have ask'd for it agen then after my Return? Yes, I could, Sir, and have been deny'd it again; which I was not very willing to venture. I neither thought my Self so Little, nor Dr Bentley so Great, nor the MS so considerable, that I should make a second Application for it, after such a Repulse; no, not tho' I had been sure of obtaining it: much less could I ever think of asking it

agen, when, by what Mr *Bennet* had told me, I had all the reason in the world to think, I should be agen deny'd it.

But there is a reason for every thing, (says the Dr) and the *Mystery* was soon reveal'd! A pretty decent Phrase on so light an occasion; but this is not the only instance, where the Critick has got the better of the Divine. Well, but how was the *Mystery* reveal'd? why, *He had the hard Hap*, it seems, in some private Conversation, to say, that the *Epistles* were *spurious*, and unworthy of a new Edition: *Hinc Illa Lachryma*. If he said this, as he intimates he did, at *Oxford*, where the Book was then printing, he said a very uncivil thing; and what, in his Dialect, he terms his *Hard Hap*, other People would be apt to call his *Ill Breeding*. However, I seriously declare I was utterly a stranger to this Discourse of his, till he told me of it in Print. I might hear, perhaps, of his being in *Oxford*, but I had heard too much of his Discourse with Mr *Bennet*, to be curious in making any Enquiries into his private Conversation.

The Reader will excuse this Tedious Descant on Dr *Bentley's* Relation of Matter of Fact. The true Story of our *MS* was a point of importance: my Honesty was concern'd in this part of the Dispute, the rest only touches my Learning. Having therefore, I hope, justified my Conduct where it most became me to do it, the Matters of pure Criticism will give me no Concern, I'm sure, tho' they may put me to some little Trouble. I shall enter upon 'em with the Indifference of a Gamester, who plays but for a trifle, which

which 'tis much the same to him whether he wins or loses.

I shou'd now fall closely to my work, the Authority of *Phalaris's* Epistles, but that there is an Introduction of *Dr Bentley's* that lies in my way, and must first have a Reflexion or two bestow'd upon it.

He begins it with telling us, *that Mr Wotton, by the power of a long Friendship between'em, engag'd him to write it.*

I hope *Mr Wotton* will let the Publick know, that he neither engag'd his Friend to write upon this Subject in this manner, nor approv'd of these Discourses, when written: which the World will presume him to have done, till the contrary appears; and till he has disclaim'd *Dr Bentley's* attempt as publicly, as he seems now to countenance and avow it. 'Tis a little strange, that *Mr Wotton* in a second Edition of his Book, which he had discreetly taken care to purge of most things that look'd like ill manners in himself, shou'd be prevail'd upon to allow a place to the ill Manners of another man. But I hear, and I am not unwilling to think, that *Mr Wotton* receiv'd this Present at a venture from *Dr Bentley*, and let it be printed, without giving himself the trouble of reading it. And I the rather fall in with this account, because I find *Mr Wotton* in his Book * zealously vindicating* P. 415. the Age from the Imputation of Pedantry; & 416. and assuring us, that tho' the Citation of Scraps of Latin, and a nauseous ostentation of Reading were in fashion Fifty or Sixty Years ago, yet that all that is now in a great measure diffus'd. Which, I suppose, he would ne-

ver have done in some of the last Pages of his Book, if he had then known of the Dissertation that immediately follows it.

A Gentleman of my acquaintance was observing to me, what a Motly, Unequal work, these two Pieces make, as they now lie together. Mr. *Wotton* (said he) in his Reflections takes in the whole compass of Ancient and Modern Learning; and endeavours to show wherein either of 'em has been defective, and wherein they have excell'd. A Large Design, fit for the Pen of my Lord *Bacon*! and in the well executing of which any one Man's Life would be usefully spent! Dr *Bentley* comes after him with a Dissertation, half as big as his Book, to prove, that three or four small Pieces ascrib'd to some of the Ancients, are not so ancient as they pretend to be: a very inconsiderable Point; and which a wise man would grudge the throwing away a weeks thought upon, if he could gain it! and what then shall we say of Him, that has spent two or three years of his life, to lose it? Mr *W*'s motive to write was, he tells us, a piece of Publick Service that he hop'd he might do the World; Dr *Bentley*'s plainly a private Picque, and such as 'twas utterly unfit for him to act upon, either as a Scholar, or a Christian; much more, as he was one in Holy Orders, and that had undertaken the publick defence of Religion. Mr *W*. (continued he) is modest and decent; speaks generally with respect of those he differs from, and with a due distrust of his own Opinions: Dr *Bentley* is Positive, and Pert; has

no regard for what other men have thought or said, and no suspicions that he is fallible. Mr. W's Book has a Vein of Learning running through it, where there is no ostentation of it : Dr Bentley's Appendix has all the Pomp and Show of Learning, without the Reality. In truth (said he) there is scarce any thing, as the Book now stands, in which that and the Appendix agree, but in commending and admiring Dr Bentley ; in which they are so very much of a Piece, that one would think Dr Bentley had writ both the one and the other.

But leaving these two Friends to the Pleasure of their mutual Civilities, I shall go on to the rest of my remarks on Dr Bentley's Introduction. After telling us then at whose Instance he wrote this famous Piece of Criticism, he begins to give us a cast of his skill in the Point. Sir W. Temple had observ'd in favour of the Ancients, that *some of the Oldest Books we have are the best in their kinds.* To this Dr. Bentley replies, *That some of the Oldest Books are the best in their kinds, the same Person having the Double Glory of Invention and Perfection, is a thing observ'd even by some of the Ancients.* And for this he very learnedly quotes Dion Chrysostome : But then (says he) *the Authors they gave this Honour to, are Homer and Archilochus, one the Father of Heroic Poem, and the other of Epode and Trochaic, p. 7.* What he means by saying that this had been observ'd even by some of the Ancients, is not easie to apprehend, nor why he quotes Dion Chrysostome for it, whose Authority either in this, or any other case, is not

not very considerable and who besides does not say that for which he's produc'd : especially when there is an approved Writer more ancient than *Dion*, that has directly said that for which *Dion* is improperly brought. *Dion*, in the Oration quoted, after a tedious insipid Exordium about the different talents of praising and dispraising, takes occasion from thence to mention *Homer* as the famous Parent of *Panegyrick*, as *Archilochus* was of *Satyr* ; and prefers 'em to all others in their way. But he has not a word there about the *Oldest Books being the best in their kind*, or of the *Double Glory of inventing and perfecting* ; for which Dr Bentley gravely produces him. But tho' *Dion* says nothing of this, *Velteius Paternulus* does : *Non quenquam alium* (says he) *cujus operis primus Auctor fuerit, in eo perfectissimum reperiemus præter Homerum & Archilochum. Lib. 1. Cap. 5.* 'Tis a little odd, methinks, that Dr Bentley, who professes in this Piece of his to give Battel to Sophists and Sophistry, and to decry 'em as a company of illiterate Scriblers, should yet think fit to grace the very Entrance of his Work, with vouching the Authority of as errant a Sophist and Declaimer as ever was ; and with vouching him for what he really did not say ; and for what had been said by a much better hand, before him. But great Scholars have very particular ways with 'em.

Dr Bentley goes on : But, the choice of *Phalaris* and *Æsop*, as they are now extant, for the two great and inimitable Originals, is a piece of Criticism of a Peculiar Complexion, and must proceed

freed from a singularity of *Palate and Judgment*.

For *Æsop* it will be time enough to account, when I come to the entire *Dissertation* that concerns him. But as to *Phalaris's Epistles*, many learned men of different Ages and Countries, have been profess'd admirers of 'em; never any man, till the Judicious *Dr Bentley* arose, pretended to despise 'em: even those Criticks of late days, who suspected their being Genuine, yet allow'd 'em to be finish'd things in their way, and excellently well counterfeited. And therefore the value which *Sir W. Temple* professes for 'em cannot be said to proceed from a *Singularity of Palate and Judgment*: at least this ought not to be said by Him, who but four Pages afterwards lets us know, that *Stobæus* esteem'd 'em so highly, as to insert some of 'em into his Judicious Collections; and that *Suidas* terms 'em *Ἐπιστολὰς θαυμασίας πάνυ*, most admirable Letters. *Sir W. Temple*, one would have thought, might have been secured from the imputation of Singularity by the concurring Judgments of two such men, for whom, we may be sure, *Dr Bentley* on any other occasion would have had a particular regard; the one an eminent Common-placer, and the other a no less eminent Dictionary-writer. 'Tis a pleasant Reflexion to consider, that *Dr Bentley*, at the same time that he is passing this free Censure on *Sir W. Temple's* Palate, is himself advancing an Opinion contrary to the sense of all Mankind that had ever written before him. Will not a modest Reader, on this occasion,

casion, be apt to say, that both the *Critic* and the *Critic* too are of a *Peculiar Complexion*?

He forgets, I believe, when and where a certain Critic of our times maintain'd, that *Ovid* and *Manilius* were the only two Poets that had *wit* among the Ancients. A very extraordinary piece of Criticism! and which, doubtless, proceeded not from any *singularity of Palate and Judgment*! 'Tis just as if I should say, that Sir *W. Temple* and Dr *Bentley* are the two best-bred Writers living; or, to put it into the Dr's more learned and polite way, That *Nireus* and *Thersites* were the only two *formose men that repair'd to the Siege of Ilium*. *Manilius* writes with just as much *wit* as Dr *Bentley* does with *modesty*: only the difference is, that *Manilius's* subject would not admit of *wit*; and therefore he might have it, for ought we know, tho' he did not show it: whereas Dr *Bentley's* subject, (which is generally *Himself*) does not only admit of *modesty*, but require it.

The rest of Dr *Bentley's* Preamble is taken up in giving us an account how spurious Books came to prevail upon the World. He says, *This was a practice almost as old as Letters; but that it chiefly prevail'd, when the Kings of Pergamus and Alexandria, rivalling one another in the Magnificence and Copiousness of their Libraries, gave great Rates for any Treatises that carried the names of Celebrated Authors; and this he proves out of Galen upon Hippocrates, de Naturâ Hominis.*

There

There are other Old Writers that tell this Story, and tell it more truly, than *Galen* did, tho' a Native of *Pergamus*. He positively affirms, in favour of the Point he is proving, that till the time of these Rival Princes, there was no such thing as a spurious Book in the World; which is neither true, nor agreeable to what *Dr Bentley* tells us in the case, that *the Practice of forging Books was almost as Old as Letters*. Here therefore, as before in the case of *Paterculus*, *Dr Bentley* should have contented himself with vouching apposite, tho' common Authorities; and not have gone out of his way to have fetch'd in a witness, that, after all, speaks against him. But he loves to surprize and dazle his Reader: for who would expect to see a point of History sett'd out of a Physician?

I thought indeed Quotation had been the Dr's peculiar Province; and that either he could manage that to advantage, or nothing. But these two awkward Proofs out of *Dion Chrysostome* and *Galen* (the very first he has produc'd) have shook my opinion of him even in this Respect. As we go further, we shall see clearer what to judge of him.

I will detain the Reader no longer in the Approaches to our Argument, than till I have desir'd him to joyn with me in his thanks to *Dr Bentley*, for the Intimation he has given us of a certain Supplement to *Petrarchius* found at *Buda*. He does not, I suppose, mean that from *Alba Graca*, which any of his Dictionaries would have told him was Latin, not for *Buda*, but *Belgrade*: and therefore

fore I conclude, that this must be some new discovery, which Dr Bentley has had earlier notice of, than the rest of the Learned World; and that in time he will oblige us with a further account of it,

DR Bentley having declar'd open War against *Phalaris*, and all his Party, and having in his own Opinion gain'd the Victory, thought that the more Captive Criticks there were to follow his Chariot wheels, the more glorious would his Triumph be: He begins therefore with giving us an account of the Number and Strength of the Enemy he engages. He tells us, that the Epistles have been admitted as Genuine, ever since *Stobæus's* time; that He has quoted 'em thrice; that *Suidas* speaks of 'em with honour; and that *Tzetzes* has made large Extracts out of 'em. *These three, I think, says he, are the only Men among the Ancients that make any mention of 'em* *.

* P. 11.

(a) Epist.

207.

(b) 'Ως δὲ

αὐτὸς ὁ

Φάλαρις

ἐν ἐπιστολῇ

φησὶ Πειελαὸν πνα, &c. p. 144.

(c) *Plut.* vers. 142. Καὶ ὁ Φάλαρις — εἰ βέλτερος ἢ σοφὸς ὑμῶν καὶ ἀλγύλαι πόλεμον.

Scho-

Scholiast, whom, one would think, the Dr, by his citing him so often (e), had through-ly read. The latest of these is some Centuries older than either *Suidas* or *Tzetzes*. Indeed *Tzetzes*, who liv'd but in the 12th Century, deserves not to be call'd an *Ancient*; and Dr *Bentley* himself is of this mind in another part of his Dissertation (f), where he styles him a *Later Greek*. But it was convenient that he should be an *Ancient* here, and a *Modern* there, in order to the different Ends which Dr *Bentley* had to serve by him.

Besides these, there is another remarkable Quotation from the Epistles in *Stobæus*, which Dr *Bentley* has overlook'd; 'tis Tit. CCXVIII. where an entire Epistle of *Phalaris* is transcrib'd, as it is again in the Collection of *Anthonius* and *Maximus* the Monks, which accompanies *Stobæus*. Had Dr *Bentley* had these Authorities in his view, he might with better Grounds, tho' not with more Assurance, have pronounc'd, that * The Epistles have the * general Warrant and Certificate for this thousand years, before the Restoration of Learning. And thus far I can agree with him: but when he further assures us, that † All the Scholars of those Ages receiv'd 'em for true Originals; as willing as I am to hear any thing in *Phalaris's* favour, I must beg leave to dissent from him; because I find One of those I mention'd (and Him a Scholar, I think, if there were any in the Age in which he liv'd) speaking of 'em with some distrust: 'Tis *Photinus* I mean; who gives 'em indeed an extraordinary character, and prefers 'em to the

the Epistles of *Plato*, *Aristotle*, and *Demosthenes*: but withal intimates his Suspicions that they are not Genuine, when he calls 'em the

* Ep. 207. * *Epistles that are attributed to Phalaris, and joyns 'em with those that (as he speaks) are ascrib'd to † Brutus.*

† Ib. αἱς. With these Ancients, he tells us, many Moderns have concurr'd in Opinion; particularly, that *Faxellus* and *Jacobus Capelinus*, two very Learned men, have asserted the credit

of the Epistles; and that *Selden* himself depended on 'em so much, as to determine a point of Chronology out of 'em. And now what would a Modest man expect shou'd have been Dr *Bentley's* end in reckoning up all these great Mens Opinions, but to strengthen and countenance his Own? whereas he brings 'em in, only to shew how impossible it was for them to judge right, who had the misfortune to live before him. In spite of what the Learned men of so many Ages and Nations have thought and said, Dr *Bentley*

(a) P. 64. knows (a), and will demonstrate (b), *Phalaris's Epistles to be spurious*: Nay, he is very much mistaken, he says, in the nature and force of his Proofs, if ever any man hereafter, that reads 'em, persist in his Old Opinion of making *Phalaris*

(c) P. 13. an Author (c). I will own to the Reader, that had these words offer'd themselves to me before I had been acquainted with Dr *Bentley's* Manner, they would have given me some uneasiness. *Phalaris* was always a Favourite-book with me; from the moment I knew it, I wish'd it might prove an Original: I had now and then indeed some suspicions that 'twas not Genuine; but I lov'd him so much more

more than I suspected him, that I wou'd not suffer my self to dwell long upon 'em. To be sincere, The Opinion, or Mistake if you will, was so pleasing, that I was somewhat afraid of being undeceiv'd. However, I ventur'd to try, whether the Dr's Proofs would overbear me with that weight of demonstration they threatned. I read 'em, I weigh'd 'em; and I found, to my satisfaction, that *Phalaris* might still be an Author, notwithstanding what Dr *Bentley* had said against him. Nay, I assure the Reader, that my Doubts about the Authority of the Epistles, since I read Dr *Bentley's* Dissertation, are much lessen'd; and if he should write once more upon the Subject, perhaps the point would be clear to me.

His *Arguments* against the Epistles (they are to go for such, till I have prov'd 'em not to be Arguments) when taken out of the Confusion with which he has deliver'd 'em, may be distinguish'd into such, as affect the whole, or touch only those *Particular Epistles* from whence they are drawn. The first of these are of greatest consequence; for if any One of 'em holds, the Authority of the Epistles is in danger: and I shall therefore, with Dr *Bentley's* leave, consider 'em in the first place. In order to come at any of these, I must overlook a great many of his Pages for the present; not without intentions of returning to 'em: for he has advanc'd nothing on this Subject, but what shall, in its proper Time and Place, have a thorough Examination.

The First of these *General Proofs*, that I meet with, (for I shall take 'em as they lye) is in the 12th Paragraph, where the Dr objects

D

against

- against the *Dialect Phalaris* uses ; who reigning in *Sicily*, and being, as he tells us (a), born there, should have spoken *Doric*, the prevailing Language of the *Island* ; whereas he writes *Attic*, the beloved *Dialect* of the *Sophists*, in which they affected to excell one another even to Pedantry and Solæcism (b).

(a) P. 41. Tho' it be no very material point, yet I cannot grant the Dr that the Language of these Letters is properly *Attic*. There are indeed several *Attic* ways of speech in 'em ; but so there are in other Authors, who confessedly wrote in the Common *Dialect*. 'Tis one thing to mix *Atticisms* in one style, and another thing strictly to write *Attic* ; *Homer* did the one, *Thucydides* and *Plato* the other : however no body will say, that *Homer* wrote in the same *Dialect* with *Thucydides* and *Plato*. Dr *Bentley* has abundance of pure *Anglicisms* in his *Latin*, and *Latinisms* in his *English* ; but he will not for all that be willing to allow, either that his *Dissertation* on *Malala* is in *English*, or that this on *Phalaris* is in *Latin*.

Well, but supposing the Letters to be in *Attic*, what use does he make of this ? why, he argues from hence, that they were written by the *Sophists* ; who, he tells us, affected to excell one another in writing *Attic*, even to Pedantry and Solæcism (c) A very deep Reflection ! so deep, that I must confess my self to be a little at a loss for the Meaning of it. The perusal of a late Author indeed has given me a clear Notion what it is to be affected even to Pedantry : but the being affected even to Solæcism, and in *Attic* too, is to Me, I confess, a very incomprehensible degree of Af-

Affectation. I thought, the *Athenians*, of all the *Greeks*, spoke the most Properly, and Purely, and were the furthest remov'd from any suspicion of *Solæcism*; and that therefore no one could be guilty of it, while he spake as They spake, any more than a Man can stick strictly to the Language of the Court, and yet speak false English. But Dr *Bentley's* Notions of Language differ much from mine; and therefore 'tis no wonder if I do not apprehend him.

To let his *Flourish* pass then, and to come to his *Argument*; I will venture to say, that it is a *silly one*: and I make thus free with it, because it is *my Own*, and mention'd by Me, in my Preface to *Phalaris* *, as one of the Grounds I had to suspect the Authority of the Epistles; tho' I was far, even Then, from having that high Opinion of it Dr *Bentley* has, or thinking it to be Demonstrative Evidence: and the more I consider it, the less Weight I find in it.

For *Phalaris* was by no means oblig'd to speak *Doric*, on the account of his being a *Sicilian* born; for two good Reasons: because the Natives of *Sicily* (and so of other places) did not always write in the prevailing Dialect of their Country; and because *Phalaris* was no Native of *Sicily*. I shall dispatch this Last point first, because it will give us the least Trouble.

If the Credit of the Letters stands good, *Phalaris*, we are sure, was no *Sicilian*; Dr *Bentley* indeed says he was, and threatens to

D 2

prove

* Neq; cum Siculis Scripto-
ribus placuerit semper Diale-
ctus Dorica, Agrigentorum
(qui antiquitus Dorei erant)
Tyrannus alia uti debuit. p. 2.

† P. 44. prove it from Good Authors † : but threatn'd History, as well as other threatn'd things, has the luck sometimes to live long ; and so it has happen'd in the present point : for the Dr, notwithstanding his Menaces, has not, throughout his Dissertation, said a Syllable to shake it.

I can help the Dr indeed to One Author, that speaks something to his purpose ; and Him an Old Scholiast too, which will please the Dr the better : *Nonnus* (a) says, that *Phalaris* was by birth a *Sicilian* ; but he gives this, together with some other Impertinent and Ridiculous Accounts of him, which he there confutes. This is all I can at present do for the Dr in the matter ; and as little as it is, it is more than the Dr has done for himself.

But whether *Phalaris* were of *Sicily*, or no ; the Dr is positive (b), that he was not of *Astypalæa*, a City in *Crete*, as I have represented him. And upon this fancied mistake of mine he is very mery, and throws out a great deal of awkward Drollery ; which, had there been an Occasion given for it, would, let me tell him, have but ill become a Man of his Gravity, and a Reader of Old Scholiasts : but as it is founded purely on a Mistake of his own, is somewhat the more unseasonable, and unbecoming. For, after the Dr's fit of Mirth is over, I would ask him seriously, how he comes to impute the Discovery of this new City in *Crete* to me ? do not the Epistles them-

(a) *Astypalæa*, a City in *Crete*, never mention'd before by any Geographer. Dissert.

P. 44.

Our Diligent Editors made that Discovery in Geography ; for it could not be learnt any where else. Dissert. p. 58.

themselves plainly suppose it? and does not He himself grow wise enough, or sincere enough, by the 58th Page, expressly to own that they do so; and save me the trouble of proving it? I have the same Authority to say that *Phalaris* was born at *Astypalea* in *Crete*, as that he was born at any place of that Name. And what has the Dr to oppose to it?

why, he assures us, that there was no such City in *Crete*. Has he then a List of all the Hundred Cities there? if he has, 'tis a compleater one by far than *Ptolomy's*; and a mightier Discovery in Geography, than that of mine, with which he so ingeniously diverts himself. He should however have had some Wisdom in his Mirth, and have look'd about him, before he resolv'd to be positive. Had he done so, he wou'd have found, that both *Goltzius* (a) and *Fazellus* (b)

made this Discovery before me: the Last of these Dr *Bentley* has vouchsaf'd to call a very Learned Man (c); and I'll venture to call the Other so. So that if I did mistake, I mistook after Great Names: and Dr *Bentley* is unpardonable, for not knowing, or not owning, what

(a) Hist. Sicil. & Mag. Gr. ex Numism. p. 126. Patre Cretensis, Urbe Astyphalide.

(b) Rer. Sic. Dec. 1, l. 6, C. 1. Phalaris Cretâ Insulâ Urbe Astyphalide oreus.

(c) Dissert. p. 12.

One of these had said; for he quotes (d) the (d) Dissert. every Page in *Fazellus*, where the Words I p. 12. have produc'd from him are. If he had read it, as well as quoted it, he could not have mis'd 'em; They stand so fairly in the Front of *Fazellus's* short account of *Phalaris*, that they must needs have star'd him in the Face. I will not be so rude as to call the Dr a

Second hand Critic ; but the Reader may judge how far he has given me an occasion to do it.

But no *Geographer*, he says, *has mention'd this City in Crete* *. He speaks unwarily ; I will suppose, he means, no *Old* one. No more have they several of the other *Ninety Nine* ; which nevertheless were as surely there, as if half a dozen *Geographers* had given us the Names of them. It is enough for my purpose, that the Letters have mention'd this *Astypalaea*. If Dr Bentley will discard all Places, that occur but once in Ancient Writers, he'll make mad Work in Geography. What does he think of *Trinacia*, the *Sicilian*

† P. 89. Town in *Diodorus* ? † what of the *Kastis* *χῶρα* mention'd by *Scylax* ? where else does he meet with 'em ? He'll say, they are corrupt Readings, perhaps : but the MSS agree in 'em. No matter for that ! while the MSS are for Him, he is for Them ; and no longer. And therefore to shorten the Work, and save my self, and the Reader, the trouble of more Instances, I'll put the Dr in mind of what the Learned *Palmerius* says upon this passage in *Scylax* : The Name of this

Ejus Loci seu Regiunculae alibi I know of, but here. Nevertheless, this is not a quod sciam sufficient reason why we should quit the word : for non fit how many Places, how many Regions were there, of mentio. which there is but a single, or no mention made in Sed ideo the Authors that have come down to us ? Does the forte non est exterminanda ex hoc loco Vox. Nam quot Loca, quot Regiunculae fuerunt quarum Auctores, qui ad nos usque devenerunt, vel semel, vel nunquam fecerunt mentionem ?

Dr

Dr think, because *Astypalaea* was an Island among the *Cyclades*, and among the *Sporades*, that therefore it could not be a Town any where else? Is not this just the Case of *Naxos*, which was an Isle among the *Cyclades*, and yet a Town in *Crete*, and in *Sicily* too? *Strabo* mentions *Astypalaea* a Promontory in *Attica*, another Promontory of that name in *Caria*; a third *Astypalaea*, the ancient Metropolis of the Island *Cos*: and why might there not be an *Astypalaea* in *Crete* too?

I have dwelt too long on this point; however I cannot yet part with it, till I have done right to the Learned Greek Professor of Cambridge, whom Dr Bentley takes upon him to correct, without the least Ground or Colour of Reason: to shew, I suppose, that he was Impartial; and resolv'd to bestow his Good Manners, as he had done Himself, upon Both Universities.

Mr Barnes would have the Island *Astypalaea*, where he supposes *Phalaris* born, to be that among the *Cyclades*. Dr Bentley, allowing *Phalaris* to have been born in the Island *Astypalaea*, yet says it must be that among the *Sporades*; for this convincing Reason: because this Latter was nearest to *Crete*, whither *Phalaris's* Wife and Son are suppos'd to have fled. Ep. LXIX *. Giving the Dr Leave to suppose * P. 44. this Flight from *Astypalaea* to *Crete*, why must it needs be from the *Astypalaea* that was nearest? Those that fly are usually glad to get as far as they can out of the reach of their Pursuers. But now even the Flight, upon the Supposition of which this fine Reasoning turns, is it self a Fiction. For neither in that

Epistle which the Dr quotes for this, nor in any other Epistle, is any such Flight mention'd, or suppos'd, or in the least intimated. Was it worth his while to forge this little Piece of History, only in order to contradict his Betters? Is the Pleasure of inventing a Circumstance, merely to be rude with, an Equivalent to the shame of being told on't?

But he has found the Professor in another Mistake, as Material as This, and as well made out. Mr Barnes had call'd the Island *Astypala*, and not *Astypalaa*; and the Exact Dr Bentley therefore is so kind, as to inform him how it should be spelt. A little share of Good Nature would have made the Dr suspect an Error of the Press in this case, if there had been any Error; and a little more Reading than he has, would have taught him, that there was no Error in it: for the Professor call'd the Island but as *Scylax* (a) had call'd it before him. On both these accounts, the Dr might have spar'd his Criticism: and so he would probably, but that Mr Professor had been guilty of a Fault not to be forgiven by *Gratuitously undertaking to Apologize for the Epistles of Phalaris* (b), in his Elaborate Edition of *Euripides*: that is, (for I can make no other sense of it) by defending the Authority of the Epistles, *without having any thing for his Pains*. This looks as if the Dr thought Learned Men were to set a Price upon their Civilities, and never part with a Favour till they had their Fee.

But to return from our Digression; Let us allow the Dr what he contends for, without any manner of Proof or Reason, that *Phala-*
ris

is was a *Sicilian* born: will he infer from hence, that it was necessary for him to write in *Doric*? That I can never allow him. For we have Instances without Number, of Authors writing in a Dialect different from that of their own Country; and not a few Instances of *Sicilian* Writers, who laid aside the *Doric*: and why then should *Phalaris*, a Prince, and a very Arbitrary and Lawless one, be confin'd to it? *Agathyrſides*, the Historian of *Samos*, had he follow'd the Dialect of his Country, would have written in *Ionic*; and *Chryſermus* of *Corinth*, in *Doric*: and yet both of 'em writ in the Common Dialect, as appears by the Extracts out of 'em, preserv'd in *Stobæus*. So did *Andronicus* the *Rhodian*, who paraphras'd some part of *Aristotle*, and *Dionysius* the *Halicarnassian*; tho both *Rhodes* and *Halicarnass* were Cities of *Dorian* Original. *Herodotus* was of the same place with *Dionysius*, and yet made the *Ionic* Dialect his choice; as *Hippocrates* of *Cos*, a *Dorian* Town also, had done before him. *Rhianus*, and *Epimenides* were both probably *Cretans*: that the First of these wrote not in the particular Dialect of *Crete*, we are as sure, as that the large Fragment ascrib'd to him is His; that the Latter did not, we have reason to think from the short Citation but of him in *St. Paul* (a), where we find the Common word *αἱ* imploy'd instead of *αἴς*, which the Grammarians tell us (b) was peculiar to the Inhabitants of that Island. *Alcaeus*, *Sappho*, and *Simonides*, were born in places where the

(a) Κρήτες αἱ λευγαί, καὶ ἡ θηρία, γαστέρες ἀργαί.

(b) Joh. Philop. } de Dialectis.
Corinthus,

Ionic

Ionic was spoken, and yet wrote their Lyric Poems in *Æolic*, or *Doric*. Dr *Bentley* indeed pretends in some measure to account for this, by saying, that the *Lyric* (or, as He loves to speak, the *Melic*) Poets chose the *Doric Dialect* for the sake of the *Doric Harmony*, which was fitted to That, and to the Nature of the *Ode*: but why then did not the rest of the *Lyric Writers* chuse it too? It wou'd have become *Anacreon's Odes*, every whit as well as *Sappho's*; and *Archilochus's*, as well as either: and yet both *Anacreon* and *Archilochus* wrote in *Ionic*. So that no sure Rule can be fix'd, or holding Reason given, for the Ancient Writers departing from the Idiom of their Country: Historians, Moralists, Philosophers, and Poets of all sorts practis'd it at pleasure; chusing such a *Dialect*, as either pleas'd their Own Ear, or the Ears of those for whose sake they wrote,

(a) This probably was the Case of *Callimachus*, in his Hymn upon the Baths of *Pal-las*, compos'd by him in *Doric*, to compliment the *Argians* (or *Argivans*, as Dr *Bentley* new names 'em, p. 82): tho the same reason will not hold for his Other *Doric Hymn*, dedicated to the honour of *Ceres*: nor can any reason I believe, be given for it, but what will equally prove, that he ought to have written the rest of his Hymns in *Doric*.

and whom they endeavour'd to please (a); or such, as they thought suited best with their Subject: and very often they took up with that *Dialect*, which was in Fashion among the *Polite Writers* of the Age in which they liv'd. For, that there was a *Fashion* in *Dialects*, and that the Chief of 'em had severally their Course and Period, in which they flourish'd, may (not to

mention other Proofs of it) be gather'd from a Passage in *Dionysius Halicarnassens*; where he says of the Old *Greck Authors*, that they chose

chose the *Ionic Dialect* to write in, as being that which was most in Vogue in their time (b). I suppose

this only as probable, Dr Bentley would have said it was demonstrable. But no man

(b) "Οἷτε πῶς Ἰάδᾳ παρ-
λόμενοι Διάλεκτον, τὴν τοῖς
τότε χερόνους μάλιστα ἀνθε-
σαν. *Dion. Hal. in Thucyd.*

should be Dogmatical in Cases of this Nature, where several other Circumstances, besides the vast distance of Time, concur to make the Subject obscure; where all is but a Lucky Guess, and He that is most Learned must, if he be fair, confess that he has but a very dim and uncertain Light to see by.

It will then be very hard upon our *Sicilian Prince*, to deny him a Liberty, which Writers of all sorts, and of all other Countries and Times have taken: and it will be harder still, if we consider, that this is what has been done often, even by *Sicilians* themselves. *Diodorus* and *Empedocles* are famous Instances of this kind; the One in Prose, and the Other in Verse: *Archimedes* the *Syracusan's* Works do not all equally partake of the Doric Idiom; some have more, and some have less of it, as they were written sooner or later; and his Treatise of the *Sphere and Cylinder*, the most remarkable part of his Works, least of all.

To come yet closer to our point: We have a Letter writ by *Dion* of *Syracuse* to *Dionysius* † *Plat.* Tyrant of that place, and part of another † *Epist. 7.* written by *Dionysius* himself; both preserv'd *Dionis Cognatis.* among the Epistles of *Plato*; where there is not the least shadow of Doricism: but as well the Prince, as the Philosopher, have written their Epistles in such a Dialect, as if (to use * *Differ.* Dr Bentley's Gentleman-like Phrase) they had p. 43.
gone to School at Athens *.

Nay

Nay some of the Princes and States of Sicily, and other Dorian Countries, have caus'd Coins to be struck, whose Inscriptions are not in pure Doric. Abundance of Instances of this kind are to be met with in *Goltzius*, *Parata*, and *Harduin*: I shall give the Reader a Taste of them in the Margin *.

* Διονυσίῳ
βασιλέως
Ἱερωνύμου

βασιλέως. Εὐσεβίου ἐπεὶ ἀγῶν, a Cretan mony; in some other Inscriptions it is Εὐσεβίου. Τέλει, the Inscription of a Coin, belonging to *Velia*, a Town in *Magna Græcia*.

But the most remarkable Instance of all is that of *Zaleucus*, King of the *Locrians*, a Doric Colony; the Preface to whose Laws is preserv'd in *Stobæus*, an exact and faithful Copier of Old Authors, and has plainly nothing of the Doric Dialect in it. *Diodorus Siculus*, who does not so strictly transcribe, but chuses rather to weave things into the Phrase and Body of his History, has the same Preface, with some Alterations; but none, that make it more Doric than it is in *Stobæus*.

And now, upon a View of these Instances, (and others of this kind, which I could produce; but I spare the Reader) I might bespeak the Dr in his own pert way of Enquiry; Pray, how came Attic (or any other Dialect but the Doric) to be the Court Language at Syracuse? How came Zaleucus, and Dionysius the Tyrant, so to doat on the Dialect of a Democracy (a)? How is it, that those Little Princes of Sicily, as Arbitrary and Jealous of their Prerogative as the Mightiest Monarch whatever, allow'd of Inscriptions on their Coins, which were not in the Language of their Country?

(a) Diff.
p. 41.

Country? Any clear Solution that he shall please to afford us of these matters will equally serve to give us an account, why *Phalaris* too might be excus'd from writing in Doric.

The Dr indeed has endeavour'd to prevent me in some part of the Evidence that I have brought; and has excepted against such Instances as those of *Empedocles*, and *Diodorus*, whose Case he says, is widely remote from that of our Tyrant. The former being to write an EPIC POEM, shew'd an excellent judgment in laying aside his Country Dialect for that of the Ionians; for the Doric Idiom had not Grace and Majesty enough for the Subject he was engag'd in: being proper indeed for Nimes, Comedies, and Pastorals, where Men of Ordinary Rank are represented, &c. but not to be us'd in HEROIC, without great disadvantage (a).

(a) Differ.

I desire Dr Bentley to inform me, in what Old Scholiast, or Manuscript Author, he has met with this Curious account of *Empedocles's* writing an *Epic Poem*: as much out of the way as he loves to read, he'll be hard put to't, I believe, to find an Authority for it. If he can, 'tis plain he knows more of *Empedocles's* Works than *Laertius* did; who has been so absurd, as to inform us particularly of several less considerable Pieces of his, and to pass over altogether in silence this *Epic Poem*. Dr Bentley will be pleas'd, at his leisure, to produce his Vouchers in this point; which I am apt to believe he will do, at the same time that he lets us know where the *Buda MS* of *Petronius* is to be met with. *Empedocles* wrote many things in Hexameters indeed; but Dr Bentley

Bentley sure cannot be so wretchedly ignorant as to think, that every large Copy of Verses written in Hexameters, is an *Epic Poem*. Aristotle would have inform'd him, that *Empedocles* was so far from being an *Epic Poet*, a Poet of the first Rank, that he scarce deserv'd the Name of a Poet at large : There is nothing, says he, that *Homer* and *Empedocles* agree in but their Verse ; and therefore *Homer* indeed may

* Οὐδὲν κοινὸν ἔστιν Ὀμήρῳ καὶ Ἐμπεδοκλεῖ πλὴν τὸ μέτρον, δι' ὃ τὸν μὲν Ποιητὴν δίδωμεν, καλεῖν, τὸν δὲ Φυσικολόγον μᾶλλον ἢ Ποιητὴν. Poet. c. 1.

Comp. of
anc. and
mod. Lear.
p. 32.

justly be call'd a Poet, but *Empedocles* rather a Naturalist, than a Poet *. Or if Aristotle be too good a Book for Dr Bentley to converse with, there is a Writer of less size,

even his Friend Mr Wotton, who would have taught him the Distinction between *Philosophical* and *Epical Poems* ; that is, such as *Empedocles* and *Lucretius* wrote on the one side, and *Homer* and *Virgil* on the other. He who is so nicely severe upon *Phalaris*, for confounding μέλῳ and ἐλεγεῖον (b), should have taken care not to have given *Phala-*

(b) Differ. ris's Friends an Opportunity of making Reprisals. The Fatal Mistake in this case was, that *Suidas*, the Dr's Oracle, calls him ἑποποιὸς, which strictly taken, signifies an *Epic Poet*, but in it's loose sense a *Versifier* only ; and the Dr was not at leisure to take notice of this distinction.

And if *Empedocles* did not write an *Epic Poem*, how did he shew his Judgment in laying aside his Country Dialect ? Could not *Physics* have been as Judiciously wrote in Doric Verse, by Him, as in Doric Prose by *Ocellus Lucanus*, and the rest of the *Pythagoreans* ? His Treatise

tise of *Expiations* (c), why would it not have
 born being written in Doric, as well as *Theocri-*^{(c) Kallimachos.}
tus's Pharmaceutria? especially since *Laertius*
 intimates, that the Subject of that Treatise
 was in great measure drawn from the *Pytha-*
goreans: would it not properly then have been
 compos'd in the Dialect those Philosophers
 us'd? We have several small Remains of
Empedocles; but not a Line of his in Doric.
 We have a Large Fragment of his directed
 to the People of *Agrigent*, his Townsmen:
 did he shew his Judgment in laying aside his Coun-
 try Dialect there too, when he was directing
 his Verses to the very People of his Country?
 Had the Doric Idiom not Grace and Majesty
 enough for the Subject he was engag'd in, when
 the Subject was no higher than an Account of
 Himself to his own Countrymen? If Doric
 be proper for, *Mimes*, *Comedies*, and *Pastorals*,
 where Men of ordinary Rank are represented, why
 is it not as proper for little Poems, where
 Men of ordinary Rank are address'd to? I
 believe it would puzzle a Man of less Sagaci-
 ty than *Dr Bentley*, to tell us, for what rea-
 son *Empedocles* us'd Ionic, but because he had
 a mind to't; and may not the same reason be
 urg'd also in behalf of the Attic of *Pha-*
laris?

Dr Bentley has had very ill Luck in bring-
 ing off the Poet, let us see whether he has bet-
 ter in what he has to say for the *Historian*.
 * *Diodorus Siculus*, he tells us, and the other * P. 50.
Historians of Dorian Nations, had great reason to
 decline the Use of their Vernacular Tongue, as im-
 proper for History; which besides the affectation
 of Eloquence, aims at Easiness and Perspicuity, and
 is

is design'd for General Use: but the Doric is *Complaisant* and *Rustic*, and always clouded with an *Obscurity*. The Reader cannot but observe in this Passage the particular Beauty and Happiness of the Dr's Expression: but it matters not much how he Writes, let us consider how he Reasons.

If the Dr's Solution be just, how came *Archimedes*, and the *Pythagorean Naturalists*, and *Moralists*, not to decline the use of their *Vernacular Tongue*, as well as the *Historians*? They all, I dare say, aim'd as much at *Perspicuity*; and the Last of the Three, doubtless, design'd their Treatises as much for *General Use*. I will not say indeed, that they affected *Eloquence*; because I do not think that a good Character, whatever Dr Bentley may: but, which is much better, they were *Eloquent*, very *Lofty* and *Magnificent*, and withal very *Clear* in their Expression: on both which accounts they are recommended by *Dionysius*

* Μεγαλοπρεπείς ὅς τῃ
λίσσει, καὶ πινυτικοί· καὶ ἔδῃ
παρὰ λέγειν σαφηνείαν· T. 2,
P. 70.

Halicarnassens *, to be read by all those that desire to write well. And his Judgment in this Case is the more to be valu'd; because He wrote ex-

cellently well himself, and with great *Perspicuity*.

'Tis true, as the Doric Dialect grew out of Use and Request, their Writings grew less *Easie* and *Perspicuous*; and *Porphyry* had reason therefore to attribute the decay of the *Pythagorean Sect* to the Use, or rather to the Decay of that Dialect: but without dispute the Doric, in its flourishing days, had the same degree of *Clearness* as the rest; and the Phi-

Philosophers, that writ in it, design'd their Works to be of as General Use, and to last as long as those of the Historians. So that Dr Bentley has assign'd no Reasons for the Historians not writing in Doric, but what will serve as well to prove Others not to have writ in it, tho' we are sure they did : a Way of arguing, worthy his Adventurous Pen ! and which nobody, I believe, will envy him the honour of !

Hitherto I have been proving against Dr Bentley, (I hope not without success) that *Phalaris* was under no obligation of writing Doric, tho' he had been a *Sicilian born* : much less was he oblig'd to write it, upon the account of his Living among the *Agrigentines*, or Reigning over them, as Dr Bentley pretends. He was a *Publican* (says the Dr) or *Collector of Taxes* ; could not that *Perpetual Negocè* and *Converse with the Dorians* bring his Mouth to speak a little broader * ? * P. 46.
No doubt it could ; and perhaps it did : but the Question is, whether, notwithstanding his learning Doric, he might not retain another Dialect with it ; and speak it, and write it at his pleasure ? But would not He that aim'd at *Monarchy*, and for that reason design'd to be Popular, have quitted his Old Dialect for that of the place, and not by every word he spake make the *Invidious Discovery* of his being a *Stranger* ? The Dr forgets, that every one of *Phalaris's* Epistles were written after he was a Tyrant : He might, for ought we know, speak Doric before he got into Power ; but afterwards there was no need of courting the People, for he govern'd by his *Blew-coats* †. And I think he could not have taken a more proper way of shewing his Tyrannical Temper, than by
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† P. 39.

throwing off the Language of the Country, and using a Foreign Dialect in all his Dispatches. *The Conqueror* is suppos'd to have done much the same thing by Us, when he chang'd the Language of our Law; and he shew'd himself in nothing more a Conqueror, than by doing it.

But the Dr has urg'd, that *Phalaris*, being such a Tyrant, would not probably have been fond of the Language of a Democracy, that was
 * P. 41. *eminently democratick*, an hater of Tyrants *. Was not Doric too the Language of the *Lacedaemonians*? and did not they hate Tyrants, as much as the *Athenians* themselves? At this rate, *Phalaris* could not have spoken any Dialect of the Greek Tongue, for every one of 'em was the Language of a Democracy, somewhere or other. If the Dr's Reasoning be right indeed, it may happen to prove that the Epistles are not Genuine, because not written in *Persic*; but it will never prove 'em Spurious, because they are not written in Doric. After all, what Trifles are these to amuse us with? that *Phalaris*, to be sure, would not speak Attic, because the *Athenians* in his time drove out *Pisistratus*? Would I give my self leave to Declaim at this rate, might I not with much better colour say, that *Phalaris* would, to chuse, make use of that Dialect; because it was the Language of *Pisistratus*, his Brother Tyrant? I see Dr Bentley loves no less to argue, than read out of the way; and it is so much out of the way, that I am asham'd to follow him.

Were I so very a Critic, as to love Wrangling rather than Truth, I might further dispute it with the Dr, whether Doric were the
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the Language of *Agrigent*, or no, and that upon no less an Authority than *Strabo's*, who expressly says, that *Agrigent* was a Colony of the *Ionians* (a): And *Monsieur Menage* (b) rely'd upon this so far, as to account from hence for the Ionic of *Empedocles*. However, I must freely own my Opinion, that this Passage is corrupted, and that we ought to read *Γελῶν* instead of *Ἴωνων*, according to the account which that most Exact and

(a) *Καυαρίνα ἐπὶ τῷ Συρακυσῶν, Ἀρχαῖος δὲ Ἴωνων*. L. 6, p. 272.

(b) *Certe ut erat Agrigentum Ionum Colonia, teste Strabone, Agrigentini, licet Siculi, (quiquisem Siculi Doros erant) Ionico sermone forsan utebantur.* Notz in *Diog. Laert.* l. 8, sect. 60.

Faithful Writer *Thucydides* has given us; not to mention *Polybius*, and the *Scholiast* on *Pindar*. And this Conjecture is the more probable, because *Strabo* seems to be speaking there of Colonies drawn from one part of *Sicily* to another; such as that from *Syracuse* to *Camarina*, which he mentions in the words immediately foregoing. I wonder how this escap'd the most Learned and Acute *Casaubon's* observation. Not to insist upon this therefore; but allowing *Dr Bentley*, that *Agrigent* was a *Dorian Town*, as I believe it was; allowing him, that *Phalaris* was even born there, if he pleases, or in any other Town in *Sicily* that he shall pitch upon, as I believe he was not: and allowing further, that *Phalaris* was oblig'd on this account to speak *Doric* as long as he liv'd, yet still I have One Question to ask the Dr; How can he prove, that *Phalaris* did not write *Doric*? 'tis true, the Epistles at present are not in that Dialect: but they might have been Originally in it;

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and

and afterwards, upon the disuse of that Dialect, have been turn'd out of it into the Ordinary Language, at the Fancy of some Copyer before the Days of Stobæus *. This the Dr has irrefragably prov'd, in the very Article we are upon, to have been the case of *Ocellus Lucanus's Book*, ~~αὐτὸς τὸ Πανδὸς φύσις~~ : and why may it not have been the case too of *Phalaris's Epistles* ? If some Copyer, since *Stobæus's time*, thought that *Ocellus's Physics* would look better out of Doric, than in it, and therefore transdialected 'em ; why might not some other Copyer, before *Stobæus's time*, think the same of our Tyrant's Letters, and do the same to 'em ? and why, after this was done, might not the Original *Phalaris* be lost, as well as the Original *Ocellus* ? It is certain, *Stobæus* thought that this might so happen, or at least, that *Phalaris* might not have written Doric originally ; for he transcribes several of his Epistles into his Excellent Work, in the very Language we now find 'em, without imagining in the least that they could not be Genuine, because they were not in Doric. Such a Consequence as that never enter'd into his Head : He had met with several *Sicilian Writers*, that chose to write out of the Dialect of their Country ; particularly *Empedocles*, an Author of the same Town with *Phalaris* : (He had not indeed met with any *Heroic Poem* of his ; that Lucky Hit was reserv'd for the Inquisitive Dr Bentley) and he had met also with some Writers, whose works were at first in all probability penn'd in Doric, and yet were in another Dialect in his time : for instance, the Pieces of *Periclyone*, and
Ari-

Aristoxenus, two *Pythagoreans*; and who very probably wrote Doric, because they were *Pythagoreans*; and yet in *Stobæus*'s time it is plain, that some part of the Writings of the One were in Ionic, and those of the Other (if I remember right; for I have not *Stobæus* now by me) in the Common Dialect. Let Dr *Bentley* then take which side he pleases; either that *Perietyone*, and *Aristoxenus*, (and I will add *Zaleucus* too, who we are sure was a *Pythagorean* also from very good Authority *) ^{* Porph. in Vita Pyth. p. 15. Diod. Sic. l. 12, p. 84.} either, I say, that these *did* write originally in Doric, or that they *did not*. If they *did*, then we have Instances in 'em of Ancient Authors transdialected very early, long before the days of *Stobæus*; if they *did not*, then here is a plain Proof that Authors (all probably) of Doric Countries (to be sure Two of 'em were) might nevertheless not write Doric: and either of these being granted me, the Reader sees, there will be no difficulty in justifying the Dialect of *Phalaris*. Indeed if the Last be granted me, it will be pretty difficult to justify Dr *Bentley*'s hardy assertion, that the *Pythagoreans* would sooner have lost their Lives, than have written out of Doric (a); and that, if they had done it, it is most certain they would have been banish'd the Society (b). And therefore Dr *Bentley*, I suppose, to make himself Consistent, (a very hard Task!) will choose rather to grant, that these Writers were originally in Doric: and if they were, he will please to consider, how they got out of it; and shew us, why *Phalaris* might not get out the very same way.

And here I should take my leave of this tedious Article, but that I hear Dr Bentley crying out *Ευρηκα, and calling loudly on the Learned World to listen to a mighty Discovery. He undertakes to prove, that Ocellus Lucanus did not repudiate his Vernacular Idiom, nor compose his Book [οὐδ' τῆς τῆ Παιδείας φωνῆς] in the Dress that it now wears, but in his own Country fashion *; that is, in plain English, that he did not write it in the Common Dialect, as 'tis now extant, but in Doric. Upon this the Dr spreads his Plumes, and swells beyond his usual pitch: I dare engage to make out, and, If I may expect Thanks for the Discovery, are Expressions that carry in 'em an Extraordinary Air of Satisfaction; and seem a little too Pompous for the Matter they introduce, were it entirely New, and his Own; but they much less become it, considering it is all taken, Word for Word, out of a Preface to an Edition of Ocellus, as I shall now shew the Reader.

* Dissert.
p. 47.

Vizzanius, above fifty Years ago, put out † Bononia Ocellus †; and in his Prolegomena to that Piece has said every thing that Dr Bentley has produc'd on this Subject, to a Tittle; and (which is a little unlucky) has said it almost in the very same Words too: only Dr Bentley is in English (I compliment him when I say so) and Vizzanius is in Latin. The Dr has condescended to translate that Honest Editor's Preface, without making the least Improvement of a single Argument there, but not without worsting several; and has the Modesty after that to take it all to Himself, as the Inventor; and to talk higher of this

† Bononia
1646.

this *Petty Larciny* of his, than *Vizzanius* did of the Original Discovery; which he thought too Obvious to value himself upon. Perhaps Some, who have not the Opportunity of comparing this Editor with Dr *Bentley*, may be glad to have a Particular Account of the Dr's Ingenuity in the matter: and therefore I shall take the trouble of going through all he says on this point, and plainly shew, whence he had his Intelligence.

I find (says the Dr *) it was agreed and co-^{*} *Disert.*
venanted among the Scholars of that Italian Sect, p. 47.
οὐκ ἔστιν οὐδὲν τὸ ἀσπεῖον (Jambl. Vit. Pyth.) I can
tell him, where he found it, it was in *Vizza-*
nus: who says the same thing, and quotes
the very same Authority for it. *Id certe as-*
serendum crediderim Ocellum Doricâ Dialecto
suum Opus conscripsisse, tum quia Pythagoræos
quoslibet illi studuisse comperio, tum quia id Py-
thagoræ suadeant Instituta, qui semper Idiomatum
Græcorum Doricum maximè voluit sectari, tum
antiquius, tum etiam præstantius illud arbitratus
teste Jamblichō, in Vitâ Pythag. Indeed he
makes no such Inference as Dr *Bentley* does,
that the Pythagoreans would sooner have lost their
Lives, than have broken this Agreement; and
that 'tis most certain, if any body had publish'd a
Book against that Injunction, he would have been
banish'd the Society: because he knew, this was
not observ'd by *Empedocles*, nor by the Au-
thor of the *Χρυσῆν*, nor even by *Jamblichus*,
while he is writing this Account of the *Pytha-*
goreans; no, nor by *Pythagoras* himself, if *Dio-*
gēnes Laertius may be credited.

'Tis true, *Vizzanius* speaks a little *nummari-ly*; and may be understood to intimate, that the Use of this Dialect among the Italian Sect was from the institution of *Pythagoras* himself; a Mistake, which, if he were in, he was probably led into by too slight a perusal of *Jamblichus*. Dr Bentley took all he found there for his Own, and this Mistake among the rest; and when he had it, to make it look the more like his Own, gave it the Confident Turn. Immediately these *Instituta Pythagore* grew a solemn *Injunction of Pythagoras**, which the Dr talks as familiarly of, as if he had seen a Copy of it. But methinks he might have inferr'd, that there was no Injunction of this kind, from what he himself had told us out of *Jamblichus* but Three Lines before; that this Use of the Dialect proceeded from a *Covenant and agreement among the Scholars*† themselves: For they who know what an Implicit Regard was paid to *Pythagoras's Orders* by all his Scholars, will easily agree, that there could be no need of their entering into a Compact, to do any thing that He had commanded. Dr Bentley's Adversaries may be as severe upon him, on the account of his Criticisms as they please: but they needs must allow him to have a Particular Talent at Reasoning; and to have thus much at least of a Good Disputant, that he is sure to make the most of his Argument.

Dr Bentley's next Suggestion is this; *We are assur'd that the other Pieces of this Author were made in Doric, as one of Law, del Nom, cited by Stobæus. Vizzanius too cites this Fragment of Ocellus's Piece del Nom, from Stobæus; and*

and makes the same Use of it; *Ocellum scil. Lacanum scimus. Librum de Legibus scripsisse — hujus fragmentum exhibet Stobæus — Doricâ Dialecto expressum; &c.*

Dr Bentley goes on; But, which is plain Demonstration, Four Citations are brought by the same Writer out of this very Book, *ἐν τῷ τῷ μὲν δὲ πρώτῳ*; all which are in Doric, and not, as they are now extant, in the Common Dialect. *Vizzanius* refers us to these four very places as they lye in *Stobæus*, and observes too that they are there in Doric: not, as they are now extant, in the Common Dialect. *De cæteris tandem in hoc Ocelli Opusculo contentis quis dubitet? Si enim primum respiciamus Caput, textum ejusdem alium; si secundum caput, textum sextum; si tertium caput, postremam textus quartæ partem; & textum quintum & sextum; iidem servatis vocibus, immutata licet Dialecto, ad amissum veluti Ocelli dogmata describit Stobæus.*

From hence Dr Bentley argues, that this Tract of *Ocellus* now extant is to be acknowledg'd for a Genuine Work; which *HITHERTO* Learned Men have doubted of from this very business of the Dialect. So does *Vizzanius*, in the passage before quoted; and again, *Grave Stobæi Testimonium, non perfunctorie, sed summo studio veteris monumenta sapientia semper lustrantis illud [Opus de lege] ab Ocello prodisse dubitare non sinis; & tamen Doricâ Idiomate videmus conscriptum, cujus nec minima in hoc [ἐν τῷ τῷ μὲν δὲ πρώτῳ] opere conspiciuntur vestigia: ideoq; an vera Ocellus auctor hoc opus conscripserit, jure quæsitum fuisse contingat — hinc tamen certa perita quibus illi operi fides conciliatur, erumpunt argumenta.* The only difference between *Vizzanius*

zanius and Dr. Bentley upon this point; is, that *Vizzanius* does not triumph over the mistakes of those that went before him; nor tell us that All the Learned Men of Latter Ages had doubted whether the Work were Genuine, even when he might perhaps have said this safely, and truly: whereas Dr. Bentley says it, fifty Years afterwards; and assures the World; that *HITHERTO* Learned Men have doubted of this matter, at the very time that he is Translating a Learned Man, who was so far from doubting of it, that he was giving Reasons, why No-body should ever doubt of it hereafter.

Dr. Bentley concludes his Whole Argument thus; Now We see by these Fragments, that every Word of the True Book is faithfully preserv'd; the Doric only being chang'd into the ordinary Language, at the Fancy of some Copyer, since the Days of Stobæus. *Vizzanius* does not speak quite so strongly as the Dr; but he gives much the same account of it: *Quis dubitet de hoc Opusculo, cum viderit eosdem quos retulit Stobæus textus iisdem quidem omnino verbis, at diversâ Dialecto, Doricâ scilicet conscriptos? —indéque tenui ac facili immutatione Ocelli Opera ad Atticam traducta Dialectum?* and in the Words before quoted [*Hinc certa potius, &c.*] He answers the Cavils of those who suspected *Ocellus* from his Dialect, and handsomely turns their own Arguments against them. But I must give Dr. Bentley his Due, and own he has here made some Improvement: for *Vizzanius* never thought of carrying this Argument so far as to prove, that because these few Fragments cited by *Stobæus* exactly agree with

Ocel-

Ocellus, as we now have him; therefore 'tis certain, that every Word of the True Book is faithfully preserv'd. This was a Consequence reserv'd for Dr *Bentley*, which a Common Critic, who reasons but like other men, would never have thought of : and it being the only one which he has produc'd of his Own on this Occasion, I should not be just to him, unless I fairly told the World, that he did not borrow it.

And now, why don't the Critics, Great and Small, rise up to do him Homage ? How many Letters can he produce from Learned Men abroad, who have paid him their acknowledgments for this Information ? What has he to say for himself ? can he pretend not to have seen this Edition of *Ocellus* ? how came he then to hit just upon all *Vizzanius* says, and no more ? has he not seen the *Amsterdam* Edition of Dr *Gale* neither ? To what purpose does he think that Dr *Gale* set those Four Passages out of *Stobæus* before his Edition, but to let People see that his Author was Genuine, and writ in Doric ? He did not indeed make a Stir with that matter in his Preface, because he knew that *Vizzanius* had exhausted the point before Him ; and he thought it not fit for Him to take the humble and dishonourable Task of transcribing another Man's Labours, either with, or without naming him.

I am glad of this Opportunity of mentioning the Worthy *Dean of York*, and of paying my Publick Acknowledgments to him, for the particular Kindness and Favours I receiv'd from him, while I was under his Care. The

Foun-

Foundation of all the little Knowledge I have in these matters was laid by Him ; which I gratefully own : for I think my self oblig'd to let the World know, whom I have been beholden to ; tho' Dr *Bentley*, I find, be of another Opinion.

And now I think I may without Vanity say, that I have outdone Dr *Bentley* in the way of *Discovery* : for Mine, as inconsiderable as it is, is a *Discovery* ; and such an one, as proves His to be None.

FROM the particular *Idiom* of Speech which *Phalaris* us'd, Dr *Bentley* has prov'd nothing but this, that he can Construe a Latin Preface, take a Learned Man's Notions, and calmly put 'em off for his own ; and then imperiously summon in the Men of Letters to do Obedience to Him, as the Discoverer : all which I, and his Readers would readily have allow'd him, without putting him to the trouble of proving it. Having therefore thus strenuously manag'd the Argument of the *Dialect*, he now turns his Formidable Pen to another kind of Proof : He has found out, that the *Greek* even of that *Dialect* is more *Modern* than the Times of *Phalaris*.

His Arguments on this Head are so far from making any thing to his purpose, that one would imagine he brought 'em only as so many Instances to illustrate what he said in the 13th Page, that Men have been 'deceiv'd in their Conjectures of this nature, even to Ridicule. For, could he make out what he aims at, and produce some Expressions from these
Epi-

Epistles, that are not us'd by the Ancient Greek Writers, what would he infer from hence? that these Words were certainly coin'd since the Age of *Phalaris*? how does he know but that they might be Then in use, and dropp'd afterwards when the Learned Age came on; and reviv'd again, as that declin'd? *Horace* thought such Changes and Revolutions in Speech not unusual: and it might easily be prov'd, that there have been many such, both in the Greek and Latin Tongue; but that Dr *Bentley* has made the Proof of it superfluous here: for he has not produc'd any One Word, that is of that New Stamp he pretends. And among all the Marks and Moles (a) which, he says, betray the Epistles to be a Thousand Years younger than *Phalaris* (b), he has had the Judgment to chuse out such, as betray Him to be as little a Critic in the Greek Language, as he is in his Own.

(a) Differ.
P. 52.
(b) P. 51.

He has so propos'd his First Instance, that He and I shall have no Dispute about it in This Place: ~~επισημ.~~ in the sense of accusing, is, he says, an Innovation in Language, for which the Ancients us'd ~~επισημ.~~. I entirely agree with him, 'tis an Innovation in Language, and a very Modern one; so Modern, that I suspect 'twas first broach'd by a Little Greek, that writ towards the latter end of the 17th Century: (whom I shall not forget to talk with on this score, when I find his Criticism in its Proper Place, among the Faults of the Version) and consequently I apprehend the Epistles to be in no danger from This Word; but the next seems to carry Terror in it. For the Dr declares,

clares, that *οὐδὲν*, which in the XVIIth Epist. must signifie, *having given before*, was never so us'd by the Ancients, but always for *having betray'd*. And this is one of the Instances that is to bring down the Date of the Letters a *Thousand Years* lower than their pretended Author. Let it have its force, to the Confusion of *Phalaris*, and all his Adherents: but what shall we do for *St Paul*? He comes far within this Period; so that the Writings that carry his Name must be Four hundred Years Younger than We Christians suppose 'em: and the Epistle to the *Romans* could not be the Genuine Work of that Apostle, but was penn'd (as *Phalaris's* Epistles were) by some more Recent Sophist, whom Dr Bentley has detected and unmask'd by the word *οὐδὲν*, employ'd to signifie, *he gave before*; [*Rom. xi. 35.*] but never us'd in this sense, till many Ages after our Saviour. What shall we say to this? Shall we allow Dr Bentley to be a Scurvy Critic, or shall we in Tenderneſs to his Honour, give up our Bibles? Perhaps the Dr may, for this once, be mistaken: and I'm the rather inclin'd to think he is, because I find *οὐδὲν* and *οὐδὲν* us'd in the very same sense by the Best Writers of Anti-

quity: *Xenophon* (a), *Demosthenes* (b), and *Aristotle* (c); if the *Oeconomicks* be his.

οὐδὲν

(in margine rectius *προοφειλόμενον*) ἀπὸ δακτύλου, καὶ ἐπὶ μὲν *οὐδὲν* ὥστε τὸ κράτευμα πολὺ *οὐδὲν* εἶναι. Which *Leunclavius* rightly translates, *Præterea Cyrus & Stipendium prius illis debitum persolvit, & menstruum aliud ante tempus numeravit. Xen. Hæc. l. 1, p. 441.*

(b) — *μετὰ τὴν νύκτα, ὥς ὅτι τὴν ἀρίστην δὲ μετὰ τὴν νύκτα δὲς ἕκαστον μισθόν.* Orat. πρὸς Πολυκλ.

(c) — *ἐπεὶ τὸ αὐτὸν ἔδωκεν αὐτὸν εὐπορίαν, ὥστε πλεονεκτήματα τριμύτων σιτηρίαν δωρεὰν αὐτοῖς διδόναι.* Oecon. l. 2.

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These are Great Authorities; but if they should prevail with the Dr to withdraw this Argument, we are not yet safe; he has still a stronger Objection against the Epistles of St Paul, and Phalaris, taken from the word *διώκω*, put for following; which, he says, anciently signified to pursue, when that which fled fear'd and shunn'd the Pursuer. What pity 'tis, the Knowing Dr Hody had not learnt this Secret Piece of Criticism sooner? how easily might he have prov'd the Septuagint of a much less Authority, and Later Date than Vossius contended for, by that Expression in *Ezra* (ix. 4.) *ἄνθρωπος ὁ διώκων λόγον Θεοῦ*? by which however the LXX, I suppose, were far from meaning, Every one that persecutes the Word of God. *διώκω*, as I remember, is us'd once only by Phalaris in this sense; but I'm sure 'tis frequently so employ'd by St Paul; and Remarkable it is, that in One Passage of his Epistles the Word is taken both in Phalaris's following, and Dr Bentley's persecuting Sense, within the Compass of two Lines: *φιλαρίαν διώκοντες* *Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς* Rom. XII. 13, 14. Now let Phalaris shift for himself; but I am agen concern'd to put in one word for our Apostle. Would Dr Bentley give himself Time to consider, he would find, that *διώκω*, in all its various acceptations still implies the Notion of Following: sometimes the Thing follow'd has reason to fly and fear the Follower; and then it signifies to pursue in Dr Bentley's sense: but sometimes the Thing follow'd is less shy and timorous; and then it signifies barely to follow. Theophrastus says,

A

Ἄ αἰεὶ τὸ κίβητος, ὃ λέκεται τὴν αἴαντα δίδωκεν

Now tho' the *Kid* might be afraid of the *Wolf*, yet the *Cytisus* is not so apt to run away from the *Kid*: and *Virgil* therefore, who understood the force of a Greek Word as well as *Dr Bentley*, translates it thus,

——— *Lupus ipse Capellam,
Florentem Cytisum sequitur lasciva Capella.*

where the Word *sequitur*, which is of it self Indifferent, is, as the Greek Word *διδωκεν* is in *Theocritus's* Verse, determin'd to signify differently by the several things to which it is apply'd. In much the same sense it is us'd by *Aristotle*, throughout his *Ethicks*, where ever he has occasion to express a pursuit after Honour, Riches, Pleasure, Virtue, and many such Objects, which are under no fearful apprehensions of the pursuer. If *Dr Bentley* be not yet convinc'd, I refer him for his farther satisfaction to *Plato* (a),

(a) Ταῦτα ἔν, ὃ Κίβητος,
('Tis Socrates speaks) Εὐ-
λωπὸν φράζει, καὶ ἐρῶνδαι, καὶ ἀν-
σφραγῆν, ἐμὲ δίδωκεν· ἀπειμ
ῖ, ὡς ἔοικε, τήμερον· κελύκει
ῖδ' Ἀθλιῶται· Phæd.

(b) Ὀλίγη ὕπνου ἐδίωκιν
εἰς τὴν πόλιν· Faustus
follow'd *Romulus* into the
City. P. 52.

and *Dionysius Halicarnassensis* (b), and I desire him particularly to consider those Words of *Xenophon*, in the *Memoirs of Socrates*, καὶ τὰς φιλαίτις οὐκ ἔχον, καὶ τὰς οὐκ ὀφείλοντας δίδωκεν, which, according to the little Skill I have in Greek, is to be translated thus; *We ought to fly the*

Men of a Troublesome Temper, and to court the Candid. But if *διδωκεν* here signified to persecute,

cute, then *φύγειν*, which is oppos'd to it, would signify to court; and so indeed we should have a Precept for Courting Dr Bentley.

He instances again in these words, *παιδων ἐρασαι*, which in one of the Epistles are meant to express *Lovers of their Children*; whereas, says he, *this of Old would have been taken for a Flagitious Love of Boys*; and he would argue from thence, that this use of the word must be introduc'd by some Modern Sophist. Now to Me the Argument seems to lye quite the other way; and since the words *παιδων ἐρασαι* and *παιδερασαι* were, in latter times, of such infamous usage, 'tis not to be imagin'd, that a Sophist should put 'em into *Phalaris's* Mouth, to express the *Love of Children*: but 'tis very conceivable, that this in *Phalaris's* time might be an innocent Expression; tho' afterwards, as *Greece* grew lewder, it had a Double Meaning, and was therefore not fit to be us'd. I'm sure, I can give a better reason for my conjecture, than the Dr can for his; and it is this: Whenever *Phalaris* has occasion to express the *Scandalous Love of Boys*, he does not use this word, as Later Authors do; he calls *Lycinus* (Ep. IV.) *ωρόνον ἐν παισι*, but not *παιδερασαι*; which, if the Word had then born as Vile a sense as it did afterwards, he would probably have done: for he had a little of Dr Bentley in him at that time, and was bestowing the very worst Names he could think of upon his Adversaries. Besides, *παιδων ἐρασαι*, and *παιδερασαι* sound very differently; and if we take the Whole Sentence in *Phalaris* together, *πολλοὶ παιδων ὄντες ἐρασαι τοσούτους πόδας ἐν ἔργῳ εἰς τέχνην*, the Connexion plain-

ly. shews, that *παιδικὰ ἱκανὰ* can have no ill meaning. Nay, long after *Phalaris's* time, we have Instances where these Words are employ'd in a Vertuous Sense: *Plato* uses 'em almost every where; particularly in his *Συμπόσιον*, they recurr often, and under a Chaste mean-

ing *, if *Plato's* own word may be taken for it. If *Dr Bentley* thinks otherwise, and dares say so, I leave him to be scourg'd by Mr *Norris*, and the rest of the *Platonists*.

* Πάντας μὲν οὖ τοιούτους παθεῖν καὶ φιλεῖν, ἀλλ' οὐκ ἔστιν ἄλλος ἀποφύγεσθαι, says one of the Persons in that Dialogue — Who immediately afterwards professes, that he meant not these Words of a *Lascivious Love*: ἐπεὶ δ' ἂν δόξαιεν τὸ ἰσχυρὸν ἀποφύγεσθαι τὴν αἰσχροῦ, ὡς ἄρα τὸ τε ἐν αὐτῷ ἐτέρῳ καὶ ἐτέρῳ χεῖρει ἑωυτοῦ αὐτῷ ἐπὶ μεγάλῃ ἐκείνου ἀνδ' ὁ π βεβαμμένη ἐκότερον ἢ ἑαυτὸν εἶναι, &c. p. 192. In the same manner τὰ παιδικὰ, which generally had a Scandalous Sense, is by *Plato* often us'd in a Good one: particularly in his *Phædrus*; where *Socrates* calls *Lyfias* the Orator τὰ παιδικὰ, *Phædri Delicie*, because of *Phædrus's* admiring and delighting in *Lyfias's* Orations. See p. 236.

Till I am at leisure to look out for more Authorities, I hope *Plato* may be thought considerable enough to countenance *Phalaris* in the use of this Expression: but the *Dr* has still a Proof in reserve, which he takes to be the most distinguishing Mark of a Late Writer. *Θυγατέρες* (Ep. CXLII) is us'd for *Maidens*: this, he says, is a most manifest token of a Later Greek; even *Tzetzes* interprets it *Θεσπαινας*: that is, (if I can make any Sense of what he says) this Use of the Word is so modern, that even *Tzetzes* himself was asham'd so to employ it, and therefore put *Θεσπαινας* instead of it. But if *Tzetzes's* Judgment may go for any thing, he's of my side; for he cites the Epistles as Genuine: and therefore to be sure did not substitute *Θεσπαινας* in the room

room of θυγάτρις, because he thought this sense of the word Modern. And here again I must put the Dr in mind of his Bible. For in the LXX we find, γυναῖ θυγάτρις ἐκ τῆς αὐτοῦ πατρὸς, (Prov. xxxi. 29.) where θυγάτρις must mean *Women, or Maidens*: But these Maidens were *Some-body's Daughters*; and so, I suppose, were those that Phalaris presented to his Friend. The same Expression recurs too in the Evangelists, where they tell us what our Saviour said to the Woman that touch'd the Hem of his Garment; St Matthew has it, ὁ ἄνθρωπος θυγάτηρ, ἡ ἡσυχία ὡς ὁ ἄνθρωπος; and St Mark, θυγάτηρ, ἡ ἡσυχία ὡς ὁ ἄνθρωπος. I need not go farther for Instances, since 'tis probable that this Criticism is altogether founded on a mistake; and what we now read θυγάτρις in the modern MSS of Phalaris, was in the more ancient ones contractedly written θεῖας, which might be read either θυγάτρις, or θεογοναίνας, as the Copyer chanc'd to hit upon it. Tzetzes therefore might truly read, and not interpret it θεογοναίνας; and (as it has often happen'd in Other Cases) this True Reading, which is corrupted in the entire MS of the Author, be preserv'd in this cited Passage of him. If our great Dealer in MSS did not observe this, where is his Sagacity? If he observ'd it, without owning it, where is his Sincerity? He must give me leave now and then to ask him an Insulting Question; He has ask'd me a great many. But I have One Enquiry more to make of him on this occasion; and that is, Whether he thinks, that his *Philosophical Lectures* serve more to the establishment of Religion, than his *Criticisms* do to overthrow it? For is he not Positive, that the Idioms of the Letters prove them to be

a Thousand Years later than Phalaris? And are not some of these very Idioms frequently to be met with both in the Gospels and Epistles? Should not so Profound a Grecian and Divine as He is have look'd a little into the New Testament, before he had pronounc'd such rash and groundless Assertions? Could Men imagine One, who writes at this rate, to have any Meaning, they would think he had a very ill one: but the whole management of this Controversie clears him from all suspicions of Meaning and Design.

These are all the Marks of Novity, which he has given himself the trouble to take notice of; *They that will search*, he says, *may find more of this sort*: without question they may; but if they don't find some of another sort, they'll have the Discretion to keep their Discoveries to themselves, and not expose 'em to be corrected by every one that can turn an Index,

(a) *Nec sanè quisquam est tam procul à cognitione eorum remotus, ut non Indicem certè ex Bibliothecâ sumptum transferre in Libros suos possit.* Quint. Instit. l. 10, c. 1.

or a Lexicon (a). By such Helps as these, 'twould be easie to collect Authorities in abundance against every Instance that Dr Bentley has brought on this head: but I am so far from valuing my

self upon a multitude of Quotations, that I wish there had been no occasion for those few I have produc'd; and think I am oblig'd to excuse my self to the Reader for that mixture of Latin and Greek, with which I am forc'd to vary this Odd Work of mine. I can only say, that I have been as sparing in this way as Dr Bentley would give me leave to be: and I have the rather avoided being tedious upon the Particular Point in debate between

us,

us, that I might have room to examine the General Reflection which he has made upon the Change and Decay of Languages.

It is easie (says the Dr) from the very turn and fashion of the Style to distinguish a fresh English Composition from another a hundred Years old. Now there are as real and sensible Differences in the Greek; were there as many that could discern them. But very few are so vers'd and practis'd in that Language, as ever to arrive at that Subtily of Taste *. I can easily grant, that the English Tongue has undergone very considerable and surprizing Changes, especially in this Last Century; till about the middle of which, we did not in good earnest set about the Cultivating and Refining it: and then carried our Improvements so far, that some who wrote at the beginning of this Century are not now easily understood. At our best, We are perhaps a little too fond of adopting Foreign Words; and fancying, out of a Modesty peculiar to our Nation, that we have not stock enough of our own, are continually borrowing from our Neighbours: and this brings a great many New Phrases in upon us, and consequently antiquates a great many others. Besides, we have few things in our Tongue writ with any tolerable Degree of perfection; and They therefore who would write or speak well, have no Patterns to look up to, no sure Rule, but the present Mode of the Age, to guide themselves by: and as fast as That alters therefore, the Manner of writing must alter along with it. But now, if Dr Bentley pretends to point out as Real and Sensible Differences in the several Ages of the

* Differ. p. 52.

Greek, as a moderate Critic may in the English, I'm afraid his *Subtlety of Taste* will fail him. Does he take the Greek of *Lucian* to be as different from that of *Plato*, as our English Now is from that which was spoken soon after the Conquest? Are not *Homer* and *Oppian* much nearer one another in their Language than *Chaucer* and *Comly*; tho' in Time they are far more distant? No body is so absurd as to say, that the Greek Tongue did not admit of some few Alterations in Every Age: but 'twas incomparably the most fix'd and enduring of any that we are generally acquainted with: and I shall offer at Some Reasons, that gave it this remarkable advantage over other Languages. 'Twas early improv'd and adorn'd by Men of the greatest Genius that ever appear'd in the World; They polish'd and perfected it to that degree, that it was admirably fitted to all the Purposes of Speech, and Ways of Writing imaginable: They wrought it up into all the Majesty and Grace, all the Sweetness and Smoothness that an Happy Composition of Words, an Harmonious mixture of Vowels, Diphthongs, and Consonants, or a just Cadency of Syllables could give it. The best Greek Writers had generally Skill in Music; which was infus'd into them from their Infancy, and none were reckon'd well-bred that wanted it. This made their Ear just, and fine: and the fineness of their Ear easily slid into their Tongue; model'd their Speech, and made it Tuneable. They brought all the Learning in the World into their Language; and wrote in the best manner, upon all the most useful and pleasing Subjects, that could bene-

benefit, or entertain Mankind. The Natural Perfection of their Tongue, and the distinguishing Excellency of their Authors in all Kinds of Knowledge, and Ways of Writing, made them a Compleat Standard and Model to other Nations, and after-Ages; upon which every one endeavour'd to form himself: So that what was sure always to be lik'd, could not chuse but last long. Their Empire also did not a little contribute to the Stability and Prevalence of their Language: They overran a Great part of the World, and extended their Tongue by their Conquests, as they had done before by their Commerce. All Nations borrow'd from Them, but They had that Contempt of the Barbarity of other Countries, that they were shy of suffering either their Manners, or their Speech to be introduc'd among them. This Pride they preserv'd in a great measure, even when the *Roman* Empire was at its utmost heighth; and while *Rome* flourish'd with the Glory of Arms, the Seat of Learning still continu'd at *Athens*. This kept the Language so far entire and unmix'd, that we have *Greek* Books writ by Authors at almost Two thousand Years distance, who disagree less in their Phrase and Manner of Speech, than the Books of any Two *English* Writers do, who liv'd but Two hundred Years asunder. This then was a Peculiar Happiness of the *Greek* Tongue; No other Language, that has been of known and familiar use in the World, not even the *Latin* itself, enjoy'd any thing like it. An 150 or 200 Years was the utmost Length of Time that the *Latin* Purity continu'd. And therefore,

to Compare the Greek, the most Holding Tongue in the World, with the English, the most Fickle and Fleeting of any; and to *Infer* from the observable difference between the several Ages of English, that there was *as great* a Difference between the several Ages of Greek; is a *Comparison* and an *Inference*, which No-body, but Dr Bentley, would have allow'd himself to make: that is, (to be plain with him) No-body but One, who has no true Relish, no nice Taste of the Beauties and Proprieties of Either of these Languages; or of any Other, that he has yet pretended to judge of, or to write in. By those *Marks and Moles of Novity* which he has pointed out in the Paragraph we are upon, the Reader is by this time satisfied, how able he is to assign to every Greek Writer his proper Age and Period, meerly by the *Thread and Colour of his Style*. Indeed, tho' he has the Vanity to declare this to be his Extraordinary Faculty, yet he has withal the Modesty *not to hope that he shall convince any body* (a); and in this, I dare say, he is not mistaken. For 'tis somewhat hard to imagine, how a Man should enter into the Spirit and Delicacy, and all the Various Niceties of a Dead Tongue, who is so far from having any exquisite sense of these things, even in that very Tongue, which he was born and bred up in. I shall take an occasion by and bye to give the Reader such a Specimen of his English Eloquence, as will discourage any body (if there be any body left, who is not yet discourag'd) from chusing Him for a Taster. In the mean time, to stay the Reader's Longing, I shall instance in One Hap-

(a) Differ.
p. 52.

Happy Phrase, newly minted by the Dr in this very Paragraph: he speaks here of the *Mien of a Face*; which, as I take it, is much the same thing with the *Behaviour of a Look*, or the *Carriage of a Smile*: I do not know how particular the Dr's *Mien*, or his *Face*, may be; for, to my knowledge, I never saw him; but the *Mien of the Face* of his Style the Reader must allow me, even from this single instance, is somewhat extraordinary!

THE Use of the *Attic Dialect* was made one shrewd Objection against *Phalaris*; the Use of the *Attic Talent*, Dr Bentley is resolv'd, shall be another. This Way of Counting recurs pretty often in the Epistles; however not so often, as that an Argument built upon it should deserve to be rank'd among the *General Proofs*: but I am so little sensible of the force of it, that I am willing to allow it a place there; and if Dr Bentley can make it out, I promise to renounce, not those Particular Epistles only from whence 'tis taken, but the Whole Sett of them.

The Dr, upon this Article, accuses his *Mock Phalaris* of mistaking the *Sicilian Talent*: and this Mistake of his, he, with his usual Gaiety, calls a *Slippery Way of telling Money* (a); and therefore cautions us against dealing with him (b). He explains himself thus, — That the *Sicilian Talent* was the Lowest of any; that *Phalaris* promising in his Epistles to several of his Countrymen Talents in General, must be understood to mean *Sicilian Ta-*

(a) Differ. p. 53.

(b) Ibid. p. 54.

Talents, whereas he means nothing like it. Now (says the Dr) if a Bargain were made in England, to pay so many Pounds, or Marks; and the Party shou'd pretend at last, that he meant Scots Marks, or French Livres; few, I suppose, would care to have Dealings with him. And this

Diff. p. 14 is the very Case in so many of these Letters. So far from being the Case, that the Case is just contrary! For if the Sicilian Talents were so very Low, and Phalaris must be thought to intend them in his Promises, and yet paid Attic ones; Those he dealt with had certainly no reason to complain of him. Would a man think himself ill us'd in Scotland, who should have a General Promise made him of so many Pounds, which he expected to be made good in the Pounds of the Country; and receiv'd 'em afterwards in good English Bookling? What could possibly give this Perverse Turn even to Dr Bentley's Imagination? What Cloudy Author had he been conversing with, that could put him into this State of Perplexity and Confusion? We have great hopes indeed that the Intricate Accounts of this Paragraph should be clear'd up, by such an Head, in such Order! But, it may be, the Dr did not intend this for a Remark that was to Edifice his Reader; but for a pure piece of harmless Diversion. Having therefore sported himself a little, he resumes the Chair, and thus authoritatively dictates to us, *scilicet*

We are to know, that in Sicily, as in most other Countries, the Name and Value of their Coins, and the way of reckoning by Summs, was peculiar. The Sum Talent, in the Sicilian Account, contain'd no more in Specie than Three Attic Drachms,

or

* Roman Denares ; as plainly appears from Aristotle *, in his now lost Treatise of the Sicilian * Pollux, Government. And the Words of Festus are l. ix, c. 6. most express ; Talentorum non unum Genus : Atticum est sex millium Denarium, Syracusanum trium denarium. What an Immense Difference ! One Attic Talent had the real value of Two thousand Sicilian Talents. Now in all these Epistles the very Circumstances assure us, that by the word Talent simply nam'd, the Attic Talent is understood. But should not our wise Sophist have known, that a Talent, in that Country where he had laid the Scene of his Letters, was quite another thing ? Without Question, if the true Phalaris had penn'd them, he would have reckon'd these Sums by the Sicilian Talents, encreasing only the Number : Or should he have made use of the Attic Account, he should always have given express notice of it ; never saying *τάλαντον* alone, without the addition of *Ἀττικόν* (a).

(a) Diff.

Now, in opposition to the Dr's Reasonings P. 54, 55. and Authorities about this matter of the Talents, I shall endeavour to shew, that what the Dr says we are to know, we are still to know, after all the Information he has vouchsaf'd to give us ; and that if we did know it, we could not from thence gather, that these Epistles are Spurious. For if there is room to suspect that the Dr's Witnesses are corrupted, if their Testimony is inconsistent, if they tell us things demonstratively false, if the Dr says more than his Witnesses do, if there be stronger Authority to counterbalance theirs ; if, admitting what they say, or what the Dr makes 'em say, to be true, the Letters may be nevertheless Authentic : if these things can be made

made good, the Dr will, I hope, pardon me, if I refuse to part with *Phalaris*, upon any Quarrel about the *Talents*.

The Dr's Witnesses are *Pollux*, and *Festus*, whom I shall examine severally. *Aristotle* indeed is call'd in for a Witness; but He not appearing in Person, we have his Testimony only at second-hand: so that its force will wholly depend on the Authority of *Pollux*, the Relater. To Him we are referr'd in the Margin; but it doth not appear from the Book and Chapter there cited, that the Treatise of *Aristotle* which, the Dr says, is now *Lost*, was ever found. That *Aristotle* wrote *Πολιτείας*, or accounts of the State and Polity of several Particular Cities, and of several

* Πολιτεῖαι πόλεων δυοῖν
 δέξαν ἐξέκοντα καὶ ἑκατὸν,
 καὶ ἑξήκοντα δημοκρατικαί, ἑκα-
 τὰς αὐτοκρατικαί, καὶ πε-
 ρὸν τῶν Διογ. in Vita Arist.

Sicilian Cities among the rest, is sufficiently known*; but that he wrote any thing which bore such a Title as a *Treatise of the Sicilian Government*, we want the Light

of some other *Lost* Treatise to make plain to us. A Treatise of *Aristotle*, but not under this Name, is cited by *Pollux* in this Chapter: but whether that part of this Chapter which concerns the Value of *Talents* be genuine, we have Room to doubt. *Seberus*, in his Notes on *Pollux*, tells us, that from Pag. 435, v. 32, of his Edition, to the End of the 6th Chapter, (within which space all that is said of *Talents* lies) is wanting in One MS. But allowing it to be genuine, what the Dr says is plain from that place in *Pollux*, is so far from being plain from thence, that *Pollux* must be chang'd and help'd out from other Authors, before he can

can be made to speak to the purpose. It plainly appears to the Dr from Aristotle, as there cited by Pollux, that the *Sicilian Talent* in the *Sicilian Account* contain'd no more in Species than three Attic Drachms, or Roman Denares. But tho' the *Sicilian Talent* be there mention'd, tis neither adjusted to Attic Drachms, nor Roman Denares (a). Two sorts of *Sicilian Talents* are there taken notice of; an Ancient, and a Later: That equal to 24 Nummi; This to 12. And the *Nummus* is said to be equal to three δμόλια. So that before the Value of the *Sicilian Talent*

(a) Τὸ μῆτρον Σικελικὸν πάλαντον ἐκτετρῶν ἴσους τὸ μὲν ἀρχαῖον, ὡς Ἀριστοτέλης λέγει, τέσσαρας δὲ ἀκροὺς τὸς νῦμμους· τὸ δὲ ὕστερον δυνάμει δὲ τρεῖς νῦμμους τρεῖς δὲ ὁμόλια. Poll. l. 9, c. 6.

can be settled from this Passage, the Value of the *Nummus* should be first agreed on; which it will not be very easie to fix from its given proportion to the δμόλια, because that is a Species of Money we are Strangers to; and the Criticks are agreed we owe that Coin purely to a Corrupt Reading of the Text: (which, by the bye, is much such an Instance of *Equivocal Generation*, as that which the Dr tells us of *, where he makes *Mushrooms* to grow out of a Rotten Passage in *Suidas*), p. 118. Some therefore for ὁμόλια read βέλια, others ἡμισβόλια. This Latter must be own'd to be a greater departure from the Letter of the Text than the Former; so that if we admit it, in order to our settling the value of the *Nummus*, and consequently of the *Talent*, we do not owe our Light in this matter to what we read in *Pollux*, but to what we gather from our

our own Conjectures, or from other Authors: When we have put *ἡμισόβλια* for *εἰσόβλια*, 'tis granted, that the *Nummus*, which is equal to three half-Obolus's, or one Obolus and an half, is the same with the *Nummus Sestertius* of the Romans: the value of which being known from other Authors, and its proportion to the Roman Denare; the proportion of the *Sicilian Talent* to the Roman Denare is thereby made out. But those who go this way to work in setting the value of the *Sicilian Talent* from this obscure and corrupted passage, seem to take it for granted, that the Greek word *νῦμμο* in *Pollux* means the Roman *Nummus*, or *Sestertius*; and then adjust the obscure word *εἰσόβλια* (by changing it into *ἡμισόβλια*) to the known value of the *Sestertius*.

* Ὁ δὲ νῦμμο δὲ καὶ
μὲν τῶν Ῥωμαίων τέτοια τῶ
νομίσματι ἐστὶ δὲ ἑλλήνων
καὶ ἐν Ἰταλίᾳ καὶ Σικελίᾳ
Δωρίων. L. 9; C. 6.
-Bentley

But *Pollux* tells us, that tho' *νῦμμο* may seem to be a Roman Name of Money, yet it is a Greek one, and a Term of the Dorians in Italy and Sicily.

And if so, 'tis more probable that the *Sicilian Talent* is here compar'd to the *Dorian* or *Sicilian Nummi*, whatever those were, than to the Roman *Sestertii*. Had *Pollux* given us the Value of the *Sicilian Talent* in his own Name and Words, we might have suppos'd that he adjust'd it to the Roman Monies; but 'tis absurd to think that *Aristotle*,

† Τὸ μὲν ἀρχαῖον, ὡς
Ἀριστοτέλης λέγει καὶ νῦμ-
μος, &c. ut supra.

whose words † are here cited for the value of the Talent, should give it us in Roman *Sestertii*, which were a

Coin not stamp'd at Rome, till after *Aristotle's*

Scythian's time (a). So that the Ground upon which the receiv'd Computation of the *Sicilian Talent* seems to have been made, plainly fails. But admitting the *Nummus* here to be the same with the *Roman Sestertius*, which we have good reason not to admit; and that *Nummus* is rightly substituted, which we have no reason to grant; yet, after all, Dr Bentley has impos'd upon us in his valuation of the *Sicilian Talent*. For the Value of the more Ancient *Sicilian Talent*, which is equal to 24 *Nummi* or *Sestertii*, will be equivalent not to Three, but to Six *Roman Denares*, or *Attic Drachms*; it being agreed on all hands, that each *Sestertius* is one fourth part of a *Denare* or *Drachm*: so that the Dr has sunk the value of the *Sicilian Talent* (admitting this Computation) half in half. The Later *Sicilian Talent* will indeed at this rate be, as the Dr puts it; but the more Ancient one will be double its Value. But tho' the Dr in his way of telling Money after *Pollux*, slips the Old Talent, (which it had been fair to have taken notice of, since *Phalaris* must be suppos'd to reckon by those Talents that were most ancient) and gives us the value only of the Later one; yet the difference between these Two Talents is not, I own, so great, as to be worth contending for: since 'tis freely acknowledg'd, that the Talents mention'd in *Phalaris* must be put at a higher rate than even the greater *Sicilian Talent*, if that

(a) Who dy'd Olymp. cxiv, 3. according to *Ederius*. And *Pliny* tells us, *Argentum signatum est Anno urbis 585*, (others read 485) *Quinto Fabio Consule, 5 annis ante primum Punicum bellum*. *Nat. Hist.* l. 33. And it is generally understood by the Writers de *Re Nummaria* that *Sestertii* were then first coin'd.

Now A. U. C. 585, falls in with Ol. 1531. A. U. C. 485, with Ol. 128.

that was worth no more than *Six Roman Denares, or Attic Drachms*. The value of a *Denare, or Drachm*, is computed by all Authors, and may be prov'd by the Scales to be equal to 7 *d. ob.* so that six of these will amount to 3 *s. 9 d.* the Price, as is pretended, of the Greater *Sicilian Talent*: and Three of them, to half that Summ, 1 *s. 10 d. ob.* the value of *Dr Bentley's Talent*. But now if *Pollux* had expressly told me from *Aristotle*, that these were the several Values of the Two *Sicilian Talents*, I should have made some difficulty of giving him any Credit in this matter. For I find, that the same *Pollux*, as we now have him, cites *Aristotle* for things of this nature; which even upon *Aristotle's* Authority I cannot admit. He tells us from

(a) Ἐν ἡμερῶν πολιτείᾳ
ῥησὶν (Ἀριστοτέλης) ὡς οἱ
μὲν Σικελιώται τὰς δύο χαλ-
κῆς ἑξάλιτρα κελοῦσι, τὰς δὲ
ἑξ, ἡμίλιτρον L. 4. C. 24.

(b) Παρ' αὐτῷ (Ἀριστοτέ-
λει) πρὸς αὐτὸ ἐν τῇ ἡμερῶν
πολιτείᾳ ἢ ἄλλα ἔνιοι Σικε-
λῶν ὀνόματα, οἷον ἡμίλιτρον, ὅπου
διῶνται χαλκοῦ δύο καὶ
ἑξ τάλαντα, ὅπου δὲ δύο χαλ-
κοῦ, καὶ τρία τάλαντα, ὅπου
τρεις L. 9, C. 6.

Aristotle (a), that the *Sicilians* reckon'd that Two Brass Pieces (χαλκοῦ) were equal to Six *Litra*; and that Six Brass Pieces were equal to half a *Litra*. Now that Two should be twelve times as much as Six, is not according to the receiv'd Rules of Arithmetic: To puzzle us still more, *Pollux* tells us in another place (b), from the same Treatise of *Aristotle*, that Six Talents are equal to Two Brass Pieces; and that Three Talents are equal to Three of the same Brass pieces; that is, that

Three are more than Six. I beg to be excus'd, if I cannot believe *Pollux*, that *Aristotle* counted at this rate; because I always thought, that

that Aristotle had some little Skill in Mathematicks. It would not perhaps be difficult to offer some Emendations, that might set these things right (a): but till that is done, Pollux's Calculations are of no great Credit with me. ^{(a) Not to be too re-} ^{serv'd with} Pollux, in the same place which the Dr cites for ^{the Dr, I} his value of the Talents, informs us (b), that as ^{shall now} ^{offer what} may set Pollux right: and I wish the Dr himself were as capable of Emendation. My Conjecture, for I do not pretend to Demonstrate in these matters. is this, — That ἐξ τετραλίσια, or rather ἐξατετραλίσια, &c. is an Error of the Copyists for ἐξάλιτρον, &c. and, that the Compounds of λίτρα with the derivatives of τετρας, and τριας, and ἐξ, were such Doric words as signified τὸ ἐν τῷ, τέτταρον, and τρίτον τῆς λίτρας; like the Sextans, Quadrans, and Triens of the Romans; and were nothing but Two, Three, and Four Ουνκίας. That the Sicilian Talent was a piece of Silver, that answer'd in former days to a Talent-weight, or 60 Litra weight of Brass; and that this Quantity of Brass was then divided into 24 pieces, call'd νύμμοι, each νύμμος being equal to two pounds and an half of Brass, which the Romans would have call'd Nummus Sestertius; as they would Four of them, a Decussis. That afterwards, Silver falling in Price, compar'd with Brass, it sunk at last so low (and we know from the Romans how much more it sunk a long time after) as that the Silver piece call'd formerly a Talent, was now worth only Half what it was, and grown equivalent but to Twelve Nummi Sestertii, or three Decusses; and that, according to that Value therefore Festus (if the present Reading of him prevails) express'd it by Three Roman Denarii. That, by this time, little Silver Litra being coin'd, equal, by the Later Value, to a Litra of Brass, and in Quantity to an Æginean Obolus, the Nummus Sestertius was consequently equivalent to Two and an Half of those Litra or Oboli, that is, to a τρίτον ἡμισέλιον, to be understood, as Pollux himself will direct in that Chapter: And that so, I suppose, it might have been express'd by Aristotle, and should be read in Pollux.

(b) He tells us expressly, that the Mina of each Country is divided into 100 Drachms of that Country. Ἡ μὲν δὲ ὥς παρ' Ἀθλησίων ἐκατὸν εἶχεν δραχμαὶς Ἀθηνῶν, οὕτως καὶ παρὰ τοῖς ἄλλοις τὰς ἐπιχωρίους διωμμένας οὕτως λόγον τὴν καὶ ἑκάστον τετράνυ καὶ πενταδράκμιον, καὶ ἀρ. ἵππον L. 9, C. 6. And if the Drachm of each Country rise and fall in proportion to the Talent, it is evident, that there are as many Hundreds of of them, that is, as many Minas, in one Talent as in another. And so Brerewood understands Pollux: Omne Talentum, ut Suidas & Pollux inquirunt, continet Minas 60, ut Mina Drachmas 100. Proinde 6000 Drachmas continebat Talentum Omne proprias scil. ejus regionis, cuius Talentum esse dicebatur. De Nummis, p. 26.

Talentum quodvis sexmillia Drachmarum sui generis habet, quæ ad Atticas reductæ variant. Gron. de Pec. Vet. c. 3.

the *Attic Talent* was divided into Sixty *Attic Mina*, and each of those *Mina* into an Hundred *Attic Drachms*, so the *Talent* of each Country was divided into the same number of *Mina*; and each *Mina* into the same number of *Drachms*, proportionably to the value of the several *Talents*. So that the *Sicilian Mina*, the 60th part of the greater *Sicilian Talent*, will at this rate be just Three Farthings of our Money; and the *Sicilian Drachm*, the hundredth part of that minute Summ, *i. e.* more than three and thirty times less than our Farthing. Now it cannot easily be imagin'd, that the *Sicilian Drachm*, which was a Coin current amongst them, should be so unconceivably little as it must be, if its value were but the three and thirtieth part of our Farthing: and yet we must not stop here, but must carry our Imagination further, and still break that Particle of Metal into Two Parts, if we would reach the Littleness of that other *Drachm* which answers to the Lesser, or Dr Bentley's *Talent*; being not quite the 66th part of our Farthing, and that in Silver too: a Species of Mony, not to be counted without the help of Microscopes. So that when we have occasion hereafter to express the Value, or rather worthlessness, of any contemptible Performance, we shall in compliment to the Dr's Criticism say, it is not worth a *Sicilian Drachm*.

I beg the Reader's Patience, while I take a Review of what has been said in answer to the Dr's First Authority. The Value of the *Sicilian Talent* appears clearly to him from a *Lost Treatise*, which he owns has long since disappear'd, and which I think never did appear. That part of *Pollux*, where he finds the Remains of this *Lost Treatise*, is of suspected Cre-

Credit. If it is Genuine, it is Imperfect; and to be supply'd by Guess. The Supplys which have been made to it seem to have been built upon a Wrong Supposition, that the *νύμμη* in *Pollux* was a Roman Word. When these Supplements are admitted, they do not sink the Talent in dispute quite so low as the Dr doth. *Pollux*, whose Authority we must depend upon for this Citation from *Aristotle*, cites things of this nature from him which, as they there stand, are demonstrably false. In his Division of the Talent, he breaks it into pieces, which, admitting the Dr's Rate of the Talent, are of no Value, and of no Use.

If this Plea (for the Length of which I beg the Reader's pardon) is sufficient to invalidate the Authority of *Pollux*, the Testimony of *Festus* will admit of an easier Dispatch. For, not to insist on any of those Exceptions against *Pollux*, which affect *Festus* equally with Him, it is observable that the Book which we now have under the Name of *Festus*, is not the Work of *Festus*, but compos'd out of some Fragments of *Festus*, and an Epitome of *Festus*, which *Paulus Diaconus*, a mean Writer *, whose Picture *Scaliger* has so drawn, as if an Acquaintance of mine had fate for it, made in *Charles the Great's* time. The Original *Festus*, if we had him entire, was but an Epitome of

Verrius Flaccus; and *Scaliger* thinks it a just Judgment upon *Festus*, for having abridg'd *Flaccus*, that his Epitome was Epitomiz'd by so ignorant a Creature as *Paulus*. But, what is most to our Purpose, those that give us these words

* *Paulus Longobardus, homo confidentissimus ac ineptissimus; nihil Festo peritus potuit accidere, quam quod in hujus Pauli manus inciderit.* Jos. Scal. in Ep. Ded. ad Castigationes in Festum.

of *Festus*, (if they be His) which the Dr says are express to his point; take care to warn us, that for *Syracusarum trium Denarium*, we ought to read, *Syracusarum trium millium Denarium*. Which Error may be suppos'd easily to have crept into the Copies of *Festus*, by leaving out the Capital Letter M, between the Words *Trium* and *Denarium*.

I have consulted all the Editions of *Festus* I * See Go- could meet with, and find none * which doth
 * See Go- not take notice of this Emendation; and This
 * See Go- the Dr could not be a Stranger to: and had
 * See Go- He therefore been a Fair Dealer in this matter,
 * See Go- *Festus* had not been quoted at such a Loose
 * See Go- Rate, to prove *Phalaris* a foul one.

p. 234.

See the same *Gothofredus's* Notes upon *Festus*, p. 1821.

See *St Andrew's* Edition of *Festus*, where, in the Text, 'tis *trium Denarium*, but in the Margin, *trium Millium*.

See *Antonius Augustinus's* Notes upon *Festus*, at the word *Talentum*, where he says, *Mendosus hic Locus est, & qui non patitur Emendationem. Hoc unum certum est, Talentorum non unum esse Genus, & Atticum esse Sex Millium Denarium: Cetera incerta sunt.*

See *Dr Bernard, de Ponderibus & Mensuris*, who supposes the Talent of *Syracuse* to be of 3000 Denares, and quotes *Festus* for it.

See *Dacier's* Notes upon *Festus*.

The Opinion which the Dr would have us entertain of his Great Reading would have been better confirm'd, had he supported his Notion of the Low Value of the *Sicilian* Talent by good Authorities taken from approv'd *Sicilian* Writers, or others that purposely treat of *Sicilian* Affairs. But, whether the Dr knows it or not, he had good reason to decline the testimony of those, who so plainly declare against him. For they give us better Grounds for setting an higher Price on the *Talent*, by which

Sj.

~~Sicilian~~ Authors us'd to reckon, than *Pollux* and *Isidorus* could give us for placing it so low; tho' they had been more exprefs to the Dr's purpose than they are.

Diodorus a *Sicilian*, writing of *Sicilian* Affairs, frequently uses the word *Talent*, without any Addition; which therefore, according to the Dr, must mean the *Sicilian*: and which yet, by the Circumstances, must have as great a Price put upon it, as the *Talents* mention'd by *Phalaris* require. He tells us, that *Agathocles* being posses'd of a Garrison of the *Messenians* in *Sicily*, offer'd to surrender it to 'em for thirty *Talents* (a). Here a *Sicilian* Writer speaking of a Contract be-

(a) Ἀγαθοκλῆς τῶν Συρακοσίων διώκων κατέχευε ἐν ἑμὶ μου τῶν Μεσσηνίων ἐπιγύσει λατο λαβὼν παρ' αὐτῶν τρεῖς καὶ τὰ τάλαντα παραδόντων τὸ πρῶτον.

Diod. Sic. l. 19.

tween the Prince of one *Sicilian* Town, and People of another, mentions *Talents*, which must be the *Sicilian*, according to Dr *Bentley*'s Reasoning; but must not be *Sicilian*, according to his Computation. For by his Reckoning, a Garrison, upon a fair bargain, was to be parted with for less than Three pounds: which, if it be true, 'tis probable *Agathocles* got less by selling his Garrisons, than his Pots.

Agathocles tells us, that *Gorgias* the famous Rhetorician of *Leontium* (b), had One hundred *Mine* a-piece from his Scholars, (*Sicilian* *Mine* they must be, according to the Dr) for teaching 'em his Art. This, tho' taken notice of by the Historian as an Extraordinary Price, was very inconsiderable Pay (c) for so great a

(b) Γοργίας δὲ Πύπρην δόχε πολλὰ ἀργύρου παρὰ τῶν μαθητῶν ἑαυτοῦ. ἔτι δὲ ἄλλους ἐκείνου δὲ μισθὸν λαμβάνοντες ὅσοι τὴν μαθητῶν μισθὸς ἐκείνου.

L. 22.

(c) It amounts to 3 s. 1 d. ob. of our Mony.

G 3

Master;

Master; unless we may suppose, that he taught at different Prices, in proportion to the Improvements of his Scholars; and then I cannot allow the Dr that there is a sort of Eloquence, which had been too dear a Purchase even at that rate.

From the same Author we learn (a) that the *Syracusians*, after a signal Victory, gave Out *Mina* to each of their Subjects, that had behav'd themselves well in the Fight. The Relator of this is a *Sicilian*; those who

(a) *μὲν δὲ τὴν μάχην, οἱ Συρακούσιοι τὰς μὲν ἀπλῆκ-
τας ὄντας δαμοῖς, αἷμας
ἡμιόλιον τῆς πόλεως ἐξεδόσαν, ἀ-
εισιτία δόντες ἑκάστῳ μινῶ
ἑκάστῳ* L. 11.

give, and those who receive the Reward are *Sicilians* of *Syracusa*, the very place from whence the Dr's Low Talent had its Denomination: The Persons honour'd with this Gratuity are such as had distinguish'd themselves by their Bravery; and for their Exemplary Courage, and Eminent Service to their Country they are crown'd, and each of them receives, according to the Dr's Estimation, the moiety of *Thrac* Earthings. A Noble Donative! for which no doubt the States were often remember'd by the Souldiery in the best Wine of *Syracuse*!

Theocritus, another *Sicilian* Writer, in one of his *Idylliums*, mentions both *Mine* and *Drachme*. The Persons he introduces speaking (b) are two *Syracusan* Ladies; they talk

Doric,

(b)

Γοργώ·

Πραξιόνα, μάλα τοι τὸ κτήνηδες ἐρεθίζονται
Τὴν πρῶτον λέγει μοι, πῶσαι κατέβα πεισὶν ἴσῳ;

Πραξιόνα·

Μὴ μολὼς, Γοργώ· πλεόν ἀργυρίῳ καθαρόν * μινῶ
Ἡ δὲ οὖο·

Idyll. r s.

* *Stephens* in the margin reads *μινῶς*.

Deris, the Language of *Syracuse*. The One admires the Others fine Habit, which she had put on upon a Great Festival, to appear at Court in, and asks the Price of it: The Other answers her, that it cost somewhat more than a *Mina* or two; and seems to make an Excuse for her Extravagance: which, if she paid for it in the Dr's Mony, she need not have done, considering they were her Holiday-clothes.

In the same *Idyllium* we have an account of Five Fleeces (*) bought for Seven Drachms. It is true, we are told it was bad ware: but the Woman had no great Reason to rail at her Husband as a Spendthrift, and an ill Market-man (as we find he doth) if the Whole Purchase fell short of the Eighth part of a Farthing.

It would be easie, if pardonable, to multiply Instances of this Nature from *Sigilian* Writers, or such as treat of things transacted in *Sicily*. A Neighbouring

State (a) is by a Bribe of 15 Talents (b) prevail'd with to forsake the *Agrigentines*, their Alys. Sixty Talents (c) are offer'd by the *Egestans* of *Sicily* for a Months pay (d) for 60 Ships, which they had occasion to borrow. *Timoleon* (e)

(a) *Diod. Sic. l. 13.*

(b) Less than 30 Shillings.

(c) *Thucyd. p. 353.*

(d) A Talent 1 s. 10 d. ob. for a Months pay of a Ship.

(e) *Plut. in Vita Timoleonis.*

the Restorer of *Syracuse* to its Liberties and Rights

G 4

(*) *ἡμίς τις πούτ' ἔχει φθόρος ἀργυρίου, Διοκλείδας· Ἐπὶ δὲ δραχμῶν κινδύνας, γραιὴν ἀποσιγήματα σιγήαν, Πίστις πικρὸς ἔλαβ' ἐχθρὸς, ἀπανήρπυτος—*

Rights, was magnificently buried by the State, which he had deliver'd, at the Charge

- of (a) 200 *Mina*. A vast Fund of (b) a Thousand Talents is rais'd by letting out Ground and Houses to 60000 men, for the Recruit of *Syracuse*, after it had been ruin'd by a War (c). *Dion's* Estate, (d) which lay at *Syracuse*, is reckon'd a Great one; and its full value said to be an Hundred (e) Talents. Two *Sicilian* Princes (f) sent 75 Talents to the *Rhodians* (g) for their Relief, after they

had been ruin'd by an Earthquake; but could not raise so great a Sum at once, and therefore sent it by Parrels. In short, after some search into this matter, I am perswaded no one Instance can be produc'd of Talents, or other Moneys mention'd by any *Sicilian* Writer, or any one that writes of *Sicily*, which will countenance or admit of the Low Valuation of the *Sicilian* Talent, that Dr Bentley espouses.

But because I find the Modern Dealers in ancient Monies go into the Opinion of a *Sicilian* Talent of Low Value, without any other Authority, as I can find, but the obscure and interpolated Passages of *Pollux* and *Feftus*, I shall lay no stress upon the Exceptions that have been made against that Opinion: since we may freely admit such a Low Value of this Talent, and yet think these Letters Genuine. For there might be a low Value of the *Sicilian* Ta-

Talent in some other Age, and yet the Talent of *Phalaris's* time might be higher. Or there might be a Talent of this Low Value in other parts of *Sicily*, and yet the Talent of *Agigentum*, a distinct State, might be higher. Or there

might be a Low Talent of baser Metal, suppose Brass, equal to a *Litra*; and yet the Silver Talents, which *Phalaris's* are expressly said to be (b), might be higher. Or there might be a Low Value us'd

(a) *The Talents in Pollux, being compar'd to χαλκοί, and being, according to the present reading of Pollux, lower in Value than They, seem to be Brass rather than Silver.*

(b) *Epp. 118, 95.*

by the Natives, and ancient Inhabitants of *Sicily*, and the Talent us'd by the Greek Colonies that plac'd themselves there, might be higher. Or if in *Phalaris's* time there was a Silver Talent of this Low Value, of use among the Greek Colonies, at *Agigent*, and elsewhere, as possibly there might have been a Piece of Silver so call'd, became Equivalent to a Talent weight of Brass; and such *Litra's* there were we know; yet could it not be properly term'd a Talent of Silver Money, when a Talent was simply mention'd, and without specification. For then it must mean the Common Talent, not that consisting of little Obolary *Litra*, representing Brass Pounds, but That every where us'd, made of *Litra*, or *Mina* of the same Metal, and those divided, each into an 100 *Drachma*, and these into *Oboli*: However, if these were not to be admitted, yet still the Reasons that may be offer'd for *Phalaris's* using the *Attic* Dialect (to speak loosely) tho' a *Sicilian*, will justify his reckoning the Talents, as the *Athenians* did. Or if these Letters might by a Later hand be chang'd out of the

Doris

Doric Dialect into the *Attic*, the same hand might make, or speak *Attic*, in the valuation of the *Monies*. All these Suppositions must be shewn impossible, before any convincing Argument can be drawn from hence, to prove these Letters Spurious. Or Lastly, tho' none of these Reasonings should hold, 'tis agreed

(a) *Talentum* sine adjectivone Scriptoribus antiquis passim pro *Attico*. Gronov. de Pec. Vet. c. 2.

Talentum Atticum proprie *τάλαντον* in Scriptis Grecis Latinisque. Bernard. in Ep. ad Pocock.

Semper in Auctoribus (præter Sacros) ubi Nomen *Talenti* occurrat, hoc ipsum (*Atticum*, 6000 Drachmarum *Atticarum*) intelligendum est, si Nomen *Talenti* absolute posuerit, absque distinctionis causâ aliquâ adiciatur.

Brerewood de Num. p. 27.

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were sensible, that *Sicilian* Writers frequently us'd the Word *Talent* in the *Attic* sense of it, without any such express Limitation. And if Other *Sicilian* Authors might express themselves in this manner, without being suspected as Spurious, *Phalaris* is unjustly suspected by the Dr. on this account. As to this head, he stands or falls, with the rest of his Countrymen: and I doubt not but the Reader, upon a fair and impartial View of what has been said to This Article of Dr. Bentley's Indictment against *Phalaris*, will pronounce him Not Guilty.

H I.

by those, who treat of these matters (a), and give us this low Value of the *Sicilian Talent*, that whosoever the Word *Talent* is us'd by Greek Writers, without any addition, the *Attic Talent* must be understood. So far are the Learned from thinking as the Dr. doth, that *Phalaris*, had he made use of the *Attic Account*, should always have given express notice of it: and never have said *τάλαντον* alone, without the addition of *Ἀττικόν*. For They, who were conversant in other Books beside Dictiona-

Hitherto Dr Bentley has kept himself pretty well within his Province, and criticised chiefly upon Words, and Phrases, and Dialects; in his next General Proof he ventures to criticise upon Things, and to shew the Letters an Imposture, from the Matter and Business of 'em *. They are a Fardle of * Dissert. p. 55.
Common Place, (he says) without any Life or Spirit from Action and Circumstance: When You come to 'em, YOU FIND BY THE EMPTINESS AND DEADNESS OF THEM, THAT YOU CONVERSE WITH A DREAMING PEDANT, WITH HIS ELBOW ON HIS DESK; not with an active ambitious Tyrant, with his Hand on his Sword, &c. All that takes or affects You is a Stiffness, and Starchiness, and Operoseness of Style, &c. which is quite alien from the Character of Phalaris, a Man of Business and Dispatch †.

Stiffness, and Starchiness, and Operoseness of Style, is indeed quite alien from the Character of a Man of Business and Dispatch: for which reason, any body that reads Dr Bentley would easily guess, that he is not a Man of business. And not being a Man of Business, but a Library-keeper, it is not overmodestly done of him, to oppose his Judgment and Taste in this case to that of Sir William Temple; who is certainly a Man of Business, and knows more of these things, than Dr Bentley does of AEschylus and Suidas. For, as his Friend Mr Worron has with Great Sagacity observ'd, It is Universally acknowledg'd, that he who has studied any Subject is a better Judge of that Subject,

* Reflect.
upon an-
cient and
modern
Learning,
p. 20.

just, than another Man who did never purposely bend his Thoughts that way; provided they be both Men of Equal Parts *. Sir William Temple has spent a good part of his Life in transacting Affairs of State; He has written to Kings, and They to Him: and this has qualified him to judge how Kings should write, much better than all Dr Bentley's Correspondence with Foreign Professors; especially if they be such Professors, as have the Judgment to admire Him, and His Humanity. I shall not therefore offer a Word on the General Part of this Head, in Justification of the Epistles. I shall barely set down the Passage in which Sir William Temple expresses his Sense of this matter; and shall then leave it to the Reader, whose Opinion he'll think fit to take, either His, or the Library-keeper's at St. James's. Sir William's admirable Words are, *I think he must have but little skill in Painting, that cannot find out this to be an Original. Such Diversity of Passions, upon such Variety of Actions, and Passages of Life and Government; such freedom of Thought; such Boldness of Expression; such Bounty to his Friends; such Scorn of his Enemies; such Honour of Learned Men, such Esteem of Good; such Knowledge of Life, such Contempt of Death; such such Fierceness of Nature; and Cruelty of Revenge would never be represented but by Him that possess'd 'em. And I esteem Lucian to have been no more capable of Writing than of Acting as Phalaris did. In all One writ You find the Scholar, or the Sophist; and in all the other writ, the Tyrant, and the Commander. It is plain, Sir William Temple does not write like a Dreaming Pedant, with his Elbow on his Desk; and there-*

therefore the Reader perhaps will be apt to take his Judgment, when he tells him, that *Phalaris* does not write like one neither.

I cannot but observe, that Dr *Bentley* is here and elsewhere (a) very Liberal

in distributing the Reproach of *Pedantry*; which is to Me, I

confess, a plain Proof that he

has no just Notions of it: for

if he had, it is so high an Offence against Good Manners,

and Good Sense, that methinks

he should impute it more sparingly. I will endeavour therefore to set him right; which perhaps I shall be the better able to do, because

having convers'd much a late with some Writings, where this Beauty of Style prevails, I have very strong and sensible Impressions of it.

PEDANTRY is a Word of a very various and mix'd meaning, and therefore hard to be

Defin'd; but I will Describe it to the Dr as well as I can, by pointing out some of the

Chief Marks and Moles of it.

The First and surest Mark of a *Pedant* is, to write without observing the receiv'd Rules of

Civility, and Common Decency: and without distinguishing the Characters of Those he

writes to, or against: For *Pedantry* in the Pen, is what Clownishness is in Conversation;

it is *Written Ilbreeding*.

It is *Pedantry*, to affect the use of an Hard Word, where there is an Easie one; or of a

Greek or Latin Word, where there is an English one, that signifies the very same thing. And these Two Meanings of the Word

my

(a) *These Little Pedants, that have stalkt about in the Apparel of Heroes.* Diss. p. 29.

— that wretched *Pedantry* in the master, p. 65.

— affected to excel each other, even to *Pedantry*.

P. 41, &c.

my Lord Roscommon seems to have hinted in those fine Verses of his ; which are worth at least half a dozen Pages of Dr Bentley's Scraps of Calimachus, Notes and all.

*The Soil intended for Pierian Seeds
Must be well purg'd from rank Pedantic Weeds:
Apollo starts, and all Parnassus shakes
At the rude Rumbling Barablipton makes.
For none were e'er with Admiration read,
But Who, beside their Learning, were well bred.*
Essay on Transl. Vers.

How Dr Bentley will, on these Articles, excuse his Familiar Treatment of Sir William Temple (a), and his Courte Compliments to Me (b) ; how he will bring off his Greek and Latin Proverbs (c), his *aliene*, and *negoce*, and *concede*, and *repudiating a Vernacular Idiom*, with an Hundred other such Elegances of Speech, I leave him to consider at his Leisure.

(a) Could neither discover the true Time, nor true Value of his Authors. p. 6.
— Criticism of a Peculiar Complexion, and must proceed from a Singularity of Palate and Judgment. P. 7.

(b) Sorry Critic, Bungling Tinker, Lucian's Ass, &c.

(c) πᾶσι καὶ τῷ πλεόνει, Asinus ad Lyrum, &c.

To over-rate the Price of Knowledge, and to make as great ado about the true Rendering of a Phrase, or Accenting of a Word, as if an Article of Faith, or the Fortune of a Kingdom depended upon it, is *Pedantry*. And so is an Assuming and Positive way of delivering ones self, upon Points especially not worth our Concern, and not capable of being perfectly clear'd. And whether Dr Bentley be guilty in this respect or no, the Reader will be

be able to judge, when he has cast his Eye on the Margin, and consider'd, how many times the Dr in his Dissertation, has freely us'd the Word *Demonstrate* of his own Performances (a): and withal, how fond he is of *Negatives*, (a very dangerous way of Speech!) and that in Cases oftentimes where the Contrary Affirmative is most certainly true; as it is, and shall be prov'd to be, in all those Instances, which this Mark † refers to.

(a) — even Demonstrated, that the Epistles of Phal. are Spurious. P. 5.

- ~~that~~ Demonstrate Anaxilaps to have liv'd — P. 26.
- Demonstrate the Doric Dialect to have been, &c. P. 42.
- But which is plain Demonstration, P. 48.
- All Demonstrate 'em by and by to be an Imposture. P. 116.
- I shall Demonstrate ours to be of a modern date. P. 138.
- is a Demonstrative Proof. P. 141.
- † There was no such thing as Tragedy while he tyranniz'd at Agrigentum. P. 40.
- ~~proved~~ never us'd by the Ancients in that sense. P. 52.
- By that time I have done with 'em, it will be no more a Controversie, whether they are Spurious. P. 89.
- There is No MS above CCC Years old, that has the Fables according to that Copy. P. 146.
- In all that Tract of Time, not one Single Author, that has given us the Least Hint that Æsop was Ugly. P. 149.
- Astypalæa, a City in Crete, never mention'd by any Geographer. P. 44.
- A Discovery in Geography, that could not be learnt any where else. P. 58.
- Eustathius, who appears never to have seen the true Athenzus. P. 20.

To depart from the Common Ways of Writing or Speaking, and such as have been us'd by the best Pens, on purpose to shew ones self more Exact and Knowing than the Rest of the World, is a Piece of Affectation, that savours of Pedantry. *Tauromenium* is the word that is generally us'd by both Ancients and

and Modern Writers. Dr Bentley has re-
form'd our Spelling, and will have it *Tauromi-*
nium; because *Pliny*, and *Solinus*, (and perhaps
somebody else) have happen'd to call it so.
And here I must beg the Reader's Excuse, if
I go a little out of the Way, to do right to
Sir William Temple, in a Case of the Like na-
ture: Mr *Wotton* tells him, with great Plain-
ness of Speech, that *He, of all men, ought not*
to have arraign'd the Modern Ignorance in Gram-
mar, who puts Delphos for Delphi, every where
in his Essays *: A Capital Mistake, and wor-
thy to be chastis'd by the Acute Pen of
Mr *Wotton*! But is he sure that putting *Del-*
phos for *Delphi* is an Offence against Grammar?
I thought always, that what was according to
Propriety, and the receiv'd Use of a Tongue,
could not be against Grammar. It may in-
deed be against some General Rule of Gram-
mar: but so Wise a Man as Mr *Wotton* is,
should have known, that Grammar has not
only *General Rules*, but *Particular Exceptions*
too; and that the Common Custom and Usage
of a Tongue is capable of creating an Exce-
ption at any time; and is as good a Rule as
any in the Grammar. Now *Delphos*, for the
Latin word *Delphi*, is us'd by all the finest
Writers of our Tongue, and best Judges of
it: particularly, by Mr *Waller* twice, in some
(a) P. 269, of his Last Copies (a); which, tho' they are
263. worse Poetry than the rest, yet are in Cor-
recter English: by Mr *Dryden*, four or five
(b) P. 6, 33, 41, 46, 48. times, in his Life of *Plu-*
(c) P. 4, 20, 23, 36, 42, 59. *tarch* (b); by Mr *Duke* (c),
(d) P. 280, 288, 310. and Mr *Creech* (d) often in
their several Lives of *Thesens*, and *Solan*: and
(be-

* Reflect.
upon anc.
and mod.
Learning,
p. 59.

(because perhaps One Old Divine may weigh more with Mr *Wotton* than all these Modern Witnesses) by the Reverend and Learned Dr *Jackson*, in his Volumes on the Creed (a). (a) T. 2. Mr *Wotton* might have said indeed, that *Delphos*, in the Singular Number, is not Good Latin, or Good Greek: but when he says, 'tis bad English, he only shews, that he does not converse with so Good Authors as he ought to do. This Digression might have been spar'd, but that Mr *Wotton*, when he was purging his Book of some unbecoming Passages in the second Edition of it, thought fit still to retain this Grammatical Reflection there: perhaps in a third Edition, he'll take care that This too shall bear the rest Company.

Dr *Bentley* will forgive me this short Visit to his Friend, now I return to him.

Pedantry consists also in Low and Mean ways of Speech, which are a Vicious Affectation of what is Natural and Easie, as Hard Words are of Learning and Scholarship. And whether Dr *Bentley* has not offended this way, by those Familiar Expressions of *Mother Clito the Herbwoman*, and *Going to Pott*, and *setting Horses together*, and *Roasting the Old Woman*, and by his apt Simily drawn from *Bungling Tinkers mending old Kettles*; any-body, but Pedants, can tell.

An Itch of contradicting Great Men, or Establish'd Opinions upon very slight Grounds, is another Instance of *Pedantry*: and (not to mention any thing that relates to the Present Dispute) something of this kind there was, I'm afraid, in Dr *Bentley's* brisk Censure of

H

Gro-

Grotius and Scaliger for not knowing the measure of an Anapestic Verse

(a) *Bentl. Ep. ad Millium in fine Malaxe, p. 26.*

(b) *In the Article of the Thericlean Cups.*

(c) *Modeste & circumspecte de tantis Viris pronuntiandum est, ne forte (quod plerisque accidit) damnetur quæ non intelligunt. Quint.*

(d) *Cestoit une Enemie Public, qui ne pouvoit souffrir le merite, ni la reputation de personne. L. 5, Lettr. 5.*

(a), when 'tis plain (as I shall shew, before I lay down my Pen (b), that the Dr would never have censur'd 'em, if he had known it himself (c). *Castelvetro*, an Italian Pedant was famous for such a Snarling Faculty as this; *He was* (as *Balzac* says very well of him (d) a Public Enemy, that could not endure any-body should have Merit, or Reputation, but himself.

The Subject is fruitful; but I will confine my self to one Particular more of the Pedant's Character; and that is, a Love of Quoting Books or Passages not extant, or never seen by him, in order to amaze and confound his poor Reader, and make himself Terrible in the way of Learning. *As Aristotle says in*

* Differ. p. 55.

*his lost Treatise of the Sicilian Government, says the Dr **; tho' that Treatise be so far lost, that *Aristotle* did really never write it. And again he tells us, what *Monsieur de Meziriac*

(e) P. 135. has done in his Life of *Æsop* (e), and yet owns in the very next Line, that he never met with this Book, but only guess'd what was in it. He

(f) P. 26. produces (f) the Unknown Authors *Diodorus*

(g) P. 62. and *Lucian* (g) transcrib'd, as so many Witnesses on his side: and, in another place (h),

(h) P. 28. he gives a very particular account of what *A. Gellius* said in a Lost Chapter; not from any other Writer that had quoted it, but merely by dint of Conjecture.

These

These are all the Marks and Moles of Pedantry that I can now stay to point out to the Dr: if he be still at a loss to know what the Pedants Character is, and where to apply it; I referr him to a Passage in *Bruyere* (a), where I think this matter is very succinctly and fully handl'd. There are

(a) Les Charact. ou les Mœurs de ce Siècle. Chap. des Ouvrages de l' Esprit.

says he; in Learning, as in War, a sort of Inferiour and Subaltern Officers; Men, who seem made only for Registers and Magazines to store up the Productions of better Writers. Collectors they are, Transcribers, Plagiaries; They never think themselves; they tell You only what Others have thought before them. They heap together Matter in abundance, without Choise or Distinction; and care not how Worthless it is, so there be but Enough on't. They Know nothing, but just as they learn it from their Books; and Learn nothing but what every-body else desires to be Ignorant of. They have a Vain, Dry, Insipid sort of Knowledge; that is Disagreeable, and Useless; can neither enliven Conversation, nor conduce to Business. We are sometimes surpriz'd at their Reading, but always tir'd with their Discourse, or their Writings. These are They, who among All the Little Men; and Some Great Ones, go for Scholars; but among the Wise and Sensible part of Mankind, for Pedants.

This Account of Pedantry has drawn me a little out of my Way; I shall now return again into it, and consider the Particular Instances Dr Bentley has brought to justify his General Assertion, that the Master and Business of the Letters betrays 'em not to be Genuine.

H 2

The

- * P. 56. The first is an *Improbable and Absurd Story* *
 (as he thinks) about *Stesichorus*; who dying at
Catana, the *Himereans* desir'd to have his
 Ashes brought back into his Native City *Himera*;
 but the *Cataneans* would not part with them. This
 occasion'd a fierce Contest between the two Towns,
 which *Phalaris* appeas'd, by prevailing with the
Himereans to let *Stesichorus's* Ashes sleep in Peace
 at *Catana*, and build a Temple to the Honour of
 him, at Home. Now what is there in this Story
 either *Absurd*, or *Improbable*? that the *Himereans*
 should be so concern'd to get the Ashes of *Stesichorus*,
 and the *Cataneans* to keep them? This very thing
 happen'd afterwards in the case of *Euripides*;
 whose Bones the *Athenians* sent a solemn Embas-
 sy to *Macedonia*, to retrieve, as *A. Gellius*
 (a) L. 15. informs us (a); and that, not in a *Lost Chap-*
 C. 20. *ter*. And after the Denial of this Request, we
 learn from *Pausanias* (b), that the *Athenians*
 (b) L. 1, built a Noble Monument to the Memory of *Eur-*
 P. 2. *ipides*, which continu'd even to his Time. Somewhat
 of the same Honour was paid to *Hesiod's* Remains;
 which being buried, where *Hesiod* was murder'd,
 a great way off *Ascra*, the *Orchomenians*, *Plutarch*
 (c) Conv. tells us (c) by the Advice of the Oracle,
 Sap. p. 162 endeavour'd all they could to get 'em into
 their possession, but They that had 'em, would not
 be prevail'd upon to part with 'em. And if *Euripides*
 and *Hesiod* were honour'd with such Contentions
 as these, after their Deaths, why might not *Stesichorus*?

- Ay, but says the Dr, a Temple, and *Deification*,
 were a little too Extravagant an Honour to be
 paid to a Poet's Memory (d). I thought such
 things as these could not have surpriz'd a
 man
- (d) Differ. p. 57.

man of the Dr's Polymathy: but, I find, he knows nothing of the several Temples erected to Homer at Smyrna, and in other places; as Strabo (a), and Elian (b) expressly affirm; not so much as remembers that Known Passage in Tully's Oration pro Archia Poetâ, which is no Secret even to the First Beginners in Learning. Homer (says he) the Smyrnæans claim, as a Native of theirs; and therefore they have erected a Temple to him. From whence also Dr Bentley may please to learn the reason why Phalaris would have the Himereans content themselves with erecting a Temple to Stesichorus, because That would declare to Posterity, that he was Born there (c).

Homerum
Smyrni
suum esse
confir-
mant
itaque
etiam De-
lubra E-
jus in Op-
pido collo-
caverunt.
(c) Smyrna
Homerum
Vatem sibi

vindicabat; Sepulcrum, Templum, & Scatnas ipsius ostentans.
Varro.

Nay, it happens a little unluckily, that an Ancient Marble is preserv'd to this Day, (which perhaps belong'd to some Temple erected to the Honour of Homer, in some of the places that contended for his Birth) where the Apotheosis, or Deification of that Poet is describ'd; and a Learned Man, Cuperus, has writ a Large Comment upon it: which methinks the Dr should have been acquainted with, tho' he be not a Foreign Professor.

E're I quit this Particular, I must observe a Little Slip of the Dr's, in telling us, that Himera in Tully's time was call'd Therma *. I * Dissert. believe it was not; because Tully himself as- P. 57. suresus, that Himera and Therma were two Different Towns; and the Latter built at some Distance from the Ruines of the For-

(a) *Himera deleta, quos Cives belli Callimachos reliquos fecerat, in sese Thermis collocarant, in ejusdem agri finibus, neq; longe ab Oppido antiquo.* Dr. 7. in Ver.

(b) *Τὴν πόλιν καὶ τὰς Καρ-
χιδονίων χειρωθείσης, καὶ
κατασφραγίσσης, διέμενον δὲ
ὑπὸ τοῦ καὶ καὶ ἡμῶν
ἐπὶ τῶν* L. 113 p. 38.

mer (a). And, without this Distinction between *Himera* and *Therma* 'tis impossible to understand *Diodorus*, where he says, that after *Himera* was sack'd and ras'd by the *Carthaginians*, it continu'd altogether uninhabited, even to His Days (b): which could not be True, if *Himera* and *Therma* were the same; for, that *Therma* was well inhabited in *Diodorus's* time, is past

Dispute. I will not deny, but that some careless Passages may perhaps have dropp'd from the Pens of Old Authors, where these Two are not nicely distinguish'd: but it is not in Works, where they set up for being severe upon other Mens Mistakes; and Their want of Exactness therefore may be forgiven them. But Dr Bentley, who professes to give no Quarter, should take care not to want any.

His Last Objection happily arose from contemplating the Matter of One Single Epistle; the Dr will now compare the Epistles together, and confute One by another. There is an Inconsistency, he says, between the LIst and the LXIXth, because in the LIst Phalaris's Wife is Dead, and in the LXIXth, She is Alive again*. As if it were necessary that these Epistles should have been written just in the same Order that they stand; which is different in the Printed Copies from what it is in the MSS, and different in one MS from what

* P. 47.

what is in another. Upon such an unreasonable Supposition as this, how many *Inconsistencies* might be found in *Tully's Epistles*? or even in Those of *St. Paul*? And yet, if this Supposition do not take place, there is no manner of *Inconsistency* between those Two *Epistles of Phalaris*. The Penetrating Dr *Bentley* seems to have had some Suspicions, that this Argument was of it self a little too weak to stand its Ground; and therefore has back'd it with a strong Reserve of Four Other Suppositions: and if All These hold good, he will still prove the *Epistles Spurious*. First he supposes, that *Erythia* was poison'd by *Pythion*, not long after *Phalaris's Banishment*; because otherwise, he supposes, she could not want Opportunities to follow him: then he supposes, *Erythia* was poison'd in the Island *Astypalza*, where he supposes, that her Prisoner dwelt. Here are more *Postulatus* than *Euclid* requir'd to build the Whole Body of his Elements upon; and yet He must be very kind to Dr *Bentley*, that will grant him any One of them; since there is nothing either in the *Epistles themselves*, or in any Other History I have had the Luck to meet with, that can give 'em the least Countenance. At present therefore I take the same Liberty to deny every one of these Suppositions, as He has taken to assume them: If hereafter he can prove them in another Language, 'twill then be time enough to shew, that they are *Nothing to the Purpose*.

In some Other *Epistles*, the Dr has discover'd a *Scene of Putrid and Senseless Formality* *. * *Dissert.*
A Man of Quality in *Syracuse*, whose Wife p. 58.

H 4

was

was lately Dead, sends his Brother to *Phalaris*, with a Request, that he would endeavour to prevail with *Sresichornus* to write an Elegy upon Her; *Phalaris* tries, and prevails: but is not so successful in a second Attempt of the same Nature, that he makes at the Instance of another *Sicilian* Gentleman. I protest, I can see no Harm in all this: there may indeed, for ought I know, be *Putrid Formality* in it, because I can't well tell what those Hard Words mean; but I see nothing Unnatural there, or Misbecoming the Character of *Phalaris*. No! says the Dr, what? *can any One believe that such Stuff as this busied the Head of the Tyrant* *? As Low thoughts as the Dr has of the *Epistles*, I find he has very high ones of *Phalaris*: he seems to have represented him to himself, as some Mighty Monarch that had Vast Dominions, and was too Great, and too Busy, to attend such Trifles: whereas He was only a Petty Prince of One Town in *Sicily*; and, as such, I hope, the Office here given him was no ways below him. Indeed the Dr has, for the Honour of *Phalaris*, represented that Town as exceeding *Populous*; for *Diodorus*, he says, counts 200000 Souls in *Agigent*, and Others 800000 †. *Diodorus* I grant, in the place cited, says, there were such Numbers in it, when the *Carthaginians* took it, *Olymp. LXXXIII. 3*; when (as he tells us in the same place) it was in its most prosperous and flourishing Estate: but must there needs be as many Inhabitants in it, 150 Years before, in the Reign of *Phalaris*? As for his Other Witness *Laertius*, his 800000 are given up by the

* Dissert.
p. 59.

† Dissert.
p. 58.

the Learned, as a Gross Mistake ; which *Ba-charr* supposes to have risen from the change of a Numeral K into a π : or, however that may be, the Account, he says, is incredible, and utterly false *.

* *Cum res plane superas fidem, adeoque sit falsissima, Phaleg. p. 553.*

Incredible as it is, the Dr vouchsafes to take up with it ; and it grows under his Hands : for by that time we are got to the End of this Article, these 800000 are a *Mil-lion of Subjects* † : the 200000 are thrown in † *Dissert. p. 58.* carelessly to make it a Round Number. Let it be a *Mil-lion* ; yet there have been Tyrants, with many Millions of Subjects at their Com-mand, who have thought fit to employ and entertain themselves much after this manner. Has the Dr, who deals so much in *Fragments*, never seen those of *Augustus's* Letters to *Ho-race* ? has he never heard, that we owe the *Fourth Book* of *Horace's Odes*, and the finest of all his *Epistles*, to that Prince's Importuni-ty ; who press'd, and oblig'd him to write, and to make mention of *Him* in his Poems ? And such Stuff, I presume, may very well be allow'd to busie *Phalaris's Head*, which found room in the Thoughts of *Augustus*.

But why so much ado ? says Our Keen Ob-server ; could not the *Syracusan* have written to *Stesichorus*, and at the price of some Present met with Success * ? I agree with the Dr that a *Present* is sometimes an Expedition ** Dissert. p. 60.* Method of doing Business ; I have known se-veral things in my Life-time stick for want of it. However here it was Improper : for *Stesichorus* was not only the Greatest Poet, but one of the Greatest Men in *Sicily*. His Bro-ther

ther *Helianax* was a Law-giver. [N^o 100.] *Suidas* tells us; and He himself probably in the Government of *Himera*; or at least consulted by 'em in Extraordinary Cases, as appears by his Apologue in *Aristotle's* Rhetoric: And the true way of prevailing with such a man to employ his excellent Pen was to offer him not Money, but a Subject that deserv'd it. Some of his Brother Poets indeed were to be tempted this way: but they were Men of Mean Birth, and Education; and were to make their Fortunes by their Pen; and no wonder therefore that they were Mercenary.

It is objected, that if these Letters about the *Elegy* were *Phalaris's*, he would have express'd himself properly, and not have call'd the same Copy of Verses *μῆλος*, and *ἐλεγίον*, which are as different from one another as *Theognis* is (a) Differ. from *Pindar* (a): an Egregious Piece of Dullness! p. 59. says the Dr, and which proves him to be a meer *Asinus ad Lyram*! Now, to see the different Cast of Mens Heads, allowing the Error in this case, so Egregiously Dull am I, that I should have reason'd just the other way from it; that if a *Sophist* had writ these Letters, he would never have confounded these Two Words, the distinct Sense of which was so well settl'd before his Time by the Grammarians. But in *Phalaris's* time the meaning of these Terms of Art might not be so strictly mark'd out; or a Prince might not think himself oblig'd to take notice of it, and to write with all the Exactness of a Scholar. So that from this very Mistake, if it were one, I should have inferr'd something in

in favor of the Letters: but, to our Misfortune, here is no Mistake. *Phalaris* did but as a Nicer Man than He might have done; he calls the Poem *Ἑλεγειον* (a), when he asks it of *Stesichorus*, and did not know in what Verse it would be compos'd by him; and he calls it *ἑλῶ* afterwards (b), when he had it, and (b) Ep. 79, found it was in Lyric Measures.

Ἑλεγειον and *Ἑλεγειον* originally signified only a

Mournful or Funeral Song (c);

an *Elegy*, as we say in *English*:

referring to the Subject of the

Song, and not to the Measure.

But *Elegies* being generally writ in *Hexameters* and

Pentameters, the Word came

afterwards to be apply'd purely

to the Measure, without

any Regard to the Subject.

However, this Second Sense

of the Word did not so far prevail,

as absolutely to extinguish the First;

still *Ἑλεγειον*

and *Ἑλεγειον* were now and then employ'd in

a Looser Meaning than what the Grammarians

put upon 'em; and of this I will give the

Dr one plain Instance, from a Darling Author

of his, *Dion Chrysostome*, who in his 4th

Book *de Regno* calls the *Heroic Verses* written

on *Sardanapalus's* Tomb, *Ἑλεγειον*:

And *Aristophanes* speaking of the *Nightingale*, has this

Passage:

τοῖς ἀκούων τοῖς οὖς ἑλέγαις

Ἀρτεμίδει.

(c) — *Elegia, flebile Carmen*:
*Ab! nimis ex vero nunc tibi
nomen habes!*

Ovid.

Καὶ οἱ Ἑλλήνων δὲ ἑλε-
γει, ὃ ἐξ ὀδυνοῦ, καὶ μετ' αὐτῷ,
φροῦν, ἡδ' ὠπ'· πένθει μὲν
ἂν τὸ πρῶτον, φροῦν, ὃ
αὐλός· Eust. in Hom. II. Ω.
paulò ante finem.

In Ὀρεῖ.

Where *ἑλέγαις* can signifie nothing, but a *Melancholy*

lancholy Tune, or Adourful Song (a); unless our Gram-
marian can prove, that the
Nightingales in that part of
the World sung in Elegiac
Measure. And the Mistor-

tune of it is, that these very *ἑλεναὶ* are call'd
μέλα but a few Verses before.

*Τὸν ἑμὸν ἐν οὖν πολύδακρυον ἱστῶ
ἑλελιζομένη διεσῆς μέλεις.*

And I hope *Aristophanes* understood Greek,
and was no *Asinus ad Lyram*. As strong Proofs
as these may seem, I have still behind One
Authority more, which will go farther with
Dr Bentley than any I have yet brought: 'tis
his Own. He, p. 139, of his Dissertation,
tells us, that Some-body made an *Edition* of
Æsop's Fables in Elegiac Verse; and, after giving
us several Instances of the kind, he adds, that
Some of them (i. e. of the Elegiac Fables) were
all in *Hexameters* (b). I'd advise him there-
fore to call in this Criticism, and his Dirty
Proverb along with it, for fear it shou'd stick
where has not a mind it should.

He has still One way left of disproving
this *Piece of Putid Formality*; and that is, by
denying that *Stesichorus* and *Phalaris* were ac-
quainted (c). 'Tis a Negative, and therefore
pretty hard to be made out; let us see how
he sets about it. He observes, that *Lucian*
says nothing of this Acquaintance. *Lucian*
mentions it not by Name indeed; but he
speaks in General of *Phalaris's* Conversation
with Learned Men, and their great Esteem of
him;

(a) Accordingly the Scho-
last thus interprets it. *Τοῖς
οἷς ἐλέγους ἀντὶ τῶν
θεῶν. ἑλεναὶ δὲ ἀπὸ τοῦ
ἐλέειν*

(b) Differ.
p. 140.

(c) Ibid.
p. 60.

him; and then gives an Instance in *Pythagoras*, the most celebrated Scholar of his Time (a); and after Him, there needed no other Instances. Had a Less Skilful Hand been employ'd in making this Oration, he would probably have heap'd up all he knew of *Phalaris*, and overacted his part by too Great and Circumstantial a Nicety. But *Lucian*

(a) "Ἐγὼ δὲ καὶ ἐξαιρέτως φοιτῶν παρ' ἐνὶ οἷς σοφῶτατοι τῶν Ἑλλήνων, καὶ ἡ φύσις τοῦ ἀνθρώπου ἐκείνου ὡς αὐτὸς ἀμείλεις καὶ ἀνώτερος τοῦ Πυθαγόρου ἢ καὶ ἡμῶς, &c.

Luc. Phal. 1.

had more Art; he knew when to leave off, that the Piece might not look stiff and unnatural. Besides, if *Lucian's* Silence be an Exception to *Stesichorus's* acquaintance with *Phalaris*, it is to *Abaris's* too; which yet Our Critic has before, for the sake of *Aristotle* and *Jamblichus* *, been graciously pleas'd to allow.

* Differ.

But *Plato* is silent, as well as *Lucian*, in this matter; and that in an Epistle written to a Tyrant of *Sicily*, where he is reckoning up the Friendships of Learned Men with Tyrants and Magistrates †. Neither has *Plato* mention'd † Ibid. any thing in that Epistle of the acquaintance between *Phalaris* and *Pythagoras*; which had been as Proper, and as Domestic an Instance as the other. And yet the *Pythagoreans* all agree that their Master and *Phalaris* were acquainted; and Dr *Bentley* grants it: why should *Plato's* Ill Memory be a proof against the one, and no Proof against the other? But I rather think, it was his Good Judgment, than his Ill Memory, that occasion'd this Omission: *Phalaris's* Name was detested and infamous in *Sicily*; and to have brought him in therefore among his other Instances, would have

have spoil'd the Complement to *Dionysius*, who might like well enough to have the Parallel drawn between Him and *Hiero*, or *Pericles*, or *Periander*, or *Craesus*; but would not have thought it a Civility, I believe, to have been compar'd with *Phalaris*: whose Character, when taken at the best, and as drawn in these Epistles, is not so Amiable, as that any man should be pleas'd with resembling him; especially One, who could not but be conscious to himself, that he had made use of His Methods, and had reason to expect His Fate. *Plato* was a Great Master of Decency; and he never shew'd it more than in this dextrous management; which I am not surpriz'd to find that our Library-keeper has no Relish of.

His last Argument is from *Pindar*, who speaks of *Phalaris's* Cruelty with Detestation. And what follows from thence? that he never heard of his *Extraordinary Dearness with Stesichorus*; for the sake of which, *Pindar*, had he known it, would certainly have forbore giving him so Vile a Character (a). This indeed is Demonstration, and not to be withstood! I will not Attempt to answer it; only I will put the Dr in mind of One false Colour, that he has given to his Argument: for it does not appear from any Expression in this Ode, that *Pindar* is there exhorting *Hiero* to be kind to Poets and Men of Letters (b). There is not a Word of being kind to Poets and Men of Letters mention'd in the Verses themselves; whatever Guess his Commentators (who perhaps knew as little of *Pindar's* Intentions, as I or Dr Bentley do) may make at their Remote Mean-

(a) Differ. p. 61.

(b) Ibid.

Meaning. *Pindar* only praises *Hiero* for his *Humanity* and *Hospitality*, at large; and tells him, *Cræsus* was renown'd for these *Virtues*, and *Phalaris* infamous for the want of 'em. Which I would have observ'd; because if he be not speaking here of *Benevolence* to *Poets* and *Men of Letters*, Dr *Bentley* might as well have undertaken to prove his point from *ἄριστον μὲν ὁδὸς*, as from the passage he has produc'd. He has lam'd it in his Quotation; I

will give it the Reader entire (a): *Cræsus*, says he, will always be renown'd for his *Humanity* and *Benevolence*; but the *Memory* of the *Savage* and *Inhuman Phalaris* is every where

(a) 'Ου θήσεται Κρείσσον ἐκ
λόγων ἀρετῆ: ἔ δὲ Ταυρῶ
χαλχέον ταυτῆς ὑπάλειψεν νόον
ἐχθρὰ Φάλαριν ἐπὶ τέχει παύσας
αὐτῆς.

detested. Could a better Panegyric be made upon *Hiero*, in fewer Words? Could any thing be more artful, than the pitching upon these Two Opposite Instances, to set out his Character by? Were a Man to Complement some Person in Dr *Bentley's* Station could he do it more effectually, than by saying of him, that he had all the *Humanity* and *Good Nature* of the *Library-keeper* at *Cambridge**, and * Mr. none of the *Disobliging Rude Qualities* of Him *Laughlin*: at *St James's*?

After all, the Dr's Opinion and Mine upon this point are not so very distant as he may imagine: for I agree with him, that there was no *Extraordinary Dearness* between *Stesichorus* and *Phalaris*; nor do the *Letters* themselves imply that there was. They say indeed, that *Phalaris* oblig'd and courted *Stesichorus*, out of *Vanity*, or a *Real Esteem* of his *Merit*. And *Stesichorus* could not but pay some

some Regard to *Phalaris* on this account, tho' he could never Love Him, or his Character: nor is there any Proof from the Epistles, that he did. *Phalaris*, after he had given him his Life, desir'd only his Friendship in return; and *Stesichorus* was oblig'd both in Gratitude and Prudence, not to stand off; but to be in as Good Terms as he could with a Man that was able to do him so much Mischief. We have a Lively Account of just such a management as this between *Julius Caesar* and *Tully*, in the Epistles of the Latter. When *Caesar* had got the better of *Pompey*, whose Side *Tully* took, either out of a true Esteem for *Tully's* Vertues, or out of Design, he took all Methods of making him hit Own; pay'd him a great many Civilities, and did him a great many Services. *Tully* could never from his Heart love a Tyrant: but we may imagine how he behav'd in this case; he accepted *Caesar's* proffer'd Friendship, wrote Civilly to him, and lay still. No more than this, that I can see, ever pass'd between *Stesichorus* and *Phalaris*, to speak upon the Foot of the Letters: and if so, what becomes of Dr *Bentley's* Harangue about the Silence of Authors, in relation to this fancied Intimacy and Dearness? Good Writers must needs say nothing of that which never happen'd. *Stesichorus's* Love for *Phalaris* could no more be the Subject of any of the Pens that went before us, than Dr *Bentley's* Humanity will be of any of the Pens that shall come after us. 'Tis Easie then to answer for the Silence of Authors upon This Head; whether it can be justified as well upon the Next, I shall now enquire.

I N

IN my Preface to *Phalaris*, among the Objections that might be rais'd against the Epistles, I mention'd This for One, that they had, for ought we knew, *lain a Thousand Years without being taken notice of.* Dr Bentley has been pleas'd to resume this slight Argument of mine, as he did that of the *Dialect*, and give it a place among his Irrefragable Demonstrations; an Honour which, I must own, it no ways deserves. For, tho' he has taken this occasion of shewing his Extraordinary Talent in Wit and Raillery, and tells us, the Epistles were preserv'd in the Parchments of Jove, and buried in some Secret Cave under Ground; or else they had certainly gone to Pot *: yet I * *Dissert.* suppose he does not in good Earnest think *P. 63.* it any great Wonder, that Mortal Vellum should endure a Thousand Years; or that a small Parcel of Letters should lye so many Ages without being mention'd by any Author now extant: a Thing not altogether Incredible, because it has actually happen'd to other Books besides *Phalaris*.

Vellejus Paterculus, an Elegant Writer, and one that tells us several Particulars, not to be met with in other Roman Historians, might with more reason expect to be taken notice of than Our Author: yet perhaps Dr Bentley won't meet with any plain mention of his Writings for *Five Centuries* after he writ, till *Priscian* quotes him, and that only in a point of Grammar. After this time he'll be as much at a loss to find any Footsteps of him for *Nine Hundred Years* more, down to the Age of *Aventinus*: and yet the Criticks
I have

have receiv'd him without being so nice as to examine, what *Secret Cave* he was conceal'd in. *Phædrus*, as far as I can find, was never mention'd by any Author since *Auianus*, till his Fables were in this Age brought to light by *Lithaus*, after they had been lost above a Thousand Years. *Lactantius de Mortibus Persecutorum*, was a Book not spoken of by any-body since St Jerome, till, after a Thousand Years, *Baluze* discover'd it in the famous Library of *Colbert*, and made it publick. Now, as our Dissertator learnedly argues; if these Books lay *untouch'd and unstirr'd*, they must have *moulder'd away*; if they were us'd during these Ten Centuries, *Somebody would surely have spoken of 'em*. Either the Dr must give up these Authors as Spurious, or these Objections as Slight and Frivolous; and own, that the Silence of the Ancients is not a *Direct*, but (as any-body else would have thought, and call'd it) a very *Indirect* Argument against 'em: tho' still not quite so indirect as another, that he founds upon a Disagreement between *Lucian*, and the *Epistles*, in their Accunts of *Phalaris*. This does not come properly under the head I am now speaking to: however, because he has thrown together here Two or Three *Paultry Proofs*, that would make no Figure by themselves, I shall take 'em as they lye before me. The Different Relations concerning *Phalaris* given by *Lucian*, and the *Epistles*, I urg'd formerly * as a Proof that *Lucian* could not write them. But as He has manag'd it, at second hand, to shew, that *Lucian does as good as expressly declare*
be

* Preface
to my Edition of
Phalaris.

he never saw 'em, it either proves nothing, or proves too much; even that *Lucian* never saw *Timaeus*, as Learned as he was, and as often as he mentions him. For *Timaeus* relates, that the *Agrigentines* threw the *Brazen Bull* into the Sea; but *Lucian* says, *Phalaris* sent it to *Delphos*. What I should gather from hence would be, that *Lucian* overlook'd that and many other Authorities, and did not confine himself to strict History in a Declamation: but, according to Dr *Bentley's* manner of drawing Consequences it must follow, that *Timaeus* no more writ his History, than *Phalaris* did his Letters; for *Lucian* equally contradicts Both; and for that reason is a Bad Evidence against either of them. Now if *Lucian* himself be of no Authority in this point, much less are those Authors he follow'd*, which * *Dissert.* Dr *Bentley* summons up as so many Witnesses^{p. 65.} against the Epistles. I would ask him how many Witnesses these are? where they liv'd? what are their Names, and the Names of the Books they wrote? 'Tis very hard to urge such Testimonies against us, as are not now, and probably never were in being: For *Lucian*, in this Harangue, seems to tie himself up to no Authors, nor to be guided by any thing but his own Invention: and this the Dr himself confesses in another place†; where he † *Dissert.* says, *Lucian feigns an Embassy from Phalaris to Delphi*. And if the Ground of this whole Discourse were a Fiction, why does the Dr here argue from it as seriously as if it were copy'd from the most Authentic Histories then extant? how can he allow himself to put such an Air of Gravity upon what he

knows to be a Trifle ? We shall have him, at this rate, in his next Dissertation, solemnly quoting *Lucian's Vera Historia* too, and the unknown *Authors which he follow'd*. But I suppose he resolv'd to make the best advantage he could of these Poor Colours, for want of Better Authorities : For the Two *Historians* he brings to strengthen his Proof, say nothing that is inconsistent with the *Epistles*. *Jamblichus*, he says, *brings in Abaris in company with Pythagoras to Phalaris ; but in the Epistles Abaris refuses to come*. Who would not have refus'd an Invitation from *Phalaris*, till he had good assurances that he might come with Safety ? Report had told him very dismal Stories of the Tyrant, and dress'd him up in frightful Colours ; *Abaris* perhaps did not know at first, but that *Phalaris* might Live upon Philosophers Flesh ; or might have a Fancy to try, which made his Bull Roar best, a *Scythian*, or a *Sicilian*. These were very Important matters, and if he should not have taken care to be fully satisfied in 'em before he ventur'd his Person, he had not been quite so *Wise* a man as he was thought to be ; for one part of Wisdom is to be *Cautious*. *Pythagoras* therefore manag'd at the very same rate ; he often refus'd to come (a), and yet came at last : why might not this be the case of *Abaris* ? This is a very easie way of reconciling *Phalaris* with *Jamblichus* ; and he does not differ so widely from *Heraclides* neither, but that They too may be brought (with Dr Bentley's Leave, and in his *Carriers Phrase*) to set *Horses* together. *Phalaris* says, he was an *Orphan*, before he came to *Agrigent* ; and

(a) Ep.
LXXIV.

and yet *Heracledes* says, his Mother was burnt there. Dr *Bentley* has given a Clear Solution of this Difficulty himself; and frankly owns, that his *Mother* might be burnt, tho' his *Father* dy'd long before. But how, says he, came the Old Woman to be roasted at Agrigent, if *Phalaris* fled alone from *Astypalæa*, neither Wife nor Child, nor any Relation following him, according to the *Epistles* (a)? I do not remember any such *Epistle* in My Edition of *Phalaris*; but if there should be such an one in the King's MS, I'll answer this Objection to it, when the Library-keeper is in so good an Humor, as to favour me with a Sight of it: Till then, I may be excus'd from prosecuting this Point any further. Only I must observe to the Dr, that either he uses some Copy of *Heracledes* that I have not seen; or else cites him for what he does not say. Both Here, and in the 30th Page of his Dissertation, he tells us, from *Heracledes*, that *Phalaris* was burnt by the *Agrigentines*; whereas *Heracledes* only says, *ὅτι ὁ Φάλαρις ἐν Ἀγρίγεντι*. 'Tis true, it's all one to his purpose, whether he was burnt, or any other way put to Death; but he has such a Facility of Misunderstanding or Misrepresenting Authors, to serve a Turn; that he does it, even when it is of no service to him.

I Hope I have now so thoroughly examin'd Dr Bentley's *General Arguments*, that none of 'em can be thought to affect the whole *Body* of the *Epistles*: if his *Objections* against some *Particular Letters* have no more *Weight* in 'em, he's the best *Patron Phalaris* has yet met with; for the next *Happiness* to being very well *Defended*, is that of being very weakly *Oppos'd*. All his *Attacks* of this kind are ground'd upon *Chronology*: and therefore, before he could make any *Approaches*, he was oblig'd to settle the *Time* of *Phalaris*. And first he gives us the account of *Eusebius* thus. "Ol. XXXI. 2. *Phalaris apud Agrigentinos Tyrannidem exercet*. Ol. XXXVII. 2. *Phalaridis Tyrannis destructa*: by which * *Dissert.* "reckoning he govern'd 28 Years *. In-
p. 14. stead of Ol. XXXVII, he means, I suppose, Ol. XXXVIII, as 'tis in *Eusebius*; or else his *Reckoning* of 28 Years (which he could bring in here, for no other Reason, but to shew his *Skill* in *Counting*) is false. However, he is willing to allow, that (according to *St Hierome*, and *Suidas*) *Phalaris's Government* commens'd Ol. LIII. 3. and expir'd Ol. LVII. 3. This Account, says he, I allow of for the sake of *Aristotle* and *Jamblichus*, who make him *Contemporary* with *Stesichorus* and *Pythagoras* †.
† Ibid. p. 15. But by his *Niceness* in *Computation* he confutes himself in the same *Breath*, and says, *Pythagoras* was not taken notice of in *Greece* till 80 Years after Ol. XXXVIII. 2. (for I'll suppose XXXVII a false Print) i. e. Three Years after

ter *Phalaris* dy'd. And yet *Pythagoras* had a great Name in *Greece* many Years before he came into *Sicily*. So that Dr *Bentley* has manag'd this Point with a particular Dexterity; and prov'd that *Pythagoras* and *Phalaris* could not be acquainted, by that very account which he accepted of meerly to countenance their acquaintance. A most auspicious Entrance upon his Chronological Proofs! doubtless all the rest will be made out with Equal Force and Clearness! Here's a Page spent to give us his Opinion about the Age of *Phalaris*, where he has so contriv'd to say one thing, and prove another, that we are still at a loss to know what his Opinion is. If Dr *Bentley* be so Quarrelsome, that he cannot agree with himself, how is it possible for other people to agree with him? I would willingly allow of any Date of *Phalaris* that he is inclin'd to admit: but since he has express'd himself so intricately, that 'tis hard to know which way he is determin'd, I'll take the most receiv'd Account; and go on to shew, that, notwithstanding any of His Discoveries, the Epistles might have been written before the 58th Olympiad.

He begins his Chronological Observations with the *Ara's* of some Cities mention'd in the Epistles; a very Slippery Foundation to build an Argument upon! for all these Cities are so very ancient, that it would puzzle one of a Greater Reach in Chronology than Dr *Bentley*, to trace their Originals. The Oldest Historians now extant had but very Slender Memoirs of those times; and

accordingly we find their Accounts so confus'd and contradictory, that No-body but a Man of Dr *Bentley's* Judgment would pretend to draw Demonstrations from 'em. I hear the Famous Mr *Dodwell* (who surpasses Dr *Bentley* in Learning, as much as he does in Candour and Modesty) is now printing some Lectures at *Oxford*, in which he shews, how very obscure and uncertain the Histories of those Ages are; and that from the Concurrence of those Rude Accounts he meets with, he has made it probable that *Phalaris* must be brought much lower than even St *Hierome* places him. This perhaps would cut off most of the Dr's Arguments at One Blow: but for want of this assistance, I must encounter 'em singly; and be content to wander with him thro' those Woods and Mazes in which he often loses both Himself and his Reader. But before I follow him into this Dark Scene, I will consider a little the Tendency of this way of arguing in General. He would prove that *Phalaris* could not possibly be the Author of these Letters, because some Places are mention'd there under such Names, as he thinks, were given 'em since the Age of *Phalaris*. Does he know Whose this Sort of Proof is, and to what Ill Purposes it has been employ'd? it is famous for being made use of by *Spinosa*, and others, to ruine the Authority of *Moses's* Writings; which they would prove not to be His (just as our Chronologer here does) from Places being mention'd in 'em, more Modern than He. Ought the Dr in a Doubting Age to have employ'd such an Argument, without the

the utmost Caution and Guard? Ought he to have propos'd it so Generally and Cruelly, without informing his Reader, how far it held, and where it fail'd? what Exceptions were necessary to be made to it, and of what Solutions it was capable? Is he so Eager to prove *Phalaris* Spurious, that he cares not whether the Authority of the Sacred Writings sink with him? But I hope he does n't think there's any more Weight in *Spinosa's*, than I think there is in His Arguments. One of the Answers I have heard given upon this occasion is, that these Names were chang'd since *Moses* writ, to make his History more intelligible to those, to whom the ancient Names of those Towns and Countries were no longer known. And this Plea therefore I might fairly lay hold of for *Phalaris*, if there were any need of it; and presume, that the Copyers of these Letters might alter some of the Old Names to such as were of more known and familiar Use in their Time. But I have no occasion to say this, till Dr *Bentley* has clearly prov'd some of the Names of Cities Mention'd there to be later than *Phalaris*; which, I think, with all his little Skill in puzzling Accounts, he has not been able to do.

For Methods sake, he begins at the Last Epistle; from whence he cites these words; ὁ σοφιστὴς οὐ φησὶν, and says, *the Sophist was careful to mention such Cities* (he means, *People*) as he knew were in *Sicily* (a). Which is unluckily said just in this Place, because the Sophist (if he be one) happens to mention a People that were not in *Sicily*; for in all the

(a) P. 15.

the Copies of *Phalaris* 'tis *Ῥαλλῆσι*. Indeed I guess'd it shou'd be *Ῥελλῆσι*, and am therefore oblig'd not to bear hard upon him for making use of my Conjecture. Granting it therefore to be *Ῥελλῆσι*, whether any of the *Sicilian Hybla's* be here meant is dubious, and therefore he says nothing to it: but when he comes to *Phintia*, which every-body owns to be in *Sicily*, he brings abundance of needless Authorities to prove 'tis there. One of these, *Diodorus*, says, that *Phintia* was built by *Phintias* of *Agrigent*, long enough after the Time of *Phalaris*; upon which Dr Bentley begins to triumph a little too hastily; imagining, he has certainly prov'd this to be the *Phintia* mention'd by the *Mock-Phalaris*. Whereas he ought to have consider'd, that *Diodorus*, in the very place he cites, says, that the *Phintia* built by *Phintias* was a *Maritime Town**: but there's another *Phintia*, which both *Ptolemy* (b), and *Pliny* (c) tell us is a (b) Geogr. *Mediterranean Town*. Now if *Phalaris's* l. 3, c. 4. Friends should be as Positive as Dr Bentley (c) Nat. Hist. l. 3, sometimes is with less reason, that 'tis the c. 8. *Mediterranean Phintia* that's mention'd in this Epistle, how would he disprove 'em? This has certainly as good a Title to be there as his *Maritime Phintia* has; nay, according to his way of arguing in the next Paragraph from the Company that Towns keep, the case is evident in its favour; for *Hybla*, which it is here joyn'd with, is *Mediterranean*. Perhaps the Dr will bravely stand to what he has here inconsiderately said, that all these Authors mean the same place: if so, (which I am far from Granting) why may not *Dio-*
dorus

* *Hybla*-
λασι © ἦν.
(b) Geogr.
l. 3, c. 4.
(c) Nat.
Hist. l. 3,
c. 8.

derus be mistaken as much in the *Date* of this Town, as two Good Witnesses prove him to be in the *Situation* of it? unless this *Phintia* be such another Place as *Agrigent*, a Seaport Town in the *middle* of *Sicily* *.

* Dissert.

From *Phintia* the Dr marches on victoriously to *Alæsa*; where he finds *Stesichorus* in danger of being snapt †, in his intended Journey from thence to *Himera*. And here again he appeals to *Diodorus*, whether there was any such place as *Alæsa* in the Days of *Phalaris*. *Diodorus* gives him a less satisfactory answer than he did in the Case of *Phintia*; and tells him, that there was indeed one *Alæsa* built by *Archonides* in the 94th Olymp. (which, according to the Dr's Arithmetick, is above 120; another man would have said, above 140 Years after the last Period of *Phalaris*) but that there were several others *Alæsa*'s in *Sicily*; and therefore *Archonides* gave this City the Appellation of *Archonidium*. So that we are at liberty to chuse any other of those *Alæsa*'s for *Phalaris*; unless Dr Bentley by his Arbitrary Power can confine us to *Archonidium*. He says he can, and by this Stratagem: *Alæsa* is here joyn'd with *Himera* and *Aluntium*; and the *Alæsa* of *Archonides* is upon the same Coast with these Two Cities: therefore 'tis evident from the *Situation* that this *Alæsa* of *Archonides* is meant in the *Epistles*. A Surprising Argument! and I verily believe his Own! if he be not too unreasonably fond of it, I desire to borrow it for One Moment, to prove just the contrary to what He has prov'd; that this *Alæsa* is not upon the same Coast with *Aluntium*. Tully says; *Halesini*,
Ca-

p. 50.

† Ibid.

p. 16.

Catanenses, Panormitani, &c. and agen, Halefni, Catanenses, Tyndaritani, &c. * 'Tis Evident therefore that *Alasa* is upon the same Coast with *Catana*; that is, upon the Coast directly opposite to *Aluntium*. I could confound all the Geographers in the World with this Argument, but must detain it no longer; I return it to the Dr with Thanks, and with a Promise never to use it again. If any-body be of so *slow a Judgment*, as not to be *affected* with the evidence of this proof, the Dr, who is a man that guards against *all possible Cavils and Exceptions*, has another ready to support it; which plainly shews, that the *Alæsa* of *Archonides* must be meant in the *Epistles*, because there was no other Town of that name in the days

+ Differt. of the Sophist †. The Question is, whether these *Epistles* could be written by *Phalaris*? No, says Dr *Bentley*; because the *Alasa* of *Archonides* is mention'd there. But how does it appear, that, among the several *Alasa's* in *Sicily*, this of *Archonides* must needs be meant there? That, says he, is plain; because there was no other Town of that name in the days of the *Sophist*: i. e. If a *Sophist* writ these Letters, he must needs mean the *Alasa* of *Archonides*, because there was no other then standing. But the Dr forgets that he is disputing with a strange sort of People, who won't allow that a *Sophist* writ these Letters; and if he could prove that a *Sophist* writ 'em, they would still deny his Consequence: for might not a *Sophist* mention a Town he had read of, tho' 'twas not standing in his time? If he might not, 'twill follow, that a *Sophist* could not write these *Epistles*, where we find

find the names of *Astypalæa, Himera, Zancle*, &c. Towns out of Date long before the Days of the Sophist. It has been the Dr's fortune in this Section, to use such perverse arguments, as will sooner serve to any purpose than to what he applies 'em. Instead of proving the Epistles Spurious, he has prov'd 'em Genuine; instead of settling the true place of one City, he has unsettled all the Geography that ever writ.

However he is not discourag'd with this ill Success at *Alafa*, but proceeds to give Battle to the *Zancleans*, upon the strength of an old saying and a true, *πᾶσι τὰς πόλιν* (a). (a) Differ. *Phalaris* in the 85th Epistle says, *ταυραμέντας* p. 38. *ἔχ' Ζανκλίου εἰς τέλ' ὁ νεώκηνα*, and inscribes the 21st Epistle *Νεωκίῳ*; upon which Dr Bentley makes this Remark: *Here we have mention made of Zancleans and Messenians, as if Zancle and Messana were two different Towns* (b): and (b) Ibid. *agen, the Zancleans, by the reckoning of Pausanias, had been an obsolete forgotten Word* 100 Years before the date of these pretended Epistles (c). If the Author had mention'd *Zan-* (c) Differ. *cle and Messana* too, Dr Bentley might have p. 27. said with some Grounds that he mistook 'em for two different Towns: but to say, he did so, from his mentioning the *Zancleans* and *Messanians*, is a Consequence too nearly related to some we have lately parted with. For from the *Messanians* taking *Zancle*, and calling it after their own Name, does it follow, that there were no *Zancleans* left in the World? Were these poor people annihilated upon the Loss of their City? A man less rash in pronouncing their Name forgotten and obsolete might

might have Suspected, and a man better acquainted with History might have Known, that they continu'd many Ages in a Distinct Body, and under the same Name. *Pausanias* (a), where he observes, that during the *Messenians* absence from *Peloponnese*, but Two of their Nation won the Prize at the Olympics, adds, that the *Sicilians* say, these were

(a) *Eliac.*
p. 346.

* Οἱ δὲ Σικελῶντι καὶ τέττα
τ' ἀρχαίων Ζαγκλαίων, καὶ ἔ
Μεσσηνίαι φασί.

not *Messenians*, but descended from the old *Zancleans* *. This implies, that the *Zancleans* were not swallow'd up by the *Messanians*, but kept their

Families unmix'd with their new Conquerors. And this appears more clearly from *Diodorus*, who tells us †, that in the 79th Olympiad the *Zancleans* recovered their City out of these Strangers hands, that had possess'd it so many Years. Nay, so far were the *Zancleans* from being obsolete 100 Years before *Phalaris*, that we are sure they preserv'd themselves in a Separate Body even till * *Pliny's* time, who expressly distinguishes 'em from the *Messanians*; and tells us, *Messana* was a Free City, but the *Zancleans* were Tributaries †. These Testimonies will sufficiently justify *Phalaris* for mentioning the *Zancleans*; and if we can bring him off as well for mentioning the *Messanians*, that inexcusable Ignorance in this matter, which Dr. Bentley presses so hard upon the Sophist, must lye at his own Door, till he can remove it. But this, the Dr says. *Thucydides* will not suffer, who relates that, at the time of *Xerxes's* Expedition, *Anaxilaus* King of *Rhegium* besieg'd *Zancle*, and took it; and call'd it *Messana*.

Thu-

† *Messana*
Civium
Romano-
rum qui
Mamerti-
ni vocan-
tur; La-
tinae con-
ditionis
Zanclei.

Thucydides * says indeed that *Anaxilaus* beat * L. 5. out the *Samians* from *Zancle*, and call'd it *Messana*; but fixes the time of this action no otherwife than only by saying, 'twas not long after the *Samians*, flying from the *Medes*, possess'd it. Dr *Bentley* calls this *Xerxes's* Expedition; as if the *Medes* had never made an Incurſion upon *Greece*, till the time of *Xerxes*. I don't know how he will excuse himſelf for miſrepreſenting that Excellent Author, but only by pleading that he has dealt as freely with others. For, after the Words laſt quoted from *Thucydides*, he adds; the ſame ſays *Herodotus*; whereas what *Herodotus* † ſays, is ſo far from being the ſame, that it contradicts both the Story which *Thucydides* himſelf tells, and that which Dr *Bentley* makes for him. For *Herodotus* ſays, not that *Anaxilaus* expell'd the *Samians* from *Zancle*, but that he aſſiſted 'em to take it; not that this was done at the time of *Xerxes's* Expedition, but in the Reign of *Darius*. A Common Reader would be ſurpriz'd to hear him profeſs, immediately after theſe Two fair Citations, that he loves to deal ingenuouſly (a): but I begin now to underſtand his Figurative Ex- (a) Differ. preſſions; when he offers an argument, that P. 25. has no Conſequence, or Meaning in it, then his Phraſe is, 'tis Evident; When he has tranſcrib'd two or three Pages together from another man, then he crys out, a Diſcovery; and when he would put a falſe Colour upon any thing, then he loves to deal ingenuouſly. But to deal a little more ingenuouſly than He does, I will give his Authorities all the force

force that they will bear, tho' not all that he lays upon 'em; and then consider, how far the Positive Testimony of *Pausanias* may prevail against 'em. That *Anaxilaus* chang'd the Name of *Zancle* into *Messana* is agreed between Dr *Bentley* and Me; the only question is about the Date of this Change. *Thucydides* fixes upon no date: *Diodorus* places the Death of One *Anaxilaus* in the 76th Olympiad; but does not say, this was the *Anaxilaus* that nam'd *Messana*. *Herodotus*, in the place cited, says nothing about the Change of the Names, but tells a Story of the *Samians* seizing *Zancle*, a little after *Miletus* was taken; that is, about the 70th Olympiad: and all the Ground we have, from this Passage of *Herodotus*, to conclude the Change of the Name *Zancle* into *Messana* to have happen'd after this time, is, his calling the City *Zancle*, and not *Messana*, throughout this Story: which I think, proves nothing more, than that the Old Name was not yet so utterly abolish'd, but that it was call'd indifferently either *Zancle*, or *Messana* still: and this I take to be the most Natural In-

* Ο Καδμὸς ἔτι —
 οἰχοτο εἰς Σικελίῳ· ἔρθε μὲν
 Σαμίων ἐχέ τε ἢ κατοίκη-
 σι πόλιν Ζάκκλῳ, τὴν εἰς
 Μεσσήνῳ μεταβάλλει τὸνομα.
 L. 7, § 164.

terpretation of another Passage in *Herodotus* *, (which I shall produce in Terms because Dr *Bentley* has not) where, having occasion to mention *Zancle*, after the *Samians* had possess'd it, he calls it *Zancle* still; only letting us know,

that it had also a New Name, *Messana*. So that hitherto we have had no direct and positive Testimony about the Time of *Zancle's* changing

changing its Name. *Pausanias* is the only Author, that speaks fully up to the point ; and He expressly affirms this to have happen'd in the 29th Olympiad, and tells the Story with a great deal of Solemnity and Circumstance. He says, the Flight of those *Messeni-ans* [who nam'd *Messana*] was after the taking of *Ira* by the *Lacedamonians*, in the 28th Olympiad, when *Chionis* the Spartan carried the Prize the first time (a): that, upon their Flight, *Anaxilaus* Prince of *Rhe-*^{(a) P. 259, 260.}
gium, who had War with the *Zancleans*, invited 'em to joyn with him ; that they did so, and together with his Forces took *Zancle* ; and had it given 'em to inhabit, and new nam'd it *Messana*, in the 29th Olympiad ; when the same *Chionis* won the Prize the Second time (b). That this *Anaxilaus* was the Great Grandson of *Alcidamidas*, who fled with his Family from *Messene* to *Rhegium*, after the taking of *Ithome*, and the Death of *Aristodemus* (c) ; which happen'd (he tells us in another place *) the first Year of the 14th Olympiad, that is about *Threescore Years* before ; so that all the little particulars of *Pausanias*'s whole Story are adjusted with the utmost exactness : He speaks home to the point, so, as to leave no possible room for interpreting his Words to any other Sense ; and we have as much reason to depend upon him in This, as in Any *Æra* of Chronology whatever that he has laid down throughout his Writings And that *Pausanias*, who gives us this account, was not unacquainted with what

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Hero-

* Τὸν γὰρ δὴ Σμίκυθον τὸν
 τὸν Ἡρόδοτος ἔφη εἶναι τοῖς
 λόγοις, ὡς Ἀναξίλα τὸν εἰς
 Ῥώμην περὶ τὴν αὐτὴν, &c.
 Eliac. p. 340.

Herodotus had said, appears from his quoting *Herodotus* *, in relation to *Micythus*, the Servant of *Anaxilaus*: so that this cannot be thought an Error of his, owing to his

want of Memory, or sufficient Light; but his fix'd and settled Judgment after the Matter had been by him thoroughly consider'd: And doubtless, when he laid down this Account so peremptorily and with so much Exactness, he had such Authorities in his View, as he judg'd sufficient to bear him out in it; and to be more than a Counterpoise to the Testimony of *Herodotus*; which he rejects, not only as to the Age of *Anaxilaus*, but as to the Circumstances of his Life also; giving us a very different relation of them. The most Eminent Chronologers, and Men best vers'd in these things, (having never seen that whole Tenor of *History* confirm'd by so many Synchronisms and Concurrences, which, I suppose, Dr Bentley keeps by him in reserve) fall in with this account of *Pausanias*. *Ubbo Emmius* follows it, in his *History of Ancient Greece* (a); *Lydiat*, in his Notes on the *Chronicon Marmoreum*; *Joseph Schalliger*, in his *Animadversions upon Eusebius* (b); and in his

(a) L. 1.
 p. 18.

(b) P. 27.

† It was compos'd by Scaliger himself, tho' many Learned Men have quoted it since, as an Ancient Piece.

(c) Rat. Temp. par. 1,
 p. 38.

(d) Lect. Att. l. 2. c. 23.

Ἀναγραφή Ὀλυμπιάδων †: so does *Petauius* too (c), who never agrees with *Scaliger* when he can help it; and *Moursinus* (d), who has a distinct Chapter on this Subject. To sum up our Evidence then; against an Indirect and Dubious Proof, built

built chiefly on a Disputable Passage in *Herodotus*, we have the express, and full, and undoubted Authority of *Pausanias*; and the Opinions of *Ubbo Emmius*, *Lydiat*, *Scaliger*, *Petavius*, and *Meursias*, to counterpoise Dr *Bentley's*: and if these are not Enough to do it, I promise the Dr to throw half a dozen more into the Scale, the next time he and I talk together.

In the same Epistle, from whence Dr *Bentley* took an occasion of giving us this large and ingenuous account of *Zancle* and *Messana*, the *Tauromenites* were mention'd with the *Zancleans*; [*Ταυρομενίτας, & Ζαγκλείας ἐκ τῆς οὐρενικῆς*] upon which I expected, that, when he had dispatch'd the *Zancleans*, he would have fallen upon the *Tauromenites*: but to shew his Aversion to any thing that looks like Order or Method, he postpones 'em, to intermix some Proofs of a different Nature. I have already excus'd my self from following him in his Rambles, and shall consider *Tauromenium* here in its proper place. The only Authority he has brought to prove *Tauromenium* so nam'd since the time of *Phalaris*, is that of *Diodorus*, which I mention'd in my Preface; and own'd to be a clear Proof against *Phalaris*, if it might be rely'd on. But *Diodorus* is in two Stories, which, as Dr *Bentley* (after his way of citing Authors) has put 'em together, look plausibly enough; but, as *Diodorus* himself tells 'em, are utterly inconsistent. In his 14th Book he says, that some *Sicilians* planed themselves upon *Taurus*, and from their Settlement there call'd the place they built,

Tauromenium: In the 16th Book, he says, that about 40 Years after this, *Andromachus* planted some of the Old *Naxians* upon *Taurus*; and from his long stay there call'd the place where he plant'd 'em, *Tauromenium*. Thus *Diodorus* plainly gives us Two different accounts of the Time when the Place was nam'd; either of which, I confess, would serve Dr Bentley's purpose: but since they contradict one another, neither of them is to be depended on. If Dr Bentley pleads, that they do not contradict one-another, because the Place might be twice call'd so, for One and the Same Reason; why will not the Same Reason equally hold for its being call'd so, long before *Phalaris* liv'd? Doubtless the *Sicilians* had often before his time resorted to the Strong Holds of that Mountain. Nay, (a) *E. 6.* *Thucydides* expressly tells us (a), that there
 S. 15. were of old People that inhabited the Hilly parts about *Naxos*: and 'tis not improbable, that These might be call'd *Ταυρομενίταις*, before they were form'd into any Politick Body; and afterwards, when they were collected together, and a City was built (tho' we don't know when that was) that City might be call'd *Tauromenium*. 'Tis observable that *Phalaris*, tho' he has very often occasion to mention these People, yet never names any such Town as *Tauromenium*; never calls 'em *Citizens*, nor uses any such Expression as implies; they belong'd to any City. This could scarce have happen'd, if a Sophist had writ these Letters: but 'tis no wonder that *Phalaris* should write so; because there might be *Tauromenites*, as there was a River
Tauro-

Tauromenius (if *Vibius Sequester* be to be credited, who says the Town had its name from thence) before there was a *Tauromenium*. So that Dr *Bentley* would have no reason to triumph over the Defenders of *Phalaris*, if he could prove *Tauromenium* of a Later Date; much less, since he cannot prove it, ought he so insultingly to call upon 'em, *where are those that cry up Phalaris for the florid Author of these Letters, who was burnt in his Own Bull above 150 Years before Tauromenium was ever thought of* (a)? E're I answer this Question, I desire to ask Him one: P. 31. (a) Differ.

Where does he find that *Phalaris* was burnt in his *Bull*? Does this Great Historian take up with the Trifling Author of the Verses upon *Ibis*; when so many Grave Writers have given us a different account of *Phalaris's* Death? In another place indeed he cites *Heraclides* for this Story; but, as I have already observ'd, falsely. However, *Phalaris's* being burnt in his *Bull* before *Tauromenium* was thought on, was so refreshing a Quibble, that he would rather venture upon False History, than lose it. The Witticism is something remote, as it stands here; but when he is at leisure to put this Dissertation into Latin, 'twill receive a Great Advantage.

TWas not to be hop'd, that these Ob-
 secure Points concerning the *Building*
and Peopling Ancient Towns should be
 so far clear'd and settl'd, as to make 'em a-
 mount to a Plain and Direct Proof against
 the Epistles : However it was a piece of
 Learning not unworthy of a Scholar's Pains ;
 and by a Skilful Hand might have been made
 useful to some Other purpose. I would not
 therefore be thought to disparage Dr Bentley
 for enquiring into this matter, tho' he has
 happen'd to leave it more obscure than he
 found it ; His Attempt was Commendable,
 whatever his Success has been : but Now,
 methinks, he stoops very low ; from the
Rise and Aera's of Cities, to the *Chronolo-*
gy of Old Sayings and Proverbs. This would
 make a much more suitable *Appendix* to a
Vocabulary, than to an *History of Ancient and*
Modern Learning. 'Tis so dry and fruitless,
 and so little to the purpose, that I am al-
 most tempted to break my promise, and
 leave this part of his Dissertation unexa-
 min'd. While Men of Different Times have
 a Like Frame of Soul, and meet with Like
 Accidents of Life, *i. e.* while they have the
 same Faculties, and the same Occasions of
 thinking, what Wonder is it, that they should
 happen upon the same Reflection ? or that
 Authors, who write the same Language,
 and upon the same Subject, should put the
 same Two Words together ? Yet this is
 what astonishes Dr Bentley ; he cannot be-
 lieve, that there should be so strange a
 Jump-

Jumping of Good Wits, without some *filching* *: * Dissert. and therefore concludes, these Letters must be ^{P. 33.} be writ, not by *Phalaris* himself, but by a Secretary (a) of his; who is not so Dutiful as ^{(a) Ibid. P. 38.} a Secretary should be in attending his Master, for he comes a Thousand Years after him.

The Dr takes this Secretary tripping (b) in ^{(b) Ibid. P. 27.} his use of the Proverb *ἄνθρωπος δὲ κενν*, of which the Dr can prove *Cræsus* to be the Author; because, when he sent a Message to the *Lampsaceni*, that if they did not set *Miltiades* free, he would extirpate 'em *ἄνθρωπος ῥεῖον*, the men of *Lampsacus* understood not the meaning of that Expression; The Phrase, he says, puzzled the whole City (c): What if it did? must an Ex- ^{(c) Ibid.}pression needs be New and Unheard of, because the Mayor and Aldermen of *Lampsacus*, and perhaps the Recorder too, did not apprehend it? But how does he prove, it puzzled the WHOLE City? plainly! because One of the Eldest Citizens hit upon't, and told the meaning of it. This is very Nice Reasoning: but he goes on to refine upon it; and suspects that *Herodotus* himself was the first Broacher of that Expression: for (says he) those first Historians made every-body's Speeches for 'em. Therefore *Herodotus* made this, which is no Speech, but only a Message! However, let *Herodotus* have worded this Message; does the same *Herodotus* tell us, that the *Lampsacenes* were puzzled with an Expression invented by *Herodotus*? Were the Men of *Lampsacus* in *Cræsus*'s time at a Loss to understand a Phrase, that was not thought of, till *Herodotus* an Hundred Years afterwards

coin'd it? 'Tis wonderful to Me, how such a Piece of Reasoning as this could ever enter into an Head that has Brains in it ! All the Dr has to countenance it, is the *Title* of a *Lost Chapter* in *Gellius* ; from whence he takes occasion to guess at what's *Lost* there, and to give us a wrong Translation of what's *Left*: *Cajam*, which in *Herodotus's* Greek is *ἐκκοπή*, he renders *Lopp'd*, instead of *Cut down*: Now, that a *Pinetree perishes by Lopping*, is, I believe, *News* to the *Naturalists*. I could not avoid taking notice of this little Mistake because he repeats it over and over again ; and endeavours, in his awkward way, to squeeze Mirth out of it. *Gellius* indeed, remembering a Passage in *Herodotus*, where it was affirm'd, that the *Pine* was the only *Tree*, which would not shoot out after it was cut down, might say, *Quòd parùm verè dixerit Herodotus*, &c. because he did not nicely examin upon what Occasion this was brought in by *Herodotus* ; or what was said in *Herodotus*, he might in a Quotation say well enough, was said by him : but to tell us the Story of the *Lampsacenes* being at a *Loss* to understand the Message of *Cræsus*, and yet to think this Expression first broach'd by *Herodotus*, is such an Instance of *Oscitation* (a), as I could not easily imagine, that even Our Dissertator could be guilty of. He tells us of *Dreaming Pedants*, with their *Elbows on their Desks* ; but surely the Man that writ this must have been fast asleep ; or else his Imagination could never have rambled at this rate. If *Herodotus* is to be believ'd, *Cræsus* us'd

(a) P 119.

us'd this Expression; if he is not to be believ'd, why is he brought to prove any thing? *Herodotus* is so far from asserting that *Cræsus* was the Author of this Proverbial Saying, that from this very Story we may gather, that he was not the Author of it: For when he sent a Message to the *Lampsacenes*, which he expected should immediately be obey'd, would he put it into such a Phrase as they were not likely to apprehend? It stands to reason, that he thought the Expression Common enough; or else he would not have us'd it on this occasion. All that we certainly learn from *Herodotus* is, that this Saying must be as Old, at least, as *Cræsus*; from whence one would be apt to conclude it to be probably as Old as *Phalaris*, who is plac'd but very few Years above him.

When the Dr's head ran upon Old Sayings, how came *Nihil est dictum quod non dictum prius*, to escape him? This One, well apply'd, would have done him more service than all the *Greek, Latin, and English* Proverbs with which he embellishes his Dissertation; it would have shew'd him, how vain it is to pretend to trace the Originals of Words and Phrases; and that even the *Ara's* of Cities may be fix'd much sooner than They. However the Dr launches still out into further Discoveries of this kind; he has met with a Sentence of *Moral* *, λόγος ἔργου συνά: * *Dissert.* which notable Saying, he tells us, had not *Phalaris* modestly hinted that Others had said it before him, we might have taken for his Own. He seems here to blame *Phalaris* for being modest, and for hinting that he borrow'd this Expression

pression from *others*, when he might as well have put it upon us for his *own*: the Dr, I believe will never be blam'd upon either of these accounts. But would he really have taken this Saying for *Phalaris's* Own, if there had been no hint of his borrowing it? and yet when *Phalaris* says, 'tis Older than himself, will he take it to be Younger? He reckons up several Authors that pretend to it, *Democritus*, *Simonides*, and the *Lacedaemonians*; and decides in favour of *Democritus*, for a very good reason; because otherwise it would be of no use to him in the present Debate. But I am so far from yielding it up to *Democritus*, that I say *Democritus* lays no claim to it. *Plutarch* says, Λόγος ἔργου σκιά καὶ Δημιουργίου; perhaps he had met with this in some Passage in *Democritus's* Works; but it will not follow from hence, that *Democritus* was the Author of it. Many *Proverbial Gnomæ*, in all Languages, are to be met with in the Dr's Dissertation; but No-body will allow this Way of Arguing from 'em: Either these *Gnomæ* are Dr Bentley's own, or else he is a Sorry Plagiary. *Laertius*, the other Witness produc'd for *Democritus*, is as far from making *Democritus* the Author of this Sentence, as *Plutarch* is. In his Life of *Democritus* we find, Τέταρτον δὲ καὶ τὸ Λόγος ἔργου σκιά. But in another place he tells us (a), *Solon* us'd to say, λόγον εἰδωλὸν εἶναι τὸ ἔργον: So that *Democritus*, according to *Laertius's* account, and Dr Bentley's Reasoning, must still have filch'd this Saying. And from the Variety of Opinions concerning the Original of it, I have more reason to suppose it older than *Phalaris*,

(a) Life of
Solon.

ris, than Dr Bentley has to presume it Later. Here are Four Authors that have an Equal Pretence to it ; and if it be given to any of the Four, except *Democritus*, *Phalaris* might have us'd it after him : but I rather think that none of 'em have any Title to it. It is not an Observation of so deep a Reach, but that it might have been hit upon an hundred times, by Men no wiser than Dr Bentley, or my self, before the Pens of *Phalaris* or *Democritus* made it famous.

Dr Bentley goes on detecting *Phalaris's* Thefts ; but for Ornaments sake, the Phrase is varied. He finds him, in the next Paragraph, filching a Moral Sentence * ; in the Last, * Differ. it was a Sentence of Moral : which is the Only p. 35. Change of Style, that I have observ'd in Dr Bentley's Dissertation for the better ; and therefore I ought to give him the Praise of it. The Moral Sentence is this, *Θνητὸς ὅς ἄνθρωπος ἀθάνατον ὀρεῖται ἔχειν, ὡς καὶ πῆες ἰ μερομήκει :* which is stolen, he says, from an Iambic Verse cited in Aristotle's Rhetoric, *Ἀθάνατον ὀρεῖται καὶ φύλαττε θνητὸς ἄν.* But why might not this Iambic Verse be as well stolen from *Phalaris* ? or why might not both the Poet and the Prince be equally beholden to a Moral Sentence more ancient than either of them ? Were there no Moral Sentences before the Days of *Phalaris* ? Or, supposing the Letter-writer had this Iambic Verse in his Eye, how does it appear, that this Verse was not Older than *Phalaris* ? Aristotle, who cites it without a Name, leaves us in the dark, as to the Time of it. And how will the Dr's Conjecturing Faculty help him out here ? will he pretend by the Thread

Thread and Colour of its Style to judge to what Century it belongs? Ay, but it is a *Proverbial Gnome*, he says, and therefore *PROBABLY* borrow'd from the Stage; and *CONSEQUENTLY* must be later than *Phalaris*, let it belong to

- (a) Differ. what Poet You please, *Tragic or Comic* (a). Why
 P. 35. more probably borrow'd from the Stage, than from *Archilochus's* Iambicks? the Fragments of which are full of those Wise Sayings, which Dr *Bentley* calls *Proverbial Gnome*; and which do not, I think, look a whit the Wiser, for having that Hard Name given 'em. But should I grant him his *Probably*, yet his *Consequently* I can never allow; because I am very well satisfied, that there were both *Tragic and Comic Poets* before the Days of *Phalaris*. I shall talk with the Dr about the Age of *Tragedy* in another Article; here I shall consider *Comedy* only. The *Chronicon Marmoreum* informs us, that it was brought

* ΑΦ ΟΥ ΕΝ ΑΘΗΝΑΙΣ
 ΚΩΜΩΔΙΑ ΠΡΩΤΟΝ Ε-
 ΤΕΘΗ ΕΝ ΣΑΝΙΣΙ, &c.
 Ep. 40. in *Cavon* i. e. in
Scenâ Tabulatâ.

into *Athens* by *Sufarion*; or rather, that a * Stage for the acting of Comedies was by him first erected in *Athens*: the Date is indeed worn out of the Marble; but it must

be before the Tyranny of *Pisistratus*, with which the next Epoch begins: and the Ty-

- (b) Differ. ranny of *Pisistratus* Dr *Bentley* owns (b) to
 P. 41. have been something before that of *Phalaris*. Those Learned Men, who have taken pains to illustrate this Chronicle, have by the Concurrence of Other Histories plainly shewn, that the time of *Sufario* must fall between the 610th and 489th Year before *Christ*. Take fairly the Middle of this account; and it falls out

out before the Reign of *Phalaris*. Mr. *Selden* indeed, and some others, would have *Susario* the same with *Sannyrio*, which would bring him down to *Aristophanes*'s time; but the Excellent Bishop *Pearson*, in his *Vindicia Ignatiana* (a), has prov'd beyond all Controversie, (a) P. 2, that *Susario* is a distinct Poet from *Sannyrio*, 10, 11. and older by above 140 Years. But Comedy was yet Older than *Susario* himself; for it was Older than the Word by which it was call'd in *Susario*'s time, and had the same Common Name with Tragedy, long before the Division of Dramatic Poetry into those Two distinct Branches was form'd; as I shall prove from *Athenaus*, and Others, hereafter, in my Enquiry into the Origin of Tragedy. *Susario* was only the Improver of Comedy, as I shall shew *Thespis* to have been of Tragedy: He polish'd it first perhaps, and gave it something of a Regular Cast; which was handle enough for *Diomedes Grammaticus* (b), the Scholiast on (b) L. 3. *Aristophanes* (c), and *Clemens Alexandrinus* (d), (c) In Prolegom. to attribute the Invention of it to him. But (d) Strom. l. 1. that he was not the Inventor of it, the Marble itself does more than intimate; when it says only of him, that he first erected a Stage in *Athens*, to act Comedies upon. Indeed the Cities were beholden to the Villages for the Use of both Tragedy and Comedy; as we learn from *Aristotle* (e): In the Country they began, and continu'd some time rude and unform'd, till the City took 'em out of the Peasants hands, and polish'd 'em. Allowing then Dr *Bentley* all his unreasonable Demands; that *Phalaris* had a regard to the Iambick Verse cited by *Aristotle*, and that
That

That Verse belong'd to the Stage : yet we see, it might belong to the Stage, and be more ancient than *Phalaris*.

Our *Critic* himself seems but ill satisfied with this Proof, (a Thing which rarely happens to him !) and therefore casts about for Another ; and will find this Saying somewhere else. I see the Charge of Theft begins to clear up ; we shall easily Quash an Indictment, that is thus laid in Two Places. Well ! but who is this Second Author, that *Phalaris* has purloin'd ? why, *Euripides*, in his *Philoctetes*. And, says Dr Bentley *, from *Aristophanes* the famous Grammarian (who (after *Aristotle*, *Callimachus*, and Others) writ the *Didonadiu*, a Work (were it now extant) most useful to Ancient History) we know, that this very Fable *Philoctetes* was written Olymp. 87 ; which is CXX Tears after the Tyrant's Destruction. Was ever Scholiast urg'd to clear a more Knotty Point ? or urg'd more Knottily ? He might as well from the *Chronicon Marmoreum*, compar'd with *Langbain's Fasti*, have undertaken to prove, that *Theſpis* was before *Dryden*. *Euripides's* Words are,

“Ὀὐκ ἔστι θνητὸν καὶ τὸ σῶμα κίχης ἔχει,
 “Οὐτὼ σαρσίνῃ μὴδὲ τῷ ὀφθαλμῷ ἔχει
 Ἀθάνατον —

Now (says the Dr) to him that compares these with the Words of the Epistle, 'twill be EVIDENT, that the Author had this very Passage before his Pen : there is ἔχει and σαρσίνῃ ; not only a Sameness of Sense, but even of Words, and those not necessary to the Sentence : which could not fall out by Accident. All that is Evident

dent, I think, is, that there is a *Sameness* of Reasoning runs throughout the Dr's whole Dissertation : let *Phalaris* shift for himself ; I am resolv'd not to answer this Argument. Instead on't, I shall be bold to make an Objection to the Dr, which I desire him to answer ; and that is, whether it were proper and prudent in him, to accuse *Phalaris* of a Theft, by a Pair of Quotations pillag'd from my poor Notes on this Epistle ? and whether, among his other *Proverbial Gnome*, he should not have consider'd That about the *Old Woman in the Oven* ?

Hitherto *Phalaris* has stolen discreetly, and borrow'd Expressions proper for him to use ; but now, it seems, he steals without Decency or Distinction, out of *Callimachus*, and *Pindar*. For we find Two Words close together in Him, that are found as near one another in each of those Authors. *Phalaris* has ἐτερον δαίμωνι, *Pindar* has δαίμων ἕτερος, and *Callimachus* ἄτερος δαίμων : the Dr is in a *Quandary* here to determine, which of these *Phalaris* made bold with ; *Pindar* he should be inclin'd to guess, but that he is more inclin'd to guess 'tis *Callimachus*. Indeed *Callimachus*, Dorizing in this point, is One Letter farther off from him than *Pindar* : but then agen in Another place, which has nothing to do with This place, *Callimachus* has Two Other Words exactly the same. So that between *Pindar* and *Callimachus*, and *Callimachus* and *Pindar*, the Dr is, as I observ'd, in a Great *Quandary*. To relieve him in this Streight, I take leave to give him my Opinion, that *Phalaris* might
rob

rob neither : for I can see nothing so Extraordinary in these Words, but that a much less Man than *Phalaris* might have hit upon 'em. The Dr fancies, he sees a *Quaintness* something Poetical in the Expression ; a Man, that dealt less Tenderly with Him than I, would be apt to fancy, he saw a Quaintness something Pedantical in the Observation. Which of the Words is Poetical, ἕτερος or δαίμων ? ἕτερος

* *Phalaris's* Words are, ὡν ἐντυχέντων καὶ αὐτὸς ἕτερον συμπλακῶν δαίμονι, ἡδὲ εἰς ἐδὲν ἥηον ἐντυχεῖν δόξω. *Ep.* 12.

has no other Sense here *, than it has wherever 'tis us'd in any Prose Author : for the Dr may refine upon it, as he pleases ; it signifies here neither more nor less than *Another* ; tho' being oppos'd to ἐντυχέντων, this

Other Fortune must, by construction, be understood to mean *Ill* Fortune. Is δαίμων then Poetical ? 'tis taken here for τύχη ; in what Author almost is it not taken so ? I could be very Learned here in my Citations ; and, if I follow'd Great Examples, 'twould be a proper occasion, for there's no Need of 'em : I will only in the Margin point out to the Dr a Place or two from *Dionysius Halicarnas-*

(a) τῇ μὲν *sens* (a), and *Æschines* ; and put him in mind of those words of *Eustathius*, Τῶν μέσων ὅτι καὶ ὁ δαίμων, καὶ ἡ τύχη, καὶ ἀμφότερα ἔχουσιν αἱ λέξεις τοῦ ἐαυτῆς δαίμονα περὶ ἀγαθὴν τε καὶ μὴ τοιαύτω, &c.

ῥήν· p. 172. — ὁ ἐαυτῆς κακὸν δαίμονα καταδουρμένη· p. 180.

(b) Τὸν δαίμονα, καὶ πῶς τύχῃ πῶς συμφορὰ λαμβάνῃ, τῷ ἀνθρώπῳ φυλάττειται. In *Ctesiph.* p. 94. Ed. Ox.

Tully, in his *Third Philippic*, has these Two Expressions, *Fatum extremum Reipublicæ*, and *Magna Vis est, magnum Numen unum & idem sen-*

sentientis Senatûs. Fatum extremum and *Numen* here have, in my Judgment, something more of the Air of Poetry in 'em, than *ἔσπετο δαίμων*; and accordingly we find the First of 'em once, and the Last often us'd in that Sense by *Virgil*. But I suppose No-body will be so wild as to infer any thing from thence to the disadvantage of that *Philippic*. The same is to be said for the Words *Ὀλεθρον εὖρε* in the 122d Epistle, which with great Sagacity he finds in *Callimachus*. The Latin of that Greek, *Invenere Tormentum*, is in *Horace*: will he reject at Random any Prose-writer, in whom I can find these Two Words together? if he will, I'll engage, at a venture, to find 'em. But till I know his Mind, I desire to be excus'd from the Trouble: for, begging the Dr's pardon, I take *Index-hunting* after Words and Phrases, to be, next *Anagrams* and *Acrosticks*, the lowest Diversion a Man can betake himself to.

As trifling as these Two Criticisms are, yet Dr *Bentley* is so fond of 'em, that, to make 'em immortal, he has lately reprinted 'em, with his *Fragments of Callimachus*. 'Tis the only part of his Dissertation, which, notwithstanding his Threatnings, he has yet thought fit to put into Latin; and, if I guess right, 'tis the only part that he ever will.

THE Last Sort of Proof the Dr has employ'd to shew the Epistles Younger than *Phalaris*, is the use of some *Terms*, or *Words of Art*, which were invented, he says, after *Phalaris's* time: he instances in these Three, *Thericlean* (a) § III. *Cups* (a), *Philosophy* (b), and *Tragedy* (c). (b) § X. L In (c) § XI.

In the 7th Epistle, among other things with which *Phalaris* presents his Physician, mention is made of *Ten Couple of the Cups of Thericles*; whom our Critic thinks he can prove to be a *Corinthian Potter*, that liv'd an CXX Years after *Phalaris*. Before he proves it, I beg leave to interpose a Guess, about the true Reading of this Passage; which, if accepted, may save both Him and Us the trouble of his Learned Argument. The Text of *Phalaris*, as it stands now, is, *Καὶ Πομείων Ὀμπικλίων ζεύγῃ δέκα*; what if it should heretofore have been *Πομπίαν θ' Ἡρακλείων* &c? 'Tis a very inconsiderable Alteration, and yet it salves all: for that there was such a Cup, nam'd from *Heracles*, and therefore Old enough for *Phalaris* to use, *Athenaus*, and *Tully* will inform us; the first of which, in his *Catalogue of Cups*, mentions the *Ἡρακλείων* as a distinct sort, in one place (a), and *οὐδέθ' Ἡρακλείων* in another*: and the Latter reckons up Two *Heracleian Cups* † among the Wealth of *Verrès*, which he had amass'd together out of *Sicily*; the very place where the Scene of these Letters lay.

* Vide *Casaub. Anim.*
p. 782.

† *Dicitur habere eum perbona Toreumata; in his pocula duo quadam quæ Heraclea nominantur. Act. 6 in Verr.*

This small Alteration, which I take the Liberty to suggest, might easily creep into the Old MSS, that were in Capitals, without any distinction of Words: There the Original Reading might have been *ΠΟΤΗΡΙΩΝ Θ' ΗΡΑΚΛΕΙΩΝ*; and afterwards, by a slight Change of an A into an I, it might be corrupted into what it is Now by some Transcriber, whose Head was full of the *Thericlean Cup*; and who liv'd when the *Heracleian Cup* was disus'd and forgotten.

And

And this is not the Only Instance we have of One of these Names being mistaken for the Other; the *Archon* in the 61st *Olympiad*, whose

Name in *Diomysius Halicarnasensis* (a) is Ἡρακλῆς, in *Diodorus* (b) is call'd Θηρακλῆς: and

such a Change, I hope, might happen in these Epistles, as has certainly happen'd in One of those Authors. Nay, *Salmasius* (c) will not allow the Present Reading of *Heraclea Pouchla*, in the Oration against *Verres*;

but, like a true Critic, without any Authority, substitutes *Thericlea*, in the room of it; and says, it must be receiv'd as an *undoubted* alteration: not remembring, I suppose, Then, that *Athenaeus* had said any thing of a Cup nam'd from *Heracles*, tho' but Two Pages afterwards he quotes the very Place in him where 'tis mention'd.

A Candid Reader then, that considers what ado there is made about the Θηρακλῆς πόλις in Philologists, and how rarely the Ἡρακλειον is mention'd, will perhaps think this Conjecture of mine not Improbable, and grant me the benefit of it. But Dr *Bentley*, I believe, will enter his Protest: I remember a Saying of his, with relation to a Word in *Tully*, which *Quintilian* read otherwise than He would have had him:

But I, says he, would not believe Cicero to have said so, tho' Cicero himself should affirm it: and despairing therefore to get this Poor Guess of mine to pass with him, I must e'en take the Term as I find it in *Phalaris*, and see how far it affects our present Argument.

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(a) Ἀρχοντὶ Ἀθηνῶν Ἡρακλῆς, Ὀλυμπ' ξα'. p. 244.

(b) Ἀρχοντὶ Ἀθηνῶν Θηρακλῆς καὶ πῶς ξα' Ὀλυμπ'. Excerpt. ē Diodoro, p. 241.

(c) Plin. Exerc. p. 735. Ita vulgò legitur, sed vix mihi dubium est, quin legendum sit Thericlea.

Ego verò Ciceronem ita scripsisse ne Ciceroni quidem ipsi affirmanti crediderim. Ep. ad Mill. in fin. Malal. p. 80.

To fix the Age of *Thericles*, from whom these Cups are presum'd to have their Name, the Dr cites *Athenaus* ; *One Witness* indeed, but as *GOOD*

- * Differt. as a *Multitude*, he says, in a matter of this nature *;
 p. 19. he might as well, I think, have said as *Many*: for why should *One Witness* be as Good as a *Multitude* in Cases of this Nature? in Other Cases, I am sure, it is not: He may attaint *Phalaris* indeed upon a Single Evidence, but he can never in the Common Course of Justice convict him; and yet the Dr promis'd us to give him
 * P. 19. a *Fair and Impartial Tryal*†. If now there are several material Circumstances that disparage this *One Witness's* Testimony; if he liv'd at a great distance from the Time he writes of; if he speaks by Report and Hearsay only, without vouching any Authority; if he expresses himself so, that we have room to doubt whether we know his mind; or, should we know his mind, yet if he contradicts himself immediately afterward: I say, if these things appear against him, then this *One Witness* is so far from being as good as a *Multitude*, that he is as good as *None*. And I believe That will appear to be the Case, after I have examin'd him.

Had *Athenaus* given us an account of the Author of an Invention in his Own Time, or a little before him, we could easily have credited him upon his Word: but when he speaks of an Invention of 600 Years standing, and pretends nicely to fix the *Date* of it, without telling us from what Author he drew his Account, we may be allow'd to suspect his Exactness. His Mistakes, where he depends upon his *Memory*, or even upon his *Commonplacebook* (a), without consulting the
 (a) *Sæpe Athenæum peccare graviter dum suorum Excerptorum fidem sequitur, neq; ad fontes ipsos adit, multis locis probatum nobis satis superque. Anim. p. 377.*

very

Very Authors themselves, are frequently taken notice of by his Learned Editor ; and he could not mistake in a point that less deserv'd to be remember'd than this. Had he known himself from what Author he drew this account, he would without fail have told us ; for he treads not a single Step without an Authority, if he can have one : and we may therefore conclude, that he had none ; and that the only reason, which determin'd him to fix the Age of *Thericles* about *Aristophanes's* time was, that he had not set down in his *Adversaria*, nor did at present call to mind a mention of the *Thericlean* Cup in any Writer more ancient than He. For observable it is, that among the Several Quotations in which he abounds on this head, there is none that runs higher than the Age of that Poet. One there is, and but One, brought from a Lost Play of his, *Philonides*, where the *Thericlean* Cup is mention'd, at large ; but not a word said, by which we can make any Guess at the Age of *Thericles*. Our Critic indeed is of opinion, that in all probability *Athenæus* had this Indication [about the Age of *Thericles*] from some Play of *Aristophanes* now Lost, where that *Corinthian* was mention'd as one then alive (a). But in all probability, *Athenæus* had not this Indication from any such Passage ; because Then, in all Probability, he would have been so Communicative as to have let his Readers have it too. Had *Aristophanes* nam'd *Thericles*, as *Living*, in any of his Plays, and had this been *Athenæus's* reason for making 'em Cotemporary, is it credible, that among so many other Passages he produces, relating to *Thericles*, he would have omitted This, that was worth all the rest, and

(a) Differ.
p. 19.

settled that very point of Chronology past dispute, which he was then laying down? especially, since he had not overloaded us on this Head, with *Aristophanes's* Verses; having cited him but *Once*; whereas *Alexis*, a Writer of much less Character, is produc'd *four times* to it, within the compass of Twenty Citations? Could he be so Lavish, where there was no need of it? and so Sparing where the very Stress of the Point lay? I have no great Opinion either of *Athenaus's* Judgment or Exactness, (and when I say so, I speak but the

(a) Ejus Ego quidem Diligentiam in nonnullis, Judicium in multis requiro.

Animadv. p. 375.

Words of *Casaubon* (a); however, I cannot think him judicious and Careless to such a Degree as this: and therefore

I conclude, that he brought

no Quotation of this kind out of *Aristophanes*, because he had none to bring.

Indeed, as he quotes No-body for this account of the Age of *Thericles*, so he speaks of it himself with distrust. Dr Bentley, 'tis true, in his Translation, has put him into the *Positive Style*; and made him roundly affirm, that the Cup *WAS* invented by *Thericles*, a *Corinthian Potter*, in *Aristophanes's* time: but *Athenaus* expresses himself with greater Reserve. His

* *ἡ κεραυρα δὲ λέγει
τὸν κούρα τῷ τῷ Θεοκλῆς
ἢ Κορίνθιος κεραμαῖς, γενο-
μένος τοῖς χρόνοις κατὰ τὸ Ἀρι-
στοφάνη. P. 470.*

Words are *, *One Thericles, a Corinthian Potter [who liv'd about the Time of Aristophanes the Comædian] IS SAID, or IS REPORTED* to have made this

Sort of Cup: and *FAM A E S T* à *Corinthio Figulo Thericle factos*, says the *Honest Latin Translator*. Which manner of speaking is the more to be observ'd, because it appears from several

ral

ral Passages in him, before and after this, that He himself was not satisfied of the Truth of this Report : for he immediately gives us some other accounts of the Original of the Word *, * P. 471. without the least Intimation which he prefers. I allow, that these Derivations are forc'd ones, and to be given up : for that the Name of the Cup came from the Name of a Man, is not to be doubted, I think ; at least, it was not to be doubted, till Dr Bentley attempted to prove it. Let us step out of our way so far, as to hear his Extraordinary Argument. *Does not Common Analogy shew, says he, that as from Ἡρακλῆς comes Ἡράκλειος, and as from Σοφοκλῆς comes Σοφράκειος ; so from Θηρίκλῆς* † P. 21. *(not only may, but) MUST come Θηρίκειος* † ? Wonderful ! Who would have thought that such Certain Conclusions could be built on the Rules of Analogy ? or that there was so near an Affinity between Logic and Grammar ? Let us try it in another Instance : as from Ἀπὸλλῆς comes Ἀπέλλειος, so from Θαλῆς the Philosopher *must* come θαλλειος *Virens* : Here is the same Analogy, and yet the Inference from it is stark naught. The Dr. then was too rash in asserting, that Θηρίκειος *must* come from Θηρίκλῆς, by the Rule of Analogy : it *does* come from it, I grant ; but *does* and *must* are very different Things. The English Rhime goes a Truer and Surer way to work ;

*As from Goose comes Goslin,
So from Sir Pos. comes Sir Poslin.*

L 4

But

But to return to our Serious and Weighty point; *Athenaus*, I say, proposes some other Derivations of *Θηρίκλειος* beside that from *Θηρίκλῆς*; and tho' Dr Bentley and I are pretty well agreed, that they are frivolous ones, yet it does not appear any way, that He undervalu'd 'em; or determin'd which had the better claim to *Θηρίκλειος*, They, or *Thericles*, which is a Sign, I think, that He himself was not fully satisfied in the matter. And another Shrewd Sign it is, that but a few Lines before this famous Passage, he cites a Fragment from a Play of *Alexis*, where, as he in-

(a) Καὶ μάρτυρ Ἀλεξίς
(says he) *Θηρίκλειον ποιεῖ δὲ*
Ἡερκλέα πινούσα; and does
not *Alexis* introduce *Hercu-*
les drinking out of a *Thericlean Cup*? In the Passage
from *Alexis*, as it now
stands in *Athenaus*, *Thericles*
is not mention'd: but 'tis
plain *Athenaus* thought, from
some Expressions in it, that
this Cup might be intended;
or else he would not have
ask'd a Question about it.

interprets it (a), *Hercules* is
brought in, drinking out of
a *Thericlean Cup*: and this he
does without taxing the Ab-
surdity of the Poet; which
he could hardly have omit-
ted to do, if he had believ'd
the Invention no Older than
Aristophanes: for, at this rate,
the bringing *Hercules*, and a
Thericlean Cup upon the Stage
together, would have been as
ridiculous, as if one of Our

Dramatic Poets should represent *William the Conqueror* drinking in *Dwight's Ware*. *Alexis*, one would think, could not have committed such an Absurdity, who liv'd but Threescore Years after *Aristophanes*; at least *Athenaus* could not have pass'd it by uncensur'd, if that Report about the Age of the *Thericlean Cup* had stuck with him.

But

But that it did not, we have this further Reason to believe; that he quotes *Lynceus Samius*, in the 469th page, for a Passage, wherein this Cup is represented (not as a *Corinthian*, but) an *Athenian* Invention: for that, I think, is the Natural Construction of *Lynceus's* words; which I shall produce, and leave the Reader to judge of them *.

* *Lynceus Samius is brought in*

by *Athenæus* saying, that the *Rhodians* did (Ἡρώπιδας ἀντιμιμνήσασθαι πρὸς τὰς Ἀθηναίων Θηρικλείας) work a sort of Cup (call'd Ἡρώπιδες) in imitation of the *Thericlean* Cup, made at *Athens*. This Expression of *Lynceus* was probably in his Epistle to *Diagoras* mention'd in another place of *Athenæus* (p. 647.) where *Lynceus* does (ἐκ παλαιότητος πένει τὰ καὶ τῶν Ἀθηναίων ἐξαιρέτως γινόμενα τοῖς ἐν τῇ Ῥόδῳ) compare the finest *Athenian* Manufactures with those of *Rhodes*. This implies, I think, that the *Thericlean* Cup was an *Athenian* Invention; at least, we have *Lynceus Samius's* word for it, no Contemptible Writer, and of pretty Early Date; as being the Scholar and Acquaintance of *Theophrastus*. I know the Words (τὰς Ἀθηναίων Θηρικλείας) are capable of another Sense; but it is a forc'd and unnatural one.

Now if *Lynceus Samius's* Testimony be receiv'd, there's an end of *Athenæus's* Report about the *Corinthian* Potter. The Authors of that Report, whoever they were, might be as well out in the Time, as in the Country of *Thericles*: If he were no *Corinthian*, but an *Athenian*; he might possibly be no Potter neither, but an *Archon*, or some Great Man: and the *Thericlean* Cups (as the Ἀρτυρίδας and Σελευκίδας mention'd by *Plutarch* together with them †) might be call'd so from him, that † In Vita P. Amil. us'd 'em first, and not from Him that invented 'em. Which their Size and Worth also would make us apt to believe: for *Athenæus* tells us, they were Extraordinary Large, and

* Athenz.
P. 469.

† He was
Archon in
Olympiad
the 61st;

and of a Vast Price; and could therefore be the Purchase only of Great and Wealthy men, till the *Rhodians* found out a way of making 'em Slight and Cheap; and then they grew Commoner *: and therefore, I say, one would be ready to think that some Great Man who first us'd 'em, gave 'em their name; and not He that invented 'em. And if the most Learned Mr *Dodwell's* Opinion about the Age of *Phalaris* take place, (whom I hear he brings down to the LXXth Olympiad) we have the mention of an *Archon* preserv'd in *Diodorus*, who liv'd early enough to give the Name to these Cups: for he must be, by this account, above Thirty Years Older than *Phalaris* †.

the 61st; as before, Page the 147th of these Papers.

But because some of the Greek Comedians, and from Them the General Stream of Later Writers mentioning *Thericles* as a Potter, directly oppose this account; therefore I will not pretend to build any thing upon it. Indeed I need it not, in order to disparage the Authority of *Athenaus*: from what I have produc'd out of him, I think, it manifestly appears, that no Weight is to be laid upon what He says in the point, who talks so loosely and waveringly about it; who produces Opinions on one side, and Opinions on t'other; who takes up a Report, on Hearsay in one page, and contradicts it by a Substantial Testimony from an Approved Author, in another; and is all over Inconsistency, and Confusion. A Witness that thus talks forwards and backwards, in a breath, ought to be set aside by consent of Both Parties; and leave

leave the Merits of the Cause to be decided by clearer Testimonies.

And now what becomes of the Pompous Character with which Dr Bentley introduces this Single Evidence? *One indeed, but as good as a Multitude!* I agree with the Dr, if he means a Multitude of such Suborn'd Witnesses as he has brought to blast the Credit of *Phalaris*; One good Honest Downright Witness were worth 'em all: but Such, I think, I have prov'd *Athenaus* not to be in the Present Debate. However, if after what has been offer'd, the Reader should still be inclin'd to believe this one Hearsay Witness, I desire him to remember, that his Evidence lies within a Narrow Compass, and that he affects but One Epistle: So that should That, where the *Thericlean Cup* is mention'd, prove Spurious, yet the other 147 may, to our Comfort, be Genuine still. And this Consideration I hope the Reader has carried along with him thro' all the *Particular Proofs*, that they touch only those Particular Epistles from whence they are taken, but do not affect the whole Body of 'em; for a Passage, or Part of a Book may be Spurious, and yet the Book it self not be Spurious: especially when it is a Collection of Pieces, that have no Dependance upon one another, as *Epistles, Epigrams, Fables*; the First Number of which may have been encreas'd by the Wantonness, or Vanity of Imitators in after-times, and yet the Book be Authentic in the main, and an Original still.

There

There are some Other Important Controversies which Dr Bentley has occasionally handled in this Paragraph; as whether *Thericles*

* Dis. p. 18. This Great Point was started, solemnly argu'd, and determin'd by Salmasius, in his Exercitationes; and from thence Dr B. has taken every word he has said upon it: tho' at the same time he says it in such a manner as if nobody had said it before him.

† Ibid. p. 20.

was a *Turner*, or a *Potter* *? whether *Bulls* and *Cows* may be properly call'd *Θῆρες*, as well as *Lyons*, and *Tygers* †? But these things making neither for, nor against our Argument, I am not at leisure to dispute 'em with him: The Misfortune of it is, that the Great Variety of Reading

which the Dr has produc'd on a very Trifling Head may perhaps mischief him in the opinion of an Intelligent Reader; and make him thought a Man, who, with Ill Judgment, employs most of his Time on those things that deserve it least. To take off those Suspicions, and to do his Character right, I assure the Reader, that he went no further for almost all the Learning he displays on this Article than his Dictionaries, and

(a) *Hesych.*
in voce
Θυρίκλειος,
and the
Notes upon
it.

what One of those (a) referr'd him to, *Casaubon's* Notes on *Athenaeus*. However, since he was so much oblig'd to that Great Man, I wonder that Common Gratitude, and Common Sense should not hinder him from falling upon Him, as he does, at the very time he is transcribing Him. *Casaubon*, in a Passage of *Athenaeus* relating to this Controversie, was willing to read *θύρτα*, instead of *θυρίκλειος*; and gave his Reason for it, that he found it so in the ancient Epitomizer of *Athenaeus*: to which our Dissertator, with an Air of Superiority, replies, *One may be CER-*

TAIN

TAIN 'twas a Fault ONLY in that Copy of him that Casaubon us'd: for Eustathius, WHO APPEARS NEVER to have seen the true Athenæus, but only that Epitome, read it in his Book *ωρισμένη*, &c. * Which is said with an Equal Degree of Truth, Decency, and Reason. For, in the first place, it is certain that Eustathius had seen, and does sometimes quote Athenæus himself, tho' he generally goes no further than the Epitome of him: and therefore Casaubon says only of Eustathius, that he did (a) OFTEN use the Epitome, without consulting Athenæus himself; and that he did NOT SELDOM make use of the Reading, which was in the Excerpta, neglecting that in the Text, which was Truer and Better: And I'll tell the Reader One Reason among an hundred, why he should sooner in this case trust Casaubon than Dr Bentley; 'tis, that Casaubon had the Excerpta of Athenæus entire, and could compare 'em therefore with Athenæus himself, and with Eustathius: whereas Dr Bentley will not pretend, I suppose, ever to have seen the Excerpta; for they are unprinted (b) to this day: and when therefore he pronounces it to be apparent, that Eustathius never saw the true Athenæus, he talks of a thing that he knows nothing of, and can in all probability know nothing of, but from Casaubon; and yet ventures to contradict him. Had I not reason to make the Itch of opposing Great Names upon very slight or no Grounds, a Chief and Distinguishing Mark of Pedantry?

(a) SÆPÊ uti Epitome, integro Athenæi Codice neglecto—NON RARO sequi lectionem quæ in Excerptis, spectâ eâ quæ in Contextu longè interdum melior ac verior. Animad. p. 2.

(b) All, but so much of 'em as supplies the Room of what we have lost of Athenæus himself.

But

But what if *Eustathius* had seen only the Epitome of *Athennæus*? and His Copy of the Epitome had differ'd from *Casaubon's*? does it follow, that all the Rest did so too? This is our Critic's admirable Inference; because in *Eustathius's* Copy 'twas *αὐδὸν*, and not *αὐδὸν*, therefore one may be certain it was so in all the Copies, but that which *Casaubon* us'd. I can easily bear his Contempt of Me and my Knowledge, when I find him opposing one of the Greatest Men that ever the Commonwealth of Learning produc'd, without so much as the Shadow of an argument to back him in it.

The Reader, I hope, will pardon me, if I wander a moment or two from my Subject, to give him a Like Instance of the Unreasonable Freedom Dr *Bentley* takes in reprehending Learned Men, even where there is no manner of Ground for it. In his Epistle to Dr *Mill* †; upon mentioning an *Anapaestic* Verse of *Grotius*, [*Prisca domos dedit Indigenæ*] he takes occasion to reprove Him, and with Him, *Joseph Scaliger*, and All the Moderns, that have written in this sort of Verse for not knowing the True Measure of it; which, he says, will never admit of a *Trochee*, or a *Tribrach* in the End of it, but when there is some kind of Stop and Rest there: and for this reason *Seneca* the Tragedian, he assures us, has not imploy'd a *Trochee* in that place above once or twice throughout all his Plays, and then only when there was a Full Close of the Sense: and concludes, that if *Scaliger*, *Grotius*, and the Rest had liv'd in *Athens*, or Old *Rome*, and taken this Liberty in their Plays, they

† At the
End of
Malala.

they would have been his'd off the Stage with Infamy for it (a). One would think that Dr

Bentley, with all his Stock of Self-sufficiency, could not have allow'd himself to use such insulting Language towards such Eminent Men, but when he was perfectly sure of his point: and yet nothing can be falser and fuller of mistake than what he has here asserted. It is Usual among the Greek Tragœdians to end their Anapæstic Verses with a Trochee or a Tribrach, even where there is *No Pause*; of which I will give him several Instances out of One Play of *Aischylus* (b): and *Seneca* is so far from having done this not above *once or twice*, and where there was a *full Close* of the Sense, that I believe he has done it at least forty or fifty times, where there is either no Close at all, or none beyond a Comma. I shall give the Dr as many Instances out of *Seneca* *, as I have

done

(b) ὁ πόρος
τὴν Διὸς αὐλὴν ἐποιχευῖσθαι Πρ. Δε.
Διὰ τ' ἰλίαν φιλόπληα βορῶν. V. 122
Νῦν δ' αἰθέραν κίνυμι ὁ πόρος
Ἐχθρῶς ἐπὶ χαλκῶ πεπονθα. V. 156.
Εἰς ἀρβυλὸν ἐμοὶ καὶ φιλόπληα
Σπῶδων — V. 191.
Τὸν δὲ χαλκῶς ἐκ περὶναισι
Χειμαζόμενον — V. 565.
— εὐρύβοι δὲ κόριν
Εἰλίωκεν — V. 1084.

* Trucibus monstis stetit imposita
Pelion Ossa — *Agam. V. 337.*
— Spargeret astra
Nubesq; ipsas. *Med. V. 334.*
Nos Cadmeis Orgia ferre
Tecum solita. *Oct. V. 594.*
Nec Parrhasia lentior arce
Sœvâ cessit — *Oct. V. 1282.*
— Nunc Corybantes
Arma Ideâ quassata manu.
Oct. V. 1877.

done out of *Æschylus* ; and then ask him, how he durst oppose men of *Grotius* and *Scaliger's* Character, with such groundless Assertions, as it was in every-body's power to disprove, that did but cast their Eye on *Seneca*, and the Greek Tragœdians ?

But to return to our Business ——— I have now examin'd, I think, all that is material in Dr Bentley's Objection about the *Thericlean Cups*, as far as the Authority of the Letters is concern'd in it : his Exception against My way of *Translating* the Word, shall not be forgotten in its proper place ; when I come to consider the Faults he has found with my Edition and Version.

* Differ.
p. 38.

This has, I confess, been a Long Article, but the next will make us amends ; for I can hardly perswade my self to say any thing to it. He finds fault with the Letters for making *Phalaris*, in his Address to *Pythagoras*, call his Doctrine *Philosophy* ; and Him, in another place, *Philosopher* * : why ? because *Pythagoras himself invented these words* *. Could *Phalaris* therefore pay him a greater Compliment, than by using 'em ? Queen *Elizabeth* first coin'd the Word *Fœminilis* in a Speech of Hers, as I remember, to One of the Universities ; could that Body have shew'd her an handsomer piece of respect, than by using that very Word to Her afterwards as freely, as if it had been of the best Age of Latin ? *Pythagoras* affected to be call'd *Philosopher*, and fram'd the Term to that very End and Purpose : Would Dr Bentley have had *Phalaris*, when he design'd him

But how came the Fame of so small a Business [as *Pythagoras's* assuming this Name] to reach *Phalaris's Ear*? He may as well ask, how he came to hear his Name was *Pythagoras*? Fame, that told him the One, must tell him the Other too, after once *Pythagoras* had set up his Pretensions; and I desire Dr *Bentley* to prove that our Letter-writer nam'd him so before: and till he does That, the Epistles are safe from any Harm that This small Objection can do'em.

Before I go further, I must observe to the Reader an Instance of Dr Bentley's great Goodness, which deserves to be taken notice of: *I could shew* (says he) *from a whole Crowd of Authors, that Pythagoras first invented the word: but I content my self with Two.* To content himself with Two Quotations, when he could produce so Many; and that upon so Clear and Manifest a point, that he need not have produc'd Any, (in which Cases He is usually most Liberal of his Learning) is no Common Favour; and I ought therefore (as I do) thankfully to own it. It almost tempts me to drop a Question or two that I had to ask him here; as, what he means by saying, that

that Pythagoras *first nam'd Philosophy*? whether, that he first nam'd That Philosophy, which before was call'd Wisdom? and why,

(a) φιλοσοφίαν πρώτον ὠνόμασε Πυθαγόρας, says Laertius, whom he translates; but it follows presently, θάττον δὲ ἐπελεῖτο Σοφία: which makes the Expression not so improper in Laertius's Greek, as Dr Bentley's English.

(b) Dissert. p. 39.

if he meant so, he did not say so (a)? And what again he would be at, when he tells us, that Pythagoras *invented* the word *first*? and who it was that *Invented* it *Last*? Something too I had to say to him about *Nurses* talking *Philosophy* (b): But he has

been very merciful in this Paragraph; and I forgive in my Turn.

There is still behind One Exception to the Credit of the Epistles, taken from the Names of some Tragædians, there, and no where else to be found; and from the Age and Date of *Tragædy* it self. The Section in which this Argument is manag'd is a short one, but very fruitful in Mistakes, and those of the First Rate; for which reason, and because it is the Last trouble of the kind I am likely to give the Reader, I shall insist upon it somewhat largely.

- Aristolochus* and *Lysinus*, he says, are Two * P. 39. *Tragic Poets that No-body ever heard of* *; and in another place, with great Humor, he calls † P. 120. 'em Two *Fairy Tragædians* †: tho' methinks One of 'em at least seems not to be of the Race of those Little Beings; one would guess *Aristolochus*, by his Name, to be rather a *Gyant* than a *Fairy*. But to let that pass, — Is

Is he sure, that Neither of these Poets can be trac'd in Old Writers? what does he think of the *Numerus Aristolochius* (a) in the Nameless Piece usually printed with *Censorinus*? does it not come from *Aristolochus*, a Poet; as the *Numerus Aristophanius* in the same Chapter does from *Aristophanes*? But because the MSS differ in this passage, I will not insist upon it. I will allow him, for the present, that No-body ever heard of either of these Tragoedians but in *Phalaris*; and I will give him a good reason for it: neither their Works, nor their Names were worth preserving. *Phalaris* has drawn their Characters in short; the One of 'em he calls a very foolish

Fellow (b), and the other a Sorry Poet, and an Impotent Adversary (c): and the Writings of such Men can never last; nor even their Names, but by the Help of better Writers: and by the way therefore I would advise Dr. Bentley not to be too Vain upon his Performances. *Bavius* and *Mævius* had a Scornful Verse bestow'd upon 'em by *Virgil*; and That it self would have made 'em Scandalously-well known to Posterity, tho' No one else should ever have nam'd 'em. If Sir *William Temple* should make such a Slighting Mention of Dr Bentley in any of his Future Writings, He too will Live

(a) In the Text, as it stands printed Now, 'tis Archebolution: upon which Ludovicus Carrio has this Note, Vulgò Aristolochium, Membranæ Aristodolium: so that Some Editions (from Some MSS, I suppose) have it Aristolochium; or if the Editors made this change without the authority of MSS, 'twas because they knew more of this Aristolochus than I own I do.

(b) ἀμαθέστατε Λυγίε.

Ep. 97.

(c) Καὶς μὲν πινθίης ἀνακίς δὲ ἐχθρὸς.

Ep. 68.

M 2

by

+ Dissert.
p. 118.

by that means, and not otherwise. Will the Dr expunge out of the Catalogue of Mankind, (as his Terrible Words are †) all Poets that have the ill Luck to be mention'd but Once in Old Authors? I thought, as a Critic, and a Philologer, he would have had more Regard for an ἀπεξλεγόμενον. What, at this rate, will become of Poor *Xenocles* and *Pythangelus*? (Two Tragœdians, just of the same size with our Two Fairy ones) whom *Aristophanes* once mention'd with contempt, as *Phalaris* does These; and Whom (at least the First of 'em) Dr Bentley will be hard put to't to find mention'd by any-body besides him. But not having consider'd This Piece of History sufficiently, I will not be positive in it: there is Another, in which I have somewhat better Grounds to go upon; 'tis the Instance of *Chlonthachonthlus*. He was no Poet indeed, but pretty near akin to one; a Lymaker by Profession, and a famous Misrepresenter. Perhaps the Dr has never heard of him to this day; and perhaps he'll know as little of him two or three Years hence, as he does now: and yet I assure him, He's to be met with in a Celebrated Greek Author, in Whom he lies buried, and unknown to many of the Great Lights of the Commonwealth of Learning, because that Good Author has the Misfortune to be put out without a Good Index. Now I'll undertake to trace *Aristolochus*, or *Lyfinus*, as soon as Dr Bentley shall *Chlonthachonthlus*: and when he lights upon him, he'll find, that the Author, where he is, is confessedly Genuine, notwithstanding he men-

mentions this unheard-of Monster of a Man, whom no-body ever mention'd since or before him,

But Dr *Bentley* has a better Objection than the Silence of Authors against these Tragœdians ; he says, they could not have a being in *Phalaris's* time, because there was then no such thing as *Tragœdy* it self : *neither the Word nor Thing being known, while Phalaris tyranniz'd at Agrigentum. But Thespis was the first Inventor of it, who acted his First Tragœdy twelve Years after the Death of Phalaris : and both the Name and the Thing were then (and not till then) born together **. In Opposition * Differt. p. 90. to this, I shall endeavour to make out these Three things : first, that, granting *Thespis* to have been the Inventor of *Tragœdy*, yet he found it out early enough for *Phalaris* to have the use of the Word from him : in the next place, that *Tragœdy* was much Older than *Thespis* ; and that He was only the Improver, but not the Inventor of it : and yet further, that the *Word* *Tragœdy* was more ancient than the *Thing*, which we now understand by it. I think these Three Points to be clear beyond dispute : if the Reader, after I have produc'd my Proofs, thinks so too, he will, I suppose, have a less Opinion of Dr *Bentley's* Learning and Modesty than even he has already, and be something nearer toward thinking these *Epistles* Genuine.

Let us suppose for the present, that *Thespis* was the Inventer, (or as Dr *Bentley* Emphatically speaks) the *First Inventer* of *Tragœdy* ;

'tis plain, *Phalaris* might have the use of the word from him. That *Theſpis* was Cotemporary with *Solon*, *Plutarch* (a), and *Diogenes Laertius* (b) expressly affirm; telling us very particularly what pass'd between *Solon* and *Theſpis*, in relation to the Plays of the Latter. And this account of *Theſpis*'s age Our Dissertator him-

(a) Vit.

Solon.

(b) In *Solone.*

(c) *Neque Theſpis eâ quâ ventur tempestate vixit; nam Solonis æqualis fuit.* P. 46.

(d) *Soficrates*, quoted by *Diogenes Laertius* in *Solon.* *Eusebius*, in his *Chronicon*, puts it a Year later.

(e) *Dissert.* p. 15.

self, in his Soft Epistle to Dr *Mill* (c) allows. Now *Solon* was *Archon Olympiad XLVI. 3* (d); *Phalaris* began his Reign Ol. LIII. 3, and ended it Ol. LVII. 3, according to the account which Dr *Bentley* (e) allows. So that between the Beginning of *Solon*'s and the End of *Phalaris*'s Government there are full 44 Years: Time enough in Conscience, for the Word *Tragædy* to come from *Athens* to *Agrigent*! And *Eusebius*'s *Chronicon* allows near as much Room for it, placing the Rise of *Tragædy* at the 47th Olympiad, a little after *Solon*'s Archonship. But to take our account at the very lowest; let us suppose that *Theſpis*'s first Plays were those that *Solon* saw, towards the Latter End of his Life: *Solon* dy'd at the end of the LIII^d, or the beginning of the LIVth Olympiad, according to the account which *Plutarch* espouses (f); that is, a Year or two after *Phalaris* took the Tyranny upon him. Take Two or Three Years before *Solon*'s death, when *Theſpis* is suppos'd by this Low account first to have written; and from thence to the End of *Phalaris*'s Reign, there is a space of about 17 Years,

(f) Vit.

Solon.

Years, for *Phalaris* to hear of *Thespis's* Tragedies : for it does not appear, but that those Letters, where the Word *τρυφή* occurs, might have been written at the very End of his Tyranny. However, let 'em have been written in the middle, or at the very beginning of it, yet still there will be time enough for *Phalaris* to learn this new word in. That *Pisistratus* seiz'd the Government of *Athens* some Years before *Solon's* death, Dr *Bentley*, I dare say, will grant me : that he was turn'd out in, or rather before *Phalaris's* Reign, he will not, I hope, deny me ; because he has own'd it in Terms, p. 41, of his Dissertation. Allowing then that *Solon* and *Thespis* were Cotemporary, there can be no doubt, whether *Phalaris* might hear of *Thespis's* Tragedies.

All that can startle us in the case is the Authority of the *Arundel Marble*, which seems to fix the acting of *Alceſtis*, one of *Thespis's* Plays, about the 60th Olympiad. But that all the *Ara's* of that Marble are not rightly adjusted, is certain, and Learned Men have prov'd beyond dispute : and if there be mistakes in it, why may not this be one of 'em ? when what is said there is contradicted by such an Universal Concurrence of almost all the History of those times, which we have left ? Dr *Bentley*, I am sure, ought not to insist on the Authority of the Marble in this case, because He himself has quitted it in an Instance of the like Nature. The *Arundelian Marble* indeed (says he) differs from all these in the periods of *Gelo* and *Hiero* ; which would

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quite

quite confound all this argumentation from Notes of Time. But either that Chronologer is quite out ; or we can safely believe nothing in History. Dissert. p. 85. The Mistake of the Marble may be in putting *Thespi's* name instead of *Phrynici's* his Scholar : and *Alceſtis*, the name of the Play, would make one think so, which *Suidas* expressly mentions as one of *Phrynici's* ; but is no where, that I can find, reckon'd among *Thespi's*. And such a Mistake might easily, I suppose, arise from the Negligence of the Graver, who, when he had gone as far as $\alpha\phi' \tau\omicron \theta\epsilon\alpha\tau\omicron\varsigma \delta \Pi\omicron\iota\upsilon\tau\eta\varsigma$, might throw his Eye upon a Lower Line, where there was an account of *Phrynici's* Age ; and finding the Word $\Pi\omicron\iota\upsilon\tau\eta\varsigma$ there exactly in the same Situation, might think himself right, and go on with the rest that follow'd it : which is a Case that is known often to have happen'd in the copying of MSS ; and may the rather be suppos'd to have happen'd Here, because the next *Ara* in the Marble falls as low as Olympiad 67 ; before which time it is not to be doubted but the *Alceſtis* of *Phrynici's* (that *Phrynici's*, who was *Thespi's* Scholar) was acted.

But, without the help of this Conjecture, and without laying aside the Authority of the Marble ; what is said there may possibly be true, and yet *Plutarch's* and *Laertius's* accounts be true too, and the Epistles Genuine. For some of *Thespi's* Plays might be acted in *Solon's* time, that is, about the 53d Olympiad ; and yet his *Alceſtis* be shown not till about the 60th : which being a Play written

ten after great Experience, and when he was in his Maturest Judgment, might be the Best of his Works, for ought I, or Dr Bentley, can tell, and That by which he carried the Prize from his Rivals; and the fittest therefore to be taken notice of to Posterity. The Dr indeed says, it was his *First*; and says it in such a manner, as if the Marble had said it before him: but that is only according to his Usual Way of putting History upon us. All the Inconvenience that arises from hence, is, that *Thespis* must then be suppos'd to have written Plays at the distance of at least Seven whole Olympiads: and what if he be? there was yet a greater distance between *Aristophanes's* First and his Last Play; even the Interval of Nine entire Olympiads, or 36 Year. And I believe, 'tis much about the same time, since Mr *Dryden* wrote his First Play; and the World has lately had a very convincing Instance, that he is not yet disabl'd. Should Dr Bentley pretend 'tis improbable, that if *Alceste* were *Thespis's* Best Play, it should not be mention'd by *Suidas*; my answer is, that I think it is as improbable, that *Suidas* should not mention it, if it were his *First*: and therefore I have told him my Opinion before, that it was neither his First, nor Last; but *Phrynichus's* Play erroneously apply'd to him by the Marble-Graver.

I have not mention'd *Suidas's* Testimony about the Age of *Thespis*, because I think it of no manner of Consequence; he being so often and so egregiously out in things of this nature, by the faultiness of the MSS we now have

have of him, or the Errors of those Authors which he at a venture transcribes. I confess, as he stands now, he seems to bring *Thespis* somewhat lower than even the *Marble* may be suppos'd to do; for he says, he flourish'd ἐν τῇ πρώτῃ ἐξ Ὀλυμπίων, in the 61st Olympiad: but 'tis observable, that the Decads in this Number are not express'd by a Word, but a Numeral Letter, which is more liable to alteration; and a ζ therefore might easily creep into the place of a Ν: the restoring of which would make his account

(a) *Itaque, ut rectè monuit Meursius in Solone, graviter errat Suidas, qui in Ὀλύμπῳ, Olymp. 61, eum fabulas primum docuisse scribit. Menag. Comm. in Solon.*

(b) P. 46.

consistent with better Authorities (a). However that may be, Dr Bentley must remember, that He himself has produc'd (b) this account in his Letter after *Malala*, as Consistent with *Plutarch's* Story, which makes *Thespis* contem-

porary with *Solon*; and is oblig'd therefore to reconcile the One with the Other, as much as I am: and he must remember too, that *Suidas* in the same place tells us, that *Thespis* was the Sixteenth Tragedian from *Epigenes Sicyonius*; and if he admits This part of his account, he'll lose as much by it, as he gains by the Other.

For whether *Thespis* was as ancient as *Solon* it matters not much, if *Tragedy* was yet more ancient than He: and that it was so, there are such Plain and Pregnant Testimonies as are not to be withstood. *Plato's* words on this occasion are very remarkable and full. *Tragedy*, says he, is of ancient Usage in this Country, nor did it take its Rise from *Thespis* and

and Phrynichus, as Some Imagine (it seems, for Dr Bentley's comfort, there were Men Ignorant enough, even in Plato's Time, to think so) but if You consider the thing well, You will find, that it is extremely ancient (a): and the Reason of his introducing this Reflection shews, that he thought it almost as ancient as *Minos*. I was aware of this Objection from the Date of Tragedy, when I put out *Phalaris*; and thought therefore that I had prevented it by a short Note on the 97th Epistle, where I referr'd the Reader to this Passage in *Plato*. Dr Bentley, who has made so free an use of many Hints in my Book, against *Phalaris*, should not in Justice have over-look'd this Note, which made so strongly for him: but I find he has the Secret of seeing nothing in an Author, but what serves to countenance his Own Opinions.

Plato's Testimony needs no Support with any man that justly esteems him; which for fear Dr Bentley should not, I will produce another Witness, whose Character and Works, I believe, are better known to him: It is *Diongenes Laertius*; who in the Life of *Plato* has these Words, *ANTIENLY* (says he) the Chorus did alone sustain the Tragedy; *AFTERWARDS* Thespis found out One Actor, and gave the Chorus time to breathe (b): to whom

(a) 'Η δὲ Τραγωδία ἐστὶ παλαιὸν ἐνθάδε, ὥς οἶον, ἀπὸ Θεσπίδου ἀρχαμένη, καὶ ἀπὸ Φρυνίχου: ἀλλ', εἰ θέλεις ἐννοῆσαι, πᾶν παλαιὸν αὐτὰ εὐρήσεις, &c.

Plato in *Minos*.

Ἡ δὲ τραγῳδία μὲν μόνου τοῦ χοροῦ διεδραματίζεν, μετὰ δὲ Θεσπίου ἑνὸς ὑποκριτοῦ ἐξεῦρεν, καὶ τὸ ἀναπαύεσθαι τὸν χορὸν &c.

Æschy-

Æschylus, he tells us, added a Second ; and *Sophocles*, a Third. So that Tragedy, according to His Opinion too, was more ancient than *Thespis* ; and He only an Improver of it.

* In his Poetry.

Laertius's account falls in exactly with what *Aristotle* has said on the same Subject, as far as *Aristotle* goes ; only it is more particular and full. *Aristotle* *, reckoning up the Gradual Advances that had been made towards the perfection of Tragedy, after its First Establishment, tells us, just as *Laertius* does, that *Æschylus* improv'd it mightily, by bringing a Second Actor on the Stage ; and that *Sophocles* perfected it by the addition of a Third. *Thespis's* Invention of a First Actor is here imply'd also, tho' it be not express'd ; and indeed it was not to *Aristotle's* purpose to mention it, when he was considering the Improvements of Tragedy, as an Artificial Poem, which had a *Fable*, and an Action distinct from that of the Chorus ; that is indeed, as it came out of the Hands of *Thespis*, who in this respect must be own'd to have been the Founder rather than the Improver of it. The not considering these Two different States and Conditions of Tragedy is what has bred great Confusion in the Writings of the Criticks, and led Dr *Bentley* into all his Numerous Errors in this point. If he will suffer himself to be taught by so Inconsiderable a Writer as I am, I will endeavour to set him right, and to give him a clearer Account of it.

Tra-

Tragædy at first was nothing but an Hymn to the honour of *Bacchus*, sung by a Number of Peasants, after their Vintage was over, whilst the Goat lay bleeding upon the Altar: The Company that perform'd this Sacred Song, either alternately, or altogether, as it happen'd, were what in Succeeding Times was call'd the *Chorus*; in which therefore it must be remember'd that the Foundation of *Tragædy* was laid. Afterwards the Subject of *Tragædy* was much alter'd and vary'd: for the Composers of those Songs together with the Praises of *Bacchus* joyn'd the Encomiums of Great and Famous Persons, and Satyrical Reproofs † also of the Vitious Men, and Manners of their Times. But still All this was perform'd by the *Chorus*; and (as *Laertius* observes) continu'd so to be till *Thespis's* time. He, to please the Audience, and relieve the *Chorus*, brought a single Actor upon the Stage; who, at fit Intervals, came out from the Rest, and imitated the Actions of some Illustrious Person, and retir'd agen, when the *Chorus* had taken breath; which was still the most Considerable Part of the Entertainment. However by this Invention a new Turn was given to *Tragædy*, the Business of the *Chorus* was lessen'd, and part of it brought into the hands of a single Actor, and something like a *Plot*, or *Fable* was introduc'd. *Æschylus* improv'd upon this Model, and grew still more upon the *Chorus*, by adding a Second * Actor, and diversifying the *Fable*; and *Sophocles* at last compleated the Poem, by the addition of a Third

* *Æschylus* employ'd sometimes a Third Actor too, but rarely.

Third. And by this time the Chorus, which was at first Essential to Tragœdy, and did all in it, was grown only an Accessory Ornament of it; and employ'd to relieve the Actors in the same manner that the Actors were at first found out to relieve That. Nay, to see the fate of things, the Chorus, which was anciently the Play it self, now serv'd chiefly to represent the Spectators, and to suggest such Reflections as They, observing what pass'd upon the Stage, might be suppos'd to make.

Tragœdy being now a thing so very different from what it was before, and *Thespis* having made the first Step towards this great Change, it is no Wonder that he should be call'd sometimes the Author of it; that is, the Author of that Sort of Tragœdy, which consisted in Imitation, and a Fable, exclusive to the Necessity of a Chorus; and which had now, among the Men of Art, who spake nicely, and reason'd subtilly about things, almost engross'd the Name. I say, exclusive of the Necessity of a Chorus: for tho', in remembrance of the first Rise of Tragœdy, and in compliance with the Ceremonies of Religion, the Chorus was still retain'd; yet it came in only by the bye as it were, and the Action, upon which the Play turn'd, was Entire and Perfect without it.

What was said of Tragœdy then in the Second and more Confin'd Sense of the word, *Dr Bentley* in his great Wisdom and Learning took as said of it at large; and pronounc'd at a venture that there was no such Thing as Tragœdy before *Thespis's* time, because there was

was no such thing as that Sort of Tragedy which *Thespis* invented : which is as if I should say, the *Italians* first found out *Opera's*, a Bastard Sort of Tragedy, in these Latter Days; and therefore the *Italians* first found out Tragedy. There is no difference in the case but this, that what the *Italians* did was a Debasement of Tragedy, whereas *Thespis's* Invention was an Improvement of it : but still Tragedy it self was equally before the Improvement of the One, and the Debasement of the other.

Our Critic was not contented to make but One Mistake on this Point ; He has doubled it, by urging also a mistaken Authority for it : for those Verses of *Horace*, which He, out of the Depth of his Reading, produces on this occasion, are far from countenancing his Rash Assertions. At first sight indeed he might think they did ; but a Second Thought (and such Thoughts, one of his Greek Proverbs says, are the Best) would have inform'd him, that *Horace* had express'd himself with the utmost Caution in this matter ; and distinguish'd Critically between that Sort of Tragedy, which was before *Thespis's* time, and That which *Thespis* himself introduc'd.

*Ignotum Tragica Genus invenisse Camana
Dicitur, & Plaustris vexisse Poemata Thespis.*

It was *Ignotum Genus Tragica Camana*, an Unknown Kind of Tragic Poetry, which *Thespis* found out ; and that implys, I think, that there was Another Kind of Tragic Poetry in use before him. And that this is no New
In-

Interpretation of the Words, made to serve a Turn, the Dr may be satisfied, if he pleases to consult the Commentators on the place: they are not in Greek indeed, but they speak as Good Sense, as if they were; and some of the Best of 'em give this very account of it.

* In the
Life of So-
lon.

Upon this Bottom we can answer for all the unwary Expressions, that may have dropt at any time from the Pens of Old Writers, in relation to *Theſpis*; particularly for that Passage in *Plutarch* *, where he represents *Theſpis*, and those of his time as ἀρχαῖοι καὶ τῶν τραγῳδῶν. What he means by that Ambiguous Phrase; may be disputed; whether it be not, that They first gave Life and Motion to Tragœdy, as they certainly did, by taking it in some measure out of the Hands of the Chorus, and making it an *Imitative*, or *Dramatic* Poem: but whatever he means, I think I have prov'd, that he could not mean, consistently with History, that there was no such thing as Tragœdy of any kind before the days of *Theſpis*. I add, that neither could he mean this, and be consistent with Himself: for he expressly tells us in another place †, that the Acting of Tragœdies was One part of the Funeral Solemnities which the *Athenians* perform'd at the Tomb of *Theſeus*.

† In the
Life of
Theseus.

The Reader may remember a Reflection quoted from *Vellejus Paternulus* towards the beginning of this Discourse, where *Homer* is represented as the Author of Epic Poetry, and *Archilochus* of Iambicks, or the Epode: not that they were either of them so, strictly speaking; for *Aristotle* seems to say, that there were

were many Epic Poems before *Homer*, tho' they happen'd to be lost ; and that *Homer's Margites* was written, interchangably in Heroic and Iambic Verse, long before *Archilochus*. *Heb. estion*
Patercul's meaning was, or should have been, says this expressly.
 that they each of 'em brought the several Sorts of Poetry they practis'd, and which before them were rough and unfinish'd, to such a degree of perfection, as that they justly deserv'd to be call'd the Fathers of 'em. And in This Sense it is that we must understand those Authors, who make *Thespis* the Inventer of Tragœdy ; or allow, that they spake inconsiderately, and against the Clear Truth of History. I question not, but some Hundreds of Years hence, *Butler* will be thought the Author of *English Burlesque* ; tho' there were many Little things written in that way, before His *Hudibras* : but He having so far outstripp'd those that wrote before him, and carried that Sort of Verse up to such a pitch of Excellence, will probably be esteem'd and call'd the Inventer of it ; and his Predecessors not be thought worth mentioning, or remembering.

By this time I hope the Reader is satisfied, that Two of the Three points which Dr *Bentley* has advanc'd on this head, are altogether mistaken ; that, allowing *Thespis* to have been the Author of Tragœdy, yet he might have invented it time enough for *Phalaris* to hear of it ; and that *Thespis* was not the first, but (to comply with the Dr's manner of speaking) the *Second* Inventer of it. His Third Assertion is yet more extravagant, and further from all Colour of Truth, than either of

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the

the former : it will be easie to confute it, if we can but understand it.

* P. 40. *Nekker was the Name of Tragœdy* (says he *) *more ancient than the Thing* — What does he mean? Names I thought were invented to signify Things; and that the Things themselves therefore must be before the Names by which they are call'd : but he opens himself, — *as sometimes it happens when an Old Word is borrow'd and apply'd to a New Notion.* Right! it sometimes happens that a Word is Older than the Thing to which it is apply'd; but Names can never be before the Things they belong to. But to forgive him This want of Exactness, among a Thousand; I agree perfectly with him, that the Word Tragœdy was not more ancient than the Thing; they were, as he says, *born together*, or at least pretty near one-another : but for that very reason I infer, that the Word Tragœdy was long before *Thespis*, because I have prov'd that the Thing it self was : and he could not therefore favour my pretensions more, than by allowing that they were *born together*. However, this Twin-Birth must be understood of Tragœdy in its first Infant State, as it took its rise from the *Dithyrambicks* of *Bacchus*; for the Name of Tragœdy was undoubtedly more ancient than the Thing, that is now, or has generally been for Two thousand Years understood by it. It cannot reasonably be question'd, but that those *Bacchic Hymns* they sung in Chorus round their Altars (from whence the Regular Tragœdy came) were call'd by this Name; the Etymology of the word shews that it belong'd to 'em; for whether it be deriv'd

triv'd from *τρυγή* [*vindemia*] or from *τρυγ* [*bircus*], join'd with *ᾠδή* in which the Grammarians are divided *) either

way it very naturally expresses some of the Great Circumstances of that Solemnity: according to its First Derivation, it points out the Time of it, which was upon the Gathering in of their *Vintage* †; according to its Second, the *Sacrifice* it self, at the Offering of which these Odes were sung.

* There is a Third Etymology of the word from *τρυγῆ*, the Lees of wine; and *ᾠδή*: but the Reason of it falls in with that of the first.

ἀφ' ἧς τῆς τρυγῆς τὸ πρῶτον ἐκλήθη ἡ κωμῶδία. Exce. Athen. p. 40.

But as to This we are in the dark, and have only Probabilities to guide us; it may with more assurance be said, that under the word Tragedy both Tragedy and Comedy were at first comprehended: which double Use of the Word continu'd also, after these Two Sorts of Dramatic Poetry were sufficiently distinguish'd; as we may learn from (a) *ἀφ' ἧς Ἀθηναίους* (a), from *Aristophanes*, and his *School* (b); and from *Hesychius* (c). If This be so,

(b) In his Notes on this Verse in *ΑΧΑΡΝΗΣ*, *Att. 2, Sc. 5.* *Μέλλω πάλιν τῆς πόλεως τρυγῆς ποιῶν* [*Κωμῶδία*]. ἤτοι διὰ τρυγῆς ἐπαθλον λαμβάνειν, τὰτ' ἐστὶ νέον δῖον· ἢ διὰ τὸ μὲν ὄντων ἀρξοπέων τὴν ἀρχὴν, τρυγῆν χρεῖσθαι τὸς ὄφεις. And again in his Notes on this Verse in *ΣΟΦΙΚΕΣ*, — *ἀνθ' ἧς γυναικὸς, καὶ μετ' ὅντα ἢ δὴ τρυγῆς* ἀπὸ τῆς μετ' ὄντα ἢ καὶ πάλιν *Κωμῶδία* &c. p. 476. And in the 12th book of *Athenaeus*, c. 13, there is a Fragment of *Aristophanes*'s *ΘΗΡΥΤΑΔΗΣ* preserv'd, where *Τετραγῶδης* signifies a *Comædian*, — *πρῶτα μὲν Σανυρίων* — *Ἀπὸ τῆς Τετραγῶδης*. The same word *Τετραγῶδία* signifies Tragedy properly so call'd, in this Passage of *Aristophanes*, αὐτὸς δ' ἐνδὸν ἀναβάδων ποιεῖ — *Τετραγῶδία* (*ΑΧΑΡΝ.* *Att. 2, Sc. 3.*) for This is spoken of *Euripides*. Beside These, there are Two other Passages in the *Prologomena* to *Aristophanes*: — *τὴν αὐτὴν δὲ* [*ε.κ. κωμῶδίας*] καὶ *τρυγῆς* οὖν οὐκ, διὰ τὴν, &c. *Prol. ad Arist.* πάλιν *Κωμῶδ.* — *ἐστὶ δὲ πάντως εἰπεῖν καὶ τετραγῶδιαν, διονεὶ τετραγῶδιαν πναῖσθαι, ὅτι τρυγῆα χρεώμεται ἐκωμῶδω.* *Ibid.* (c) *Hesych.* in Voce *τρυγῆς*.

and Comedy was more ancient than *Thespis*; (a) P. 140, as I have prov'd before (a) in these Papers; 141. it is clear that the Word Tragœdy was before *Thespis* too. I will detain the Reader no longer upon so plain and known a point, and which I did not think any man, that had the least Skill in these matters, would have put me to the trouble of proving.

I have mention'd once or twice the Early Mixture of Satyr and Ridicule that crept into this Serious Poem; it certainly did so, and continu'd very long in it, even after Comœdy set up for a distinct sort; and it is to be thought, even to the days of *Thespis* himself, if not afterwards. His movable Stage, a Cart, was not probably free from that Scurrility and Buffoonery which were so usually utter'd from

(a) Βοῶς ῥηλὸς καὶ ἀρρηλὸς ὄνομαζων ὁ ἄνθρωπος ἐξ ἀμαξίας — Demosth. contra Æsch. § 37.

that place, that ἐξαμαζέειν, and (b) ἐξ ἀμαξίας λέγειν, became Proverbial Expressions for Satyr and Jeering. I desire this may be observ'd, be-

cause it gives us an easie and natural account of that expression in *Phalaris* [κατ' ἐμὴν τραγῳδίαν γράφειν] which Dr Bentley has made such hideous work with: for the meaning of that is no more than this, that they wrote *Lampoons*, or Satyrical Verses upon him; with which the Tragœdies before and about his time (I have said) were usually twisted. So that tho' *Phalaris* could not be the argument of Tragœdy while he liv'd, (as our Critic learnedly objects) yet he might be the argument of that Sort of Satyr which usually accompanied Tragœdy: and the Dr may perhaps, before he dies, have a convincing Proof, that a Man may

may be the Subject of such Tragædies, while he is Living.

And now, upon the whole, is not Dr Bentley a most Discreet Writer? who has chosen out such an argument to prove *Phalaris* Spurious, as his best Friends would have pitch'd upon to prove him Genuine? for *παρὰ* in the days of *Phalaris* took into its signification somewhat of a *Lampoon*, or Abusive Copy of Verses, according to the Use of it in the Epistles: but it had nothing of that Sense in the Sophist's time, let the Dr place him as high as he can.

I have nothing more to say to the Dr upon any of his Arguments against the Authority of *Phalaris*; I have consider'd 'em All, with great Fairness, I am sure; and, I fear, with more Exactness than they will be thought to deserve. I will not follow his Pattern so far, as to shut up these Reflections by saying, that *I have had too much Regard to him in giving him the Honour and Patience of so long an Examination* *; the Regard I had was to my Self, and to those Excellent Persons, who were injured on my account; and, to do right to Them, averse as I am to Employments of this nature, I could think no Trouble too great, no Task too mean.

If I am capable of judging either of Dr Bentley's Performances, or my Own, the Case stands thus between us: Of the *Five General Arguments* he has produc'd, the *Four first* are Evidently against him; neither the *Dialect*, nor the *Age of the Greek*, nor the *way of Counting by Talents*, nor the *Matter and Business of the Letters*, can in the least shock a Considering

Reader; the Only Point that can possibly prejudice him, is that of their *Lying hid for a Thousand Years*: and how far I have taken off the Force of this Objection the World must judge.

Among his *Particular Proofs*, That which relates to the *Towns* is so involv'd in Obscurity, that I must own 'tis perfectly clear'd on neither Side: that *Three* of 'em, notwithstanding what He has said, may be as Old as *Phalaris*, I think I have made out; and for the *Fourth*, *Tauromenium*, I have shewn that the Single Author he depends upon gives Inconsistent Accounts of it: and should either of those accounts be admitted, I have further shewn, that the Epistles no where necessarily imply, that there was such a Town when They were written.

The *Proverbs and Expressions* found in Later Authors, are such Slight and Insignificant Objections, that 'tis no piece of Vanity to say, I have effectually remov'd 'em.

And as to his *Words of Art*; the First of 'em, about the *Thericlean Cups*, has indeed a Shew of Proof, but no Proof at the bottom; the Next, taken from the Term *Philosophy*, has not so much as the Shew of a Proof: and the Last, from *Tragædy*, is indeed a Proof, and a Good One; but it makes directly against him.

There are then in his Whole Dissertation but *Three Points*, that can be thought to affect the Epistles even by a Careless Reader; That of their *Lying hid for a Thousand Years*; that of *Tauromenium*, and that of *Thericles*: Of these the

the *Two First* he borrow'd from Me (a), without acknowledging the Debt, or making the least Improvement of Either; the *Last* he was probably so happy as to light upon in turning a Dictionary: all that Glitter of Quotations, with which he shines upon this Article, was drawn from Honest *Hesychius*, one of the great Storehouses of his *Alphabetical Learning*.

(a) — *Sunt cur tibi sem an Phalaris jure vendicet suas. Neq; enim facile poterant Littera & a*

Viro tam insigni scripta, & in suo genere absoluta, ultra mille annos ignote penitus latere —

Quod si vera refert Diodorus Siculus, Tauromenium, ad cujus ciues hic Autor scribit, & conditam fuisse, & eo nomine donatam post Naxum a Dionysio Juniore dirutam, actum est de Phalaridis Titulo, & ruit omnis male sustentata Conjectura Autoritas. Pref. Phalar.

The only thing in his Piece, that is clearly made out, and may seem material, is his Proof of *Ocellus Lucanus's* being Genuine: but 'tis such an one, as proves at the same time, that *Phalaris* too may be Genuine, and destroys the force of all he has said upon the Article of the *Dialect*; and is so far from being *New* and his *Own*, (as he has the Modesty to pretend) that 'tis taken Word for Word out of an Author (b) that writ above fifty Years ago; the Scarcity of whose Book, and the Probability of not being trac'd, encourag'd him to set up for a Discoverer.

(b) *Virg.*

This is a Short and True Account of Dr *Bentley's* Whole Performance: if he be of Opinion, that I have undervalu'd any of his *Arguments*, I am willing, Weary as I am, to try 'em upon *Another Subject*; to propose 'em in their Natural Light and Force, and see whether he will admit the Conclusion.

IF Dr Bentley's Dissertations should outlive some Centuries, which I am far from thinking they will; and should be read, which I am still farther from suspecting: and should the Criticks of succeeding Ages start an impertinent Dispute, whether they be Genuine or not; I am of opinion as Strong and Concluding Arguments may be brought to prove 'em Spurious and falsely ascrib'd to Dr Bentley, as any the Dr has us'd to shew the Letters now in Debate to be a Thousand Years Later than *Phalaris*. They may carry the Dr's Name in the Front of 'em, as the Letters do that of the Tyrant; but Those who examine 'em closely, and try 'em by the Rules of Criticism, which the Dr has here establish'd, will easily Discover the Imposture. For we will suppose, that after those Papers have lain hid and neglected for some Ages, they may unluckily fall into the hands of a Critic, who has Leisure and Ill Nature enough to trouble Himself and the World with a Nice Enquiry, whether they are Genuine, or not: I think he would, or might, in Dr Bentley's Way and Manner, and for the most part in his very Words too, argue against their being truly His to whom they are ascrib'd.

* The lines
that have
Comma's
on the side
are in Dr
Bentley's
own Lan-
guage.

" Sophist, whoever he was, that wrote these
" Loose Dissertations in the Name and Character of Dr Bentley, (give me leave to
" say this now, which I shall prove by and
" by) had not so bad an Hand at humoring
" and personating, but that Some may be-
" lieve

“ lieve it is the Librarian himself who talks
 “ so big; and may not discover the *Afs* un-
 “ der the Skin of that Lyon (a) in Criticism (a) Differ.
 and Philology. “ But I shall examine Dr ^{p. 11.}

“ *Bentley's* Title to these Dissertations, and
 “ shall not go to dispossess him by an Arbitrary Sentence in his own Dogmatical Way,
 “ but proceed with him upon a Lawful Evidence, and a fair Impartial Tryal. And I
 “ am very much mistaken in the Nature and
 “ Force of my Proofs, if ever any man here-
 “ after that reads them persist in his Opinion of making Dr *Bentley* the Author of
 “ these Criticisms (b).

(b) Ibid.

“ Had all other ways fail'd us of detecting ^{p. 13.}
 “ this Impostor, yet his very *Speech* had betray'd him, for it is neither that of a Scholar, nor an Englishman; neither Greek, Latin, nor English, but a Medley of all
 “ Three: He had forgot that the Scene of
 “ these Writings was *London*, where the English Tongue was generally spoken and
 “ written; as, besides other Testimonies,
 “ the very thing speaks it self in the Remains of *London* Authors, as the *Gazetts*,
 “ the *Cases* written by *London* Divines, and
 “ others. How comes it to pass then that
 “ our Dr writes not in English, but in a Language farther remov'd from the true English Idiom than the Doric Greek was from
 “ the Attic (c)? Why does Dr *Bentley*, an ^{(c) Ibid.}
 Englishman, write a New Language, which ^{p. 40, 41.}
 no Englishman before ever wrote, or spoke?
 How comes his Speech neither to be that
 of the Learned, nor that of his Country? but
 a mix'd particolour'd Dialect, form'd out of
 both?

both? " Pray, how came that Idiom to be
 * Dissert. " the Court-language at St. James's * ?

P 41. But should we allow, that in some Past Age
 such a Manner of Speech might have pre-
 vail'd among Englishmen; yet there will still
 " lye another Indictment against the Credit
 " of these Dissertations, on the account of
 " the English of the true Age of Dr Bentley
 " not being there represented; but a more
 " Recent Idiom and Style, that by the whole
 " Thread and Colour of it betrays it self to
 " be written in an Age very distant from His.
 " Every Living Language, like the Perspiring
 " Bodies of Living Creatures, is in perpetual
 " Motion and Alteration; which in Tract of
 " time makes as observable a Change in the
 " Air and Features of a Language, as Age
 " makes in the Lines and *Mien of a Face*. All
 " are sensible of this in their own Native
 " Tongues, where continual Use makes every
 " man a Critic: so that there is no English-
 " man but thinks himself able from the very
 " Turn and Fashion of the Style to distin-
 " guish a fresh Composition from another an
 " hundred Years old †. Now when we
 † Dissert. " compare these Dissertations with the Writings
 P 57. of Archbishop Tillotson, Bishop Sprat, Sir Wil-
 liam Temple, and Others, we find the Style of
 that Age had a quite different Turn and Fa-
 shion from that of our Dissertator. " Should I
 " affirm that I know the Novity of these Dis-
 " sertations from the whole Body and Form
 " of the Work; none perhaps would be con-
 " vinc'd by it, but those that, without my
 " Indication, could discover it by themselves.
 " I shall let that alone then, and point out
 " only

“ only a few Marks and Moles in ’em,
 “ which every one that pleases may know
 “ them by *. In the 14th page, the * Dissert.
 most *timid*; for which the Ancients would P. 52.
 have said, the most *doubtful*, or *scrupulous*: in
 the 46th, *Negoce*; for which they would have
 said *Dealing*, *Commerce*, or *Intercourse*: in the
 47th, *repudiated their Vernacular Idiom*; for
 which they would have said, *laid aside their*
Mother-Tongue: in the 16th page, a small *Dose*
 of Sagacity; for which they perhaps would
 have said a small *Share*: in the 59th, *Manufa-*
cture, for the forging of a Story; never us’d
 by the Ancients in that Sense, but always for
 the work of the *Hand*, not that of the *Brain*.
 They that will make the search, may find
 more of this sort, as *brittle Compliments* (a), (a) P. 22.
incurable Botches (b), *broaching of expressions* (c), (b) Ibid.
lopping off branches of Evidence (d), *a Scene of* (c) P. 28.
Putrid Formality (e); *Men springing up like Mu-* (d) P. 29.
shrooms out of Rotten Passages of Authors (f), and (f) P. 118.
 many others of the same Strain: “ but I sup- (g) P. 53.
 “ pose these are sufficient to unmask the Re-
 “ cent Sophist under the Person of the Old
 “ Librarian (g).

But were it possible to produce an Author
 of the same Country and Age with Dr *Bent-*
ley, who wrote in the Language of this *Diss-*
ertation, yet still it is absurd to think that one
 of his Education, Character, and Station
 should be the Author of it. For Dr *Bentley*
 is known to have appertain’d to the Family
 of a Right Reverend Prelate, who was the
 Great Ornament of that Age; to have had
 an University-Education, and to have convers’d
 much in the City, and at Court; and with
 these

these advantages, he could not but be more refin'd than the Writer of this piece of Criticism ; who by his manner of expressing himself shews, that he was taken up with quite other thoughts and different Images from those that use to fill the Heads of such as have had a Learned and Liberal Education. For this Sophist is a perfect *Dorian* in his Language, in his Thoughts, and in his Breeding. The familiar expressions, of *taking one*

- (a) P. 27. *tripping (a), coming off with a whole Skin (b),*
 (b) P. 32. *minding his hits (c), a friend at a pinch (d),*
 (c) P. 34. *going to blows (e), setting horses together (f), and*
 (d) P. 36. *going to port (g);* with others borrow'd from
 (e) P. 57. the Sports and Employments of the Country,
 (f) P. 65. shew our Author to have been accusom'd to
 (g) P. 63. another sort of Exercise, than that of the Schools.

“ Some Persons perhaps may Gratuitously
 “ undertake to Apologize for Dr Bentley a-
 “ bout this matter of the Dialect * : they may
 “ plead in his behalf, that he was born in some
 “ Village remote from Town, and bread among
 “ the Peasantry while Young ; and for that rea-
 “ son “ might ever after have a Twang of the
 “ Country Dialect. Now if any one know
 “ an Express Testimony that he was bred in
 “ the Country, he can teach me more than I
 “ at present remember. This I know in ge-
 “ neral† from *Anthony Wood*, and others, that
 “ many have come from the Employments of
 “ the Country to be Doctors in the University ;
 “ and so He may come in among the rest.
 “ But then must his Language be ever after-
 “ wards Doric, because he had once Footing
 “ in a Country Town *? The same Author
 “ tells

* Dissert.

P. 43.

† P. 45.

* Ibid.

tells us of several born and bred in the Country, who yet in Process of Time have learnt to speak a different Dialect from that of their Mother-Village. "Why then must

"Dr Bentley's Dialect still needs be Doric?
"and that so tenaciously, that twenty Years
"living in the Universities and City could
"not at all alter it in one of that Education†? † P. 46.

He was part of that time a Library-keeper to a Learned Dean, and afterwards to His Majesty; a Member of one University, and a Sojourner in the other; a Chaplain in Ordinary to the King, and a Tutor in extraordinary to a Young Gentleman: "and could not that

"Perpetual Negoce and Converse with Gentlemen and Scholars bring his Mouth by
"degrees to speak a little finer? Would
"not he that aim'd at the Reputation of a
"Polite Scholar, and for that reason had apply'd himself in a particular manner to the
"belles Lettres, have quitted his Old Country
"Dialect, for that of a Londoner, a Gentleman, and a Scholar? and not by every
"word he spake make the Ridiculous Discovery of his being a Perfect Stranger * to * P. 46.
all Polite Learning, and Gentleman-like Conversation?

"But let us hear a Second Apology that
"may be made for the *Dorism* of Dr Bentley: He may perhaps be defended from
"the like Practise of others, who being Londoners born or bred, have repudiated the
"Vernacular Idiom of the City for that of
"the Country; as Sir Roger L'Esrange in his
"Æsop's Fables, Sir John Suckling in his *Ballad*, and Mr Dryden in his *Harvest home*.
"So

“ So that tho’ *Dr Bentley* be suppos’d to be a
 “ Native of *London*, or bred Liberally, yet
 “ here is an Excuse for his quitting the City
 “ Language. But I conceive, with submissi-
 “ on, that this argument is built upon such
 “ Instances as are quite aliene from the case
 “ of our Dissertator. For Doric might in-
 “ deed be proper for Fables, or Ballads,
 “ where Brutes, or Peasants are brought in
 “ speaking; or for Scotch Songs, and the
 “ Chorus of a Comedy, on the account of
 “ the Doric Music: but it has not Grace and
 “ Majesty enough for the Subject *Dr Bentley*
 “ is engag’d in. What affinity then is there
 “ between *Dr Bentley’s* case, and that of Wri-
 “ ters of Fables, Ballads, and Comedies?
 “ what mighty Motives can Here be for assu-
 “ ming a Foreign Dialect? His Pieces are
 “ dated in the midst of *London*, directed to
 “ the very next Street, address’d to a Scho-
 “ lar, about a Controversie in Criticism, de-
 “ sign’d for the view of men of Literature,
 “ and not written to express the humor of
 “ the Country, or to entertain men of Low
 “ Rank and Character. If any will still ex-
 “ cuse the Dr for Dorizing in these Circum-
 “ stances, ’tis hard to deny them the glory of
 “ being the humblest of his Admirers and
 “ Vassals (a).

(a) Differ.

p. 50, 51.

The same Apology that is made for the
 Doric way of speaking, may perhaps be urg’d
 also in favour of that *Mix’d Language* which
 runs throughout these Dissertations. The
 Speech of *Alexander Bendo* by the Earl of *Rochester*,
 the Pedant in *Ben Johnson*, and other
 Writers of Comedies, do shew, that the Au-
 thor

thor of those Reflections, tho' he carries this way of speaking farther than any ever before him did, is not Singular in the Use of it: but this Plea also will admit of a Ready Answer; that tho' this manner of speaking may be proper for Mountebanks and Pedants, whose business it is to appear Learned to the Ignorant, yet that does not justify the use of it by one, who was reckon'd a Scholar, in a Discourse address'd only to Scholars. " 'Tis very " strange that a Critic, and such a Critic as " Dr Bentley, should so doat on the Dialect " peculiar to Pedantry, who was so eminent- " ly ^{known} — the hater of Pedants (a) ? and (a) Differ. so well known to be so, that even our So- P. 41. phist in these very Dissertations represents him as One whose Aim, Profession, and Employment it was to pull off the Disguise from those little Pedants, that have stalkt so long about, in the Apparel of Heroes (*).

(*) Ibid.

" But I love to deal Ingenuously; and will P. 29. " not conceal One Argument, which tho' it " will not do the work, let it go however as " far as it can (b), in favour of their Opini- (b) P. 25. on who may ascribe those Dissertations to Dr Bentley. There is still extant a Letter of Dr Bentley's to the Reverend and Learned Dr Mill which is confess'd to be Genuine, in which there are frequent Scraps of Greek intermix'd with Latin; which might give occasion to our Sophist to think that a Cento of Different Languages was a Characteristic of this Author: but the case of this Epistle is widely different from that of these Dissertations. For the Author of the Epistle, writing to One who had a particular Value for the Greek Tongue, shew'd

shew'd an Excellent Judgment in passing such a Compliment on that Language, as to use it instead of Latin, even where Latin would have done as well. But besides, he had occasion to express himself in Terms of Archness and Wagery, which the Latin Tongue would not come up to. For *Johannule* was not in use; and therefore *'Iwarrid'ior*, or *Little Jacky*, was the only word that could serve to express that in short, which the Latins cannot say but by a Periphrasis: Whereas those *Dissertations* were design'd for the benefit of English Readers, who had as great an Esteem for their own Tongue, as either for Greek, or Latin; and the Uncouth Words here interspers'd do not add any Beauty to the Style, nor do they convey the Author's thoughts to our Understanding with more Dispatch, or Clearness than plain English would do.

(a) P. 36. I doubt not but our Sophist had that Letter of Dr Bentley to Dr Mill before his Pen (a), when he counterfeited these Dissertations in the Name of that Reverend Doctor. For 'tis very observable that the Preface of this Letter to Mr Wotton is borrow'd from the Preface of that to Dr Mill; which begins with the Author's remembling a Discourse be-

(b) Or Malelas, or Malala, or Malalas: for that weighty Controversie about the right Spelling this Word is not yet fully decided.

tween Him and Dr Mill about *Malela* (b), and a Promise that Dr Bentley had upon that occasion made to his Friend, of which he was to acquit himself in that Letter: this

our Sophist transcribes, changing only the Names, and ascribes it to the same Dr Bentley. Had that Dr really wrote these Dissertations,

tations, his Invention was not so narrow and stinted, that he should be forc'd to borrow from Himself; especially having so large an Acquaintance, as he appears to have had, with Works of the same Stamp and Character with the Epistle he was writing; as *Prefaces*, *Prolegomena*, *Apparatus*'s, *Introductions*, &c: but it was Natural Enough for a Sophist in his *Mock-Bentley* to filch an *Exordium* from the Undisputed Writings of the true Dr *Bentley*.

The same Letter to Dr *Mill*, which has furnish'd us already with one Detection of the Imposture, will, if strictly examin'd, make a Second Confession from these

Words. *I had this, Sweetest Sir, to say of Alcmaeon, and Alcmaeonides, which I presume no man ever said before me; for I do not like their ways, who, being pittiful Jackdaws, by begging here and there a Feather, pretend to set themselves off for right Genuine Peacocks.* " Now here

"agen am I concern'd for our Sophist, that he "is taken tripping. For he values himself

"highly, and expects great Thanks for a Disco-

"very * about *Ocellus Lucanus*, which had * P. 47.

been long before made and publish'd by *Viz-*

zanius, in his Edition of that Author; and

whence 'tis evident it was transcrib'd by our

Sophist into his Dissertation. Now would

Dr *Bentley*, who professes himself such an E-

nemy to borrowing, have thus plum'd him-

self in borrow'd Feathers? "It is a very

"Notable Discovery, and we are much

○

"oblig'd

Hæc habui, Milli Jucundissime, quæ de Alcmaeone & Alcmaeonide, ore ut opinor alio indicta dicerem: non enim placet eorum ratio, qui cum meræ Corniculæ sint, emendicatis hinc inde Plumis germanos Pavones se pollicentur. P. 20.

" oblig'd to the Author of it : but then there
 " was either a strange Jumping of Good
 " Wits, or the Dissertator is a Sorry Plagia-
 " ry. What shall we say to this matter ?
 " Dr Bentley had the Character of a man of
 " Probity and Parts, who had neither In-
 " clination nor Need to filch the Sayings of
 (a) P. 33. " Others (a). Those must be unacquainted
 with his Character, who think he would say
 in his Own Name what he found said to his
 Hands. In the Letter to Dr Mill he omits
 several things very proper to his purpose,

Ne fortè qui Me minùs
 norunt, Pauli me Leopardi
 Scrinia compilare existiment.
 Ep. p. 4.

*lest perchance (says he) those who
 are not so well acquainted with
 me should think I had plunder'd
 the Escritoire of Paulus Leopardus.* Would he be there so

afraid of being thought to transcribe *Leopardus*? and would he here value himself upon
 Discovering first what he plainly copies from
Vizzanius? Must those who think he could
 borrow be such as did *not know* him? and
 can we, when we know him upon his Own
 Declaration to be so averse from borrow-
 ing, imagine he would borrow That from
 another, for which he solemnly bespeaks
 Thanks from the Learned World? " This
 " bears hard upon the Author of the Differ-
 " tations : but how can we help it? he should
 " have minded his Hitts better, when he was
 " minded to act the Doctor.

But that Letter to Dr Mill will afford us
 still greater Conviction that this Dissertation
 could not be the Genuine Work of Dr Bent-
 ley. For that Letter, in the Page above men-
 tion'd represents Dr Bentley proving, that
 he

he could not easily be deceiv'd in knowing whether a Greek Verse were ascrib'd to its proper Author: *For in such things as these, says he, I do not easily suffer my self to be impos'd upon; who, as you know, had once a design to publish the Fragments of all the Greek Poets, with Emendations, and Notes, a grand work: but now, as they say, Another sort of Life, another sort of Diet.* Now is it probable, that One who had collected the Fragments of all the Greek Poets, amended them, and wrote Notes upon them, could mistake *Empedocles* for an *Epic Poet*? But I shall not insist upon this; since the Passage produc'd carries in it a more Direct and Express Proof that *Dr Bentley* could not write these Dissertations. He had design'd once it seems, to publish his Grand Work, the Fragments of the Greek Poets: but he was now, he tells us, engag'd in another way of Life, and must therefore apply himself to another sort of Studies: for that I take to be the Import of the Greek Proverb. Now the Dissertations in dispute bear date after this Declaration; they pretend to be written by *Richard Bentley* Dr of Divinity, and Chaplain in Ordinary to His Majesty; they would be thought to come into the world some time after his Lectures were printed in defence of Religion. He was now therefore engag'd in another Profession; and would not, we may be sure, meddle with a Subject so foreign to the business of a Divine, nor handle it in a manner so ill becoming that Character. He who scrupl'd

Nam in his Rebus verba
mibi dari haud facile patior;
qui, ut scis, Fragmenta om-
nium Poetarum Græcorum
cum Emendationibus, ac No-
tis, Grande Opus, edere con-
stitueram: nunc, ut ajunt,
ἐν ἑτέρῳ βίῳ, ἐν ἑτέρῳ διαίτῃ
Ep. p. 20.

publishing those Fragments, which might have been of good Use to the Learned, and might some of them have fallen in with Divinity, would much less have taken up with such Thin Diet, and mispent so much of his precious Time upon so fruitless Enquiries as those are which are pursu'd in these several Dissertations. " There is another thing, besides a " pretty Invention, useful for a Lyar, and " that is Good Memory. We will suppose " our Author to have once known something " of this Declaration of Dr Bentley; but he " had, it seems, unhappily forgot it, when " he ascrib'd these Pieces to him *.

* Dissert.

p. 17.

The Sophist is not more happy in personating Dr Bentley, when thro' the whole Course of these Dissertations he represents him as a Fierce and Angry Writer; and One, who when he thinks he has an advantage over another Man, gives him no Quarter. For the Writer of the Epistle to Dr Mill, when he had just occasion to be very Severe on some, who had taken wrong measures in deducing the Etymology of a Greek Word; thus repres-

Sed nolo aliquid inclementer dicere; non nostrum est *κακότητος ἐπιμύθεον*.

Ep. p. 4.

ses his Indignation: *But I will not say any thing severely of 'em; it is not in my nature to trample upon the Prostrate.* This shews him to have been a Man of

Temper, and Good Nature: but our Sophist represents him as one that has no Mercy upon his Adversary, when he thinks he has him in his power. The suppos'd Editors of *Phalaris* for an imagin'd mistake in a point of Criticism are expos'd as *Nonsensical Blunderers*, Persons who had *neither Skill nor Industry*, neither
Know-

Knowledge nor Ingenuity; to be like *Lencon's Asses*, a degree below *Sorry Criticks*, to write directly against *Grammar and Common Sense*; and are set out to the world under this Low and Rude Similitude: *Here are Your Workmen, to mend an Author, as bungling Tinkers do Old Kettles!* What a difference is there between the Two Letter-writers? Mr *Bentley* is calm and forgiving, but Dr *Bentley* is furious and unrelenting: Dr *Mill's* Friend scorns to insult over the Prostrate; but Mr *Worton's* Friend pursues his Blow: "and don't You yet begin to suspect the Credit of the Dissertations*?" * Differ.

Dr *Bentley* was celebrated amongst the Learned Men of his own and other Countries for one, who was much vers'd in the Learned Languages: and, as it appears by his Letter to Dr *Mill*, he was very conversant in *Suidas*, *Hesychius*, and other Greek Vocabularies, *Onomasticons*, *Etymologicons*, *Lexicons*, *Glossaries*, *Nomenclators*, and *Scholia*; so that he must at least have been acquainted with the Significations of Greek Words: but it appears from what this Sophist offers about the Sense of some Greek words †, which he finds in *Phalaris*, that he was not only a perfect Stranger to the best Classic Authors, but that he wanted that Light which any Ordinary Dictionary would have afforded him. The Librarian was so well read in One of these Instructive Writers, *Hesychius*, as to assure Dr *Mill*, between Verse and Prose, that, whenever a New Edition of that book came forth, he could, if he would, correct five thousand faults in it, more or less, that had till that time

p. 62.

† From the 62d to the 68th page of this Book.

defeated the Sagacious Conjectures, and Laborious Diligence of other Criticks (†). Now could any thing that actually is in *Hesychius*, escape his knowledge, who had such a Deep Insight into what is not, but ought to be there? could He who had discover'd what had escap'd the Utmost Diligence of Others, miss what was obvious to every one that look'd into *Hesychius*? Would Dr Bentley have given us such a Cast of his Skill in construing Greek Words, as to tell us, that *διώκειν* anciently signified to pursue, when that which fled fear'd and shunn'd the pursuer; and that it never signified to follow, in any other Sense; when *Hesychius* gives us no other words for *διώκειν*, but *ῥίαν*, *ἐμπίδεν*, which are far from a Persecuting Sense?

Dr Bentley is known to have liv'd in the same Age, and at the same Time, that the Edition of *Phalaris*, with which this Sophist is so angry, came out: it appears, from the Editor's Preface, that the Dr, being then Library-keeper at *St James's*, deny'd a Common Favour to the Editor, which is complain'd of in that Preface: This doubtless gave occasion to our Sophist to forge these Dissertations in the Dr's name, to show his pretended resentments of that Complaint. Now the Dr himself could not be ignorant, that this Edition was put forth by Mr Boyle, whose Name it still bears. But Our Sophist, who liv'd at a greater distance from those Times, supposes it the Joynt-Work of several: he talks of our

Late

(†) Id Tibi de plano possum promittere, Milli, Quinque plus minus millia mendorum Me correcturum esse, si libuerit, quæ aliorum *εὐσεχίας* & laboriosam diligentiam hactenus illuserunt. Ep. p. 39.

Late Editors, of those Great Genius's, with whom Learning, that is leaving the World, has taken up her Last Residence; of these Annotators, of our Ingenious Translators (a): whereas these *Edi-* (a) *Differ-*
tors, Genius's, Annotators, Translators, could not P. 66, 71.
 but be known to one that then liv'd, and were known to Dr *Bentley* (as appears by a MS Letter of his to Mr *Boyle*, now in being) to be one and the same Person. It is true, that in the Preface to the Edition there are these Expressions, *Quantum scimus*, and *Nostrò Labore*; and in the Dedication, *Tuâ ope adjutus*: which might lead our Sophist into a mistake, that this Edition was the Work of More than One; and that the Person, to whom it is dedicated, had assisted in it: as if it were unusual for the Plural Number to be put for the Singular; or as if a Person in that Station could no otherwise assist a Young Gentleman of his College in the Edition of a Book, than by collating Manuscripts, translating the Text, and writing Comments.

Dr *Bentley* is known to have enjoy'd the advantage of a Public Lecture instituted by the Honorable Mr *Robert Boyle*, and by reason of that Post must be suppos'd to have had a due respect for his Name and Family; so that it cannot rationally be presum'd, he would treat a Gentleman, who had the Honour to be nearly related to that Noble Person, with so much Contempt and Indignity, as is plainly express'd in several parts of that Dissertation.

Dr *Bentley* did also flourish during the Life of Sir *William Temple*, whilst that Eminent Person was in great Reputation for the Signal and Extraordinary Services he had done for

the Protestant Interest, to the English Nation, and to the King who then reign'd; as also for his Learned Writings, which were then in very great Esteem amongst all those who had a true relish for Sound Sense, and Noble Thoughts, express'd with all the Beauty and Force of proper and significant Language. Now tho' the Dr might without any offence differ in his Sentiments from that Worthy Gentleman, yet it is not credible that a Scholar, a Courtier, and a Divine would so far break in upon all the Rules of Modesty, Decency, and Civility, as to insult over a Person of Sir William's Character, and Merit, as an Ignorant and Illiterate Pretender to Learning; who could neither discover the true Time, nor the true Value of his Authors; and whose Choice of Phalaris and Æsop, as then extant, for two great inimitable Originals, was a piece of Criticism of a peculiar Complexion, and must proceed from a Singularity of Palate and Judgment.

" It must needs be a great Wonder to those
 " who think these Dissertations Genuine,
 " how or where they have been conceal'd;
 " and in what Secret Shop, or unknown Corner of the World they have lain hid, so
 " that no one has ever taken notice of 'em
 " for so many Ages. Had these Dissertations
 " been seen and read, somebody sure would
 " have quoted somewhat out of 'em; especially since so many have had occasion to
 (a) Differ. " do so (a): for all those who have written
 p. 63. concerning Sophisms, and Ill Consequences in arguing, might have furnish'd themselves from hence with all Kinds of Loose and Incoherent Thinking. And those that have publish'd their

their Censures upon the Incongruities of Language, and Innovations in Speech, might from every Page of this Author have fetch'd proper Instances of the Groffest Improproprieties.

“ So that, by their Silence and Prætermiſſion, they do as good as declare expreſſy, that they never ſaw our Diſſertation (a).

(a) Differ.

But that which ought to weigh moſt with

p. 64.

those who have any Honour for Dr Bentley, toward clearing him from any ſuſpicion of having written theſe Pieces, is this Conſideration; that That Learned Doctor was choſen out by the then Fathers of the Church, as a fit perſon to vindicate the Truth of Religion againſt Atheiſts, Deiſts, and all other Oppoſers of Divine Revelation: whereas this Sophiſt is found to make uſe of ſuch Arguments (b) to diſprove the Epistles of Phalaris,

(b) Vide

as are of Equal weight to prove the Writings of Moſes and the New Teſtament to be of

p. 121ſt of his Book.

much Later date, than they can be conſiſtently with the Pretences of the Jewiſh and Chriſtian Religion. “ So little regard had

“ this Bold Writer to fit his Diſcourſes to

“ the Character of that Reverend and Lear-

“ ned Perſon; and I have had too much Re-

“ gard to Him, in giving him the Honour

“ and Patience of ſo Long an Examina-

“ tion (c)

(c) Differ.

p. 65.

Since

Since I have given my self the trouble to examine all the tedious *Proofs* Dr Bentley has heap'd together against the *Epistles*, which I was not in the least concern'd to vindicate ; I am oblig'd to say something to his *Criticisms* upon the *Edition* that relate entirely to my Self. I shall consider 'em with the same Indifference that I did his Arguments : for as I never profess'd my self a Patron of *Phalaris*, so neither was it ever in my Thoughts to set up for Exactness in that Dry Sort of Learning. I enter'd upon the Work meerly as an Exercise of my Pen ; I saw that Life and Smartness, which I still relish in these *Epistles*, quite lost in the Loose *Periphrases*, and plain *Country Latin* (as the Dr calls it) of the former Interpreters. This put me upon trying whether I could express the *Style* as well as the Sense of the Original in another Language ; and represent it with such advantage, that They, who are no Masters of Greek, might see some faint resemblance of the Author's Spirit and Genius, in a Translation : in which whether I have been successful, and to what degree, must be left to the different Humors, and Opinions of Readers. I abhor Vanity, and the more since I have read Dr Bentley's Book, where I see it makes so unbecoming a Figure : yet This I will be bold to say, that even in those Translations of the Greek Authors, which are esteem'd the Best, would a man of some know-

knowledge in Criticism exercise all the spite and skill he has that way to find out Mistakes, he might be able to muster up such a Plentiful Number of 'em, as would keep my Poor Version and Notes in Countenance. I question not but there are Errors and Oversights enow in my Translation : I was very Young when I did it ; and, to confess the Truth, after I had got a little way into it, and made my first Essays, went thro' the Rest of it without any Great Gust : and 'tis no wonder therefore if I should not be awake sometimes in a Work that I was not very fond of. However, as Many, and as Easie to be found as my Faults are, Dr Bentley has yet had the Ill Luck to miss 'em ; and to except against such Passages as can I think, to any Unprejudic'd Man, be fairly accounted for. The Town, I own, is Weak and Defenseless enough in conscience ; but he has had the Judgment to attack it on that side ; where perhaps it lies least expos'd. Upon Scouring the first Epistle (as he Cleanlily expresses himself) he finds these Words there, *ψυχῆς δὲ νόσος ἰατρὸς ἵαται θάνατος, ὃν ἀνεπαχθίσαι οὐ* &c. *αὐτοδίκην*. Which in my Latin, runs, [*Animi autem Morbum Medica Sanat Mors, quam quidem nulli gravem, &c. expecta*]. He is pleas'd to render it thus, [*For a Disease of the Soul the only Physician is Death : do You therefore expect a most painful one*] and says, My Translation of *ἀνεπαχθίσαι* [by *nulli gravem*] produces a flat and far-fetch'd Sense †. I must own I do not yet see why it is more flat to say a Villain shall dye an Unnatural Death, than that he shall dye a Painful one : and as I little apprehend why he calls this a far-fetch'd Sense ;

† Dissert.
p. 96.

Sense; I suppose he cannot mean by a *far-fetch'd* Sense, a Sense that the Word ἀνεπαχθὺς is not commonly us'd in; because I never could meet with it us'd in any other Sense, till Now he has thought fit to translate it *most painful*. All the Criticks before him render it by *non gravis*, *non invidiosus*, or by some word Equivalent to these: and *Hermogenes* thought this a proper sense of the word, when he intitl'd a Chapter περὶ τῆ ἀνεπαχθῆς αὐτοῦ ἐμπνεύς; which I would advise the Dr to read, not only to get a better acquaintance with the Word in question, but to learn too the modesty and discretion not to commend himself so often, with so very ill a Grace. I am sure he wants to be taught this; and since he has just now taught me what I knew nothing of before, I could do no less than make him this Grateful Return.

† Differ.
p. 69.

He goes on to instruct me. *The Greek*, says he, *is in the Superlative degree*; let 'em put it then, *nulli gravissimam*, and 'twill shew 'em the Error of their Version †; that is, let Me translate it for 'em, and I'll undertake to make neither Grammar, nor Sense of it. But if he will give me leave to translate it my self, since it must be in the Superlative degree, instead of *nulli gravem*, I would put *minime invidiosam*; and then I do not yet see any Error in the Version: and I am the more inclin'd to think there's none, because the Dr slides off, and takes Refuge in his Strong and Secret Hold, the MSS. *The MS*, he says, *reads it ὁ ἀνεπαχθιστάτος*; and *They* (as he calls *Me*) *might have embrac'd this Reading, when they saw it there*. What MS is this? None of the *Bodly-MSS* read it so; nor

nor the *Arundel*, a Collation of which the Learned *Dean of York* sent me, after my Edition was finish'd. Sure the Dr cannot mean the *King's MS*; he knows I never saw That my self; and I hope I am not answerable for my Collator's Eyes. And, since No-body can see it but *Dr Bentley*, I have no great Reason to depend upon his Ingenuity. However, if this be the Reading of the *King's MS*, 'tis frivolous and fit to be neglected: for to Me the Common Reading seems to have rather a *Quicker Sense*, and (having shewn *Dr Bentley* to be no great Master in Propriety of Speech) I may venture to say, as much *Propriety*. Perhaps the Dr might have thought so too, but that he has a Peculiar Fondness for the *Parapleromatick Particle* *αὖ*, which he takes to be a rare and quaint usage (a): and having met with it Here therefore, is resolv'd not to part with it. To diminish his fondness for it, I promise to furnish him upon demand with 30 or 40 Instances from *Homer*, and the *Greek Testament* (to go no further), where the *Particle* *αὖ* is us'd as *Parapleromatically* every whit as it would be here, should his Reading prevail.

(a) Differ.
p. 70.

But to wave entering into a Controversie with him about Particles; let us see whether he be not as Exquisite a Judge in *Latin* as he is in *Greek*: He charges me with *Barbarism*, *Nonsense*, and *New Discoveries* in Language, for translating *ἀδίκημάτων ἐκ ἀκρουσίων*, *Scelera non invita*; for he is very positive that *Inventus* always means the Agent, is always spoken of the Person, never of the Thing, &c. But I hope *Plotertius*, who liv'd in the Purest Age of *Latin*,

tin, may be presum'd to understand his own Tongue as well as Dr Bentley : He (*El.* 16, *L.* 1.) expostulating with an Unkind Mistress, says, that tho' she was Cruel and Unrelenting, yet if she did but hear his Complaint,

*Non—ipsa suos poterit compescere Ocellos
Surget & invitis spiritus in Lachrymis.*

Is *Invitis* here joyn'd with the *Person* or the *Thing* ? if *Propertius* had said, as he does in other places, that Tears would flow *ab Invitis Oculis* ; tho' an Eye be improperly call'd a *Person*, yet in that case I might allow it to be taken *Personally* : or had he attributed any *Action* to Tears ; as, if he had said, *invita surgent Lacrymae*, *Lacryma* might be consider'd as an *Agent* : but as it stands here, *Invita Lacryma* must be render'd *Involuntary Tears* ; and to explain it otherwise is, I think, contrary to Good Sense and Good Language too. Were Dr Bentley as well acquainted with the Latin of the Great Men in *Augustus's* Age, as with that of the Pedants in This, he would have another Taste, and another Style. To know the Grammar of a Tongue, and to have a just sense of the Proprieties and Elegancies of it, are two different things ; as different almost as Construing *Euclid's* Words, and being Master of his Demonstrations. Any-body that will take the pains may be Critically exact in the Signification and Syntax of Words ; but to enter into the Spirit and Beauty of good writing is an Happiness that None have but those who are Born with it ; nor All of them neither : for a Long Conversation

sation with Bad Books may destroy a good Natural Taste. I don't say, this is Dr Bentley's case; for I am not a Judge whether he ever had any.

To come a little nearer to *His* Ages of Latin, I will give him a Couple of Instances of the same kind out of *Statius*: One of them from the 9th *Thebais*; where Young *Dryas*, after he was mortally wounded, sends this Message to his Mother,

—— *Merni, Genetrix, pœnas; invita capeffens
Arma Puer rapui, nec Te retinente quievi. V. 891.*

Invita is here apply'd not to the Person his Mother, but to the Thing Arms taken up against her Will. In the 7th *Thebais* the *Græcians* are encourag'd by *Jupiter* to make a furious assault upon *Thebes*; and *Bacchus* in his Speech to *Jupiter* on this occasion, says,

*Esto olim invitum jaculatus nubibus ignem;
Credimus: en iterum atra refers incendia terris,
Nec Styge juratus, nec Pellicis Arte rogatus?*
V. 158.

Jupiter, by his Vow to *Semele*, was oblig'd, against his own Inclination, to grant what she ask'd: and therefore the destruction he brought upon her was *Involuntary*: I think *Invitum* can bear no other sense here, and I therefore leave these Passages with Dr Bentley to consider at his Leisure; Let him try his Skill upon 'em, next time the angry Fit of Criticism returns.

I see there is no way of pleasing an Incens'd

cens'd Dissertator ; I have just clear'd my self from the Imputation of using a Word in a *different* sense from other Writers ; and now he accuses me for using a Word in the *same* sense with all the Authors that ever writ. I translate *οὐτρίπτεκ Hortaris*, which I interpret by *Provocas*, as *Budæus* does ; who in his Learned Commentary has these words, *οὐτρίπτεκ*, *provocant, cient* ; & *usus est satis frequens* : and I translate it so, because I could find no other Signification of it in any Greek Writer ; and Dr Bentley himself owns as much, that it is no otherwise us'd by *any of the Ancients*. Now I never designing to make a Noise with the Corrections and Improvement of Old Vocabularies, was contented to use words in the same Sense that every-body had us'd 'em before me ; and for this Error of mine, my Indictment runs, that I am an *Illiterate Fatherer of an absurd, ridiculous, and incongruous Sense upon my Author*. My Plea is, that it seems to Me no more absurd, or ridiculous, that *Phalaris* should say to one of his Enemies, *You provoke me to be cruel*, than that he should say (as Dr Bentley would have him) *You upbraid me with Cruelty*. And I believe his Cavil against the Syntax of *ἀ ἐμοὶ οὐτρίπτεκ* is no better grounded than that against the Sense. He won't indeed find *οὐτρίπτεκ* in his Grammar with a Dative Case, but he may please to *enlarge it from this very place* * : and as for his *ἐκ ἀ*, or *ἐφ' ἀ* ; we have no occasion for either of 'em : in the days of *Sophocles ταῦτά ἐκ οὐτρίπτεκ* was no more absurd and incongruous, than *Qua me hortaris* was in *Tully's*. But Dr Bentley thinks he has shewn already, that *οὐτρίπτεκ* signifies

* Dissert.
p. 75.

nishes to reproach * ; where has he shewn it ? * *Dissert.*
 he has no where said any thing of it, but in *p. 71.*
 the 52d page ; and there he only says, that

αὐτερέπειν, to accuse, is an Innovation in Language,

for which the Ancients us'd *αὐτερέπειν* : so that positively to averr, and assume the thing in question is in his Language to shew, and prove it.

Let us see now whether his Second Thoughts furnish him with any better proof of *αὐτερέπειν*

signifying to accuse. One would expect that he should produce the Authority of some

Greek Author, that uses *αὐτερέπειν* in this sense : but he has given this argument quite

another turn, and proves, that 'tis us'd so here, because 'tis never us'd so by any ancient

Author before the Sophist † ; he might have added too, nor by any Modern Author since. *† Ibid.*

This is a surprizing way of arguing, but I find it familiar to Dr Bentley ; he has another

just of this strain in the 115th page : he says there, *One may know Sabirius Pollo to be a*

Roman ; how so ? does he find any such Family among the *Romans* ? no, that's too Obvi-

ous a Way of arguing for a man of his Parts : he knows him to be a *Roman*, because he does

not find such a Family as the *Sabirii*, or such a Surname as *Pollo* : and he improves this Ac-

quaintance with *Sabirius* so far, that within Three pages he calls him *his Friend Sabirius*

Pollo. Such are the New Ways of Reasoning made use of by this Incomprehensible Author :

He has furnish'd us with several ; and, to shew that he is, not yet exhausted, he brings This

argument to prove that *αὐτερέπειν* signifies to reproach : *αὐτερέπειν*, and *vitio vertere* signify to re-

proach ; therefore *αὐτερέπειν* does so too : and

P

in

in the same Paragraph, he after the same manner makes it out, that *διατείνω* is to persevere; is not *διατείνω* exactly the same with *pertendo*? (meaning, I suppose, that *δια* is *per*, and *τείνω* *tendo*) and is not *pertendo* to persevere? I always thought that *Use* was the only Rule and Measure of the Signification of words; but Dr Bentley, a great Adventurer in new ways of thinking, will determine it by dint of Argument. Would he allow Others to argue as He does, from One Compound Word to Another, and from One Language to Another, we might enlarge our *Dictionaries* without End; and soon produce not only (what he pretends to *) five thousand, but five Millions of Emendations and Additions to *Hesychius*; tho' not such as are worthy to keep Company with the Admirable Bishop Pearson's Observations on that Author: and therefore should they hereafter come together (as 'tis said they will); and should the Bishop's Name not happen to be set to His part (as 'tis possible it may not); it will be no difficult matter to distinguish between 'em. According to the Dr's Rule (not to go far from the words he plays with) because *διατρέχειν* signifies to differ, therefore by a Like Metaphor, and Analogy, we may use *διατρέπειν* to express the same notion †: And thus agen I can prove, that *παρατρέχειν* is to exhort; for is not *παρατρέχειν* exactly the same as *παρατρέπω*? and is not *παρατρέπω* to exhort? or that *δυσκνυμι* is to persevere; for is not *δυσκνυμι* exactly the same with *persisto*? and is not *persisto*, to persevere? So that for ought I can see, it must be allow'd, either that all words may be us'd e'en as we please, or

* Epistola
in fine Ma-
lala, p. 39.

† Dissert.
p. 73.

or else that *προτρέπω* must signifie, as it has done for above Two thousand years, *hortari*; that is, not always to *Exhort*, (a Word he makes such wretched Mirth with) but to *excite* by any other methods: unless when *Virgil* says, *Jam Vitulos hortare*; and *Ovid*, *Hortaturq; Canes*; they mean, that *Dogs* and *Bullocks* are to be made tractable by good Advice and Exhortation.

If our Critic is unalterably determin'd, that the Sense of this Passage must be [*the Crimes which You upbraid me with*] why should he not chuse rather to read *προτρέπεις* than *πετρέπεις*? for tho' I no more know an Instance of *προτρέπω* than of *προτρέπω*'s being us'd for *ὀνειδίζω*, yet the Formation of the Word will more easily and naturally allow of this use: *ὦν ἐμοὶ προτρέπεις* may well enough signifie, *qua mihi vitio vertis*; but *πετρέπεις*, in that sense, is, I think, a very improper and unnatural Innovation in Language.

One would wonder that Dr Bentley should be so eager in imputing this Mistake to my Translation, which he is so little capable of making out; but he had a double End in it: My Explication of the Word offended him so much the more, because it spoilt an Argument that He urges, to prove the Epistles Spurious: I shall draw it up in short, but in its full force and strength; and leave it to the Consideration of the Reader. *Πετρέπω* was never us'd for *ὀνειδίζω* in any ancient Author before the Epistles, nor by any modern Author since the Epistles; nor in the Epistles themselves: therefore the Epistles are Spurious. This Weighty Point is shut up with a Piece of History,

story, that is worse founded than his Criticism; and proceeds from Something which was always thought a greater Blemish to a Divine, than want of Judgment. He says, *The Edition ascrib'd to Cujacius, and another of Aldus; tho' the Two Principal of All, and Both of 'em in the Public Library at Oxon; had yet the Odd Fortune to lye all the while conceal'd from*

(a) Differ. our Late Editors that liv'd there (a). I am at a
p. 73. Loss how to deal with a man of this Extraor-

dinary Confidence, that can so boldly assert what 'tis impossible he should know. What shall I say to One, who will face me down, that I never saw; what I know my self to have often seen and us'd? nay, and will prove this to me out of my own Preface? the place he quotes is this, *Codices Impressos quatuor præ manibus habui qui eodem planè Textu utuntur; apud quos Versiones sunt duæ, altera à Naogeorgo, altera in Usum Schol. Soc. Jes. edita (b).*

(b) Vide
Præf. p. 3.

Two of the Four Books I here particularly mention'd, how does he know but those he mentions are the Other Two I mean? as indeed they are. I had no occasion to name 'em, because I found little Difference in 'em from those which I had in my Own Study: the Version ascrib'd to *Cujacius*, is exactly the same with That, put out for the *Schools of the Jesuites*, which I have expressly said I made use of. A man of any Candour and Fairness, or indeed of any Common Modesty, would not have presum'd, upon so slight Grounds, so positively to assert, that I had overlook'd what lay so plainly in my way: but I am the less surpriz'd to hear this from Dr Bentley, who would fain perswade me that I never saw my Own Edition. In

In the Body of this Dissertation there are Two other Mistakes, which the Dr has found in my Version : I took no notice of 'em where they lay ; but, to avoid Confusion, reserv'd 'em for this place. The First is, my rendring ποτηρίων Θηρικείων, poculorum Virteorum, as Suidas, Etymologicon Magnum, and Favorinus had done before me. These are Eminent Names in that Sort of Learning, which Dr Bentley seems best acquainted with, and most to value himself upon ; and therefore, one would think, should be able to excuse me with him : but his Maxim is, to value nothing any further than it is to his purpose. When Suidas is brought in for preserving some few Fragments of Babrius *, * Dissert. then he is a man that converses with Writers P. 140. of Size and Quality : but when he is produc'd for that, which will leave us not the least Fonestep of our Corinthian Potter (a), and whereby the (a) Ibid. argument about Thericles would vanish into no- P. 27. thing (b) ; then he is a trifling Scribler, his (b) Ibid. Lexicon consists of Excerpta from Scholiasts and Glossaries (c). If once he begins to quarrel (c) Ibid. thus with his Good Friends the Lexicographers, I can expect no mercy from him : But I would ask him, why he says that in the particular passage before us neither the Use of Language nor Good Sense will allow Θηρικεία ποτήρια to be translated Glasses ? When Phalaris is said to send Cups of Gold and Silver, and besides † Ten Couple Θηρικείων ποτηρίων, to me it seems agreeable to Good Sense, that these Cups, which are here distinguish'd from Cups of Gold and ποτήριος ἀργυρῆς ἢ † καὶ ἡμᾶς τέχνης δύο, καὶ ποτηρίων Θηρικείων ζεύγη δέκα. Ep. 70.

† Ἀπέσταλ-
καὶ σοὶ φιά-
λας ἀπὸ χρυ-
σοῦ καὶ ἀπὸ
αἰσίνης, καὶ
δέκα ζεύγη πο-
τηρίων ἀπὸ
αἰσίνης.

Silver, should not be as Dr Bentley conceives, Silver at least, if not of a more precious Metal; unless there be some other Metal, besides Gold, more precious than Silver. He may be as Mer-ry upon these Glasses as he pleases, and call 'em *Odd and Stingy Presents, Cheap and Brittle Compliments*; I am not answerable for *Phalaris's* Generosity. Besides, I freely own my self Ignorant how cheap Glasses were in *Sicily* two thousand Years ago; for ought I know, they might be Great Rarities, and fit to bear the Rest of his Presents Company; especially being of so Vast a Size as they appear to have been, and sent in so much greater Number than the Other Presents were: for the Epistle tells us, there were but *Two* Cups of Silver, and *Four* of Gold; and *Ten* Couple of those of *Thericles*. From whence one would be apt to conclude, that they were of a *Baser*, and not of a more Precious Metal than Silver and Gold, as the Dr imagines. I can bear all his Rail-lery upon *Phalaris* here for a *Stingy* Present: but why is he offended with Me too for a *Present* I never design'd him? He says I have presented him with an Emendation of *Poculorum Vitreorum*, whereas the former Interpreters honestly translated it, *Thericlean Cups*. But I must put the Dr in mind to quote those *Honest Translators* honestly: he knows One of the *Two* translates it *Poculorum Vitreorum*, as I do; I mean *Cujacius* (or whoever else be the Author of that Version ascrib'd to him) whom the Dr is pleas'd to say, I never saw.

With the same Sincerity he tells me, that whereas I have render'd *πικρὸν δίκτυον*, in *morem*
arrr-

arundinis (a); the Translation in the former Editions was, *instar pinûs* (b). Here again I have follow'd the Version, which he advises me to consult in my next Edition (c); the Version of *Cujacius*, which has it, *in morem Arundinis*: and this I did, because I thought it would be a greater piece of justice to my Author, to make the Passage in him Clear and Intelligible, than to translate a Greek Proverb Literally, which would have been no Proverb in Latin. Dr *Bentley* would probably have interpreted it Literally, on purpose to have had an occasion of explaining it; I could have done so too, and have cramm'd a Page of *Erasmus* into my Notes, as He has here into his Dissertation: but I am glad I translated it as I did; for 'tis pity the Dr should have wanted an Opportunity of shewing how excessively Witty he could be upon this Proverb. 'Εκτίλω αὐτὰς ὡς ἐν δένδρῳ, says *Phalaris*, I will extirpate them like a Pine-Tree; and this Tree (according to the Dr's Natural History) perishes by Lopping. He takes this Hint to tell me, that I have lopp'd off a Branch of his Evidence*, that I have executed this Proverb upon it self, and extirpated the Pine-Tree out of my New Version*; that I have rooted up the Pine-Tree, and transplanted Reeds* thither: which he confesses is above his Small Understanding in Gardening*. What a Deluge of Wit is here! all these fine things are said within the Compass of half a Page: who can resist a Writer, that thus takes care, that his Fancy shall still keep pace with his Judgment; and that the One shall not Instruct You more than the Other Entertains

(a) Ep. 92.
(b) Differ.
p. 29.
(c) Ibid.
p. 75.

* P. 29, 30.

You? However, after he has refresh'd himself a little, he must give me leave to tell him, that his *Understanding in Gardening* is indeed very *Small* (as small as his *Knowledge in Natural History*) if he thinks that it has any thing to do either with *Reeds* or *Pines*; which, I take it, grow as rarely in Gardens, as *Mushrooms* arise out of *Rotten Passages in Authors*. Dr Bentley must indeed be allow'd to understand Some parts of Gardening very well; particularly *Transplanting* and *Weeding*: The First of these he has prov'd his Skill in by those Few Notions that are worth any thing in his Piece; for they are *transplanted* from Other Mens Prefaces, the Nurseries of all his Critical Learning: His Skill in the Second is made out by all the Rest of his Appendix; which is nothing else but a Collection of Ill *Weeds*, pull'd up out of Good Writers. There is, I remember, a Passage in *Athenæus*, where this Happy Talent of *Weeding Authors* is very well express'd: I shall give it the Learned Reader, together with three or four Lines that introduce it; because it is, all together, one of the Shortest and Liveliest Accounts I have met with of a Man possess'd with the Spirit of Criticism.

Οὐδὲν ἄλλο σὺ διδάσκει, says *Cynulcus* to *Ulpian*,
 ἢ λόγους διεξοδικούς εἰπεῖν, ἢ ἱερῆς μνηστῆσαι, ἢ τῆς ἐν
 λόγοις χάριτος ἀπαρξασθαι ποτε: ἀλλὰ χεῖρον ἀπὸ τῶν
 πάντων κατετρίβης ζητῶν, καὶ, ἢ καὶ (+); εἰρη, ἢ εἰρη;
 very entrance; tells us, this *Ulpian* was such an insufferable Pedant, that he would neither Eat nor Drink any thing, till he had ask'd the Questions καὶ, ἢ καὶ? and satisfied himself in what Greek Author the Word, by which it was call'd, was to be found; from whence, he says, he got the Name of *Κετῆκετ*: which, I desire Dr Bentley, may be added to *Chlontbachontblus*, as a Like Instance of the Name of a man but once mention'd in old Authors.

ἐξορυ-

ἐξουχίζεις τε πάντα τὰ προσηύχοντα τοῖς συναλεχθεμένοις,
τὰς ἀγένας συναγών,

Ὡς ἀν' Ἐχινόποδας, ἢ ἀνὰ Τρηχέαν Ὀνωνα
ἀεὶ διατρέβων, Ἀνθίων ἢ ἠδίστων ἐρὲν συναθροίζων.

L. 3, C. 17. A Character, which will fit the
*Ulpian*s of Our Time, as well as those of
Athenaus's; for the Race of 'em is not yet ex-
tinguish'd.

I have follow'd our Dissertator thro' a long
Scene. of Impertinence; and am come at last
to That Part, where he Places his greatest
Strength; that is indeed, the most Trivial
Part of all, the MSS. I told the Reader in
my Preface, that I only made use of such dif-
ferent Readings in the MSS, as conduc'd to
the better understanding the Text; for I al-
ways thought it a Ridiculous piece of Pedan-
try to load a book with Various Lectiōns to
no purpose: but this I find Dr *Bentley* calls
Skill in using MSS. He and I differ in our
Notions about these matters; and I hope we
always shall.

In the 34th Epistle, the Printed Copies
read ἐγὼ δὲ ἐσδέεσθαι ἥδη φεύγω πάντας ἀνθρώπους.
I saw the MSS here had a Various Reading
ἢ δὲ for ἥδη, which I pass'd over with that
Contempt it deserv'd, and guess'd it should
be ἐκτενέστερον; a Reading, that with a very
small Alteration made my Author speak Sense:
Let us see, what Dr *Bentley*, and his MSS
make of it. *Phalaris* says, νῦν ἰδὲ τοῖς ἀναγκαί-
οις ἐξῆμαι. ἐγὼ δὲ ἐσδέεσθαι ἥδη φεύγω πάντας ἀνθρώ-
πους: πῶς γὰρ ἔτε παρ' ἄλλοις ποῖν, ἔτ' ἐφ' οἷοις βέβαιον
εἶναι. Which I would render thus, *I am not*
so much as seen by my Nearest Relations; and I
ποῖν

now the more carefully avoid mankind, because I have found no Faith nor Trust, not only among Other Persons, but even among my Friends themselves. Dr Bentley says, we must take ἡ δὲ here for a certain Correction. But since the Tyrant is giving a reason for his present Recluse way of Living in opposition to his former freedom and openness, methinks ἡ δὲ can't well be spar'd here. Besides [*I avoid all mankind less than I ought to do*] seems to Me a very improper expression; especially after a Man has said, that he avoided all mankind to such a Degree as *not to be seen by his Nearest Relations*, would he add immediately, that he avoided Company less than he ought to do? What would Dr Bentley have him do more? or how can a Man be more retir'd than by seeing no-body? I desire the Dr to have some Regard to Sense, as well as to MSS.

This ἐνδεέστερον returns agen in the 68th Epistle, ἑκάστου ἐνδεέστερον ἐπίσταν ἡ δὲ χρυσότιμη παρὰ δὲ ἰσχυροτέρῃ. Now here too, he says, *Every one of the MSS have it ἡ δὲ*. As for the King's MS, no body knows what it has, or has not; and this Epistle is wanting in one of the Bodley MSS: so that all these MSS that I have overlook'd prove at last to be but One; in which perhaps I might not observe this Various Reading. But if I had observ'd it, I think I should scarce have made use of it; for if we put ἡ δὲ in the room of ἡ δὲ, ἐνδεέστερον must be an Adverb, and referr'd to ἰσχυροτέρῃ: and the Rules of good Language will hardly allow, that the Adverb should be joyn'd in Place to
one

one Verb, and in Sense to another, at such a distance : not to insist on the Ambiguity that arises from its Neighbourhood to *ἑμῶν*, to which it seems to be naturally joyn'd as an Adjective ; and 'tis with some difficulty, that we bring our selves to understand it otherwise, even after the Correction of *ἡμῶν* into *ἡμῶν* is allow'd to prevail. Had the Author intended *ἐνδεσμεῖν* for an Adverb, he would probably have put it after *εὐρίων*, and not before it. I am so us'd to Dr Bentley's Language, that I can easily bear his telling me here, that *I make meer Nonsense of the Context* : whether I do or no, must be left to those who will take the trouble of considering it. Indeed such a fair and ingenuous Translator as Dr Bentley, that renders *ἡμῶν τῶν πατρῶν ἀνέμεν*, *than I want Money to give*, may make Nonsense of any thing.

There is yet one Instance more of Unskilfulness that he charges upon me, *διατείνων ἐν οἷς ἐστίν*, I translate, *perpendens suam Conditionem*, considering the Circumstances he is in, as Naogeorgus had translated it before me ; the Dr renders it, *persistens in proposito*, proceeding in his present ways, according to Cujacius : neither of us produce any Instance of our Use of the word *διατείνω*, nor pretend to do it ; we are meerly upon the Guess, what it must signify, by its relation to the Sentence : and which of us guesses best, is to be determin'd by our Readers. Had I been never so much out, he might have taken a more Courtly way of letting me know it, than by saying that *Lexicon carries one thing*, and *his Ass another* ; that is, the Writer of the Greek Epistle means

means differently from the *As* his Editor : This is such a Compliment as there is but one Proper way of Returning ; Gentlemen do not use to resent such Language with their Pens only. But I forgive him ; 'tis a Mode of Speech familiar to him, I find, and which he bestows on every one he has to deal with: In the 11th page, the Sophist is an *As* under the Skin of a Lyon ; in the 59th, *Phalaris* himself is a meer *Asinus ad Lyram*. Since he is so fond of *Asinine Proverbs*, I will throw him in One out of *Aristophanes*, to compleat his Collection. It is, *Ὁ ἄγαν μυστήρια* ; upon which *Erasmus* has this Remarkable Gloss ; *Asinus portans Mysteria, in eos dicebatur qui præter dignitatem in Munere quopiam versantur ; velut si quis ignarus literarum Bibliotheca præficeretur* : in English thus, The Proverb of an *As* carrying Mysteries was apply'd to Those who were preferr'd to some Place they did not deserve, as when a Dunce was made a Library-keeper. And if that Library-keeper should so far mistake his Office, as to think he was put there, not to shew Books to Gentlemen that came to see 'em, but to keep the Door shut, he would be still more unfit for the Place. I have had Worse Treatment than this from Dr Bentley : for he has not only deny'd my Collator the use of the King's MS, but dealt with me all-along, as if I had seen it, and us'd it my self ; once before, in the case of *ἐνδεέστερον ἢ δέει*, and here agen in relation to *διατείνω*. Having no Authorities to countenance my Version of *διατείνω* by *expensens*, I laid hold of a different Reading in the King's MS, sent me by my Collator, where he assur'd me it was *διὰ πτω*.

Dr

Dr Bentley puts on his Critical Spectacles, and finds, that tho' it be *διὰ πῶν* now, it was originally *διατείνων*; and that the *α* has been *eras'd* by a modern hand, as appears by a *Void Space*: and upon this he triumphs over my Skill in perusing the MS, when he knows it was fifty Miles off of me, all the Time of the Edition. What *Void Spaces* now appear in that MS, how many *Erasings* there are, or by what *Hand*, it matters not much to dispute, or enquire. I own I overlook'd the *false accenting* of these words, which he charges me with: but to set down my translation of *διὰ τίνων*, *ob ea*, and at the same time to say, I make it an *Interrogative*, is according to Dr Bentley's way of representing things: he should either have been less severe with Me (*a*) on the account of My mistakes of this kind, or have taken more care to prevent his Own; Some of which, since he condescends to these Trifles, I shall so far comply with him, as to give the Reader an account of.

(a) Nos Phalaris Grammaticum habemus, qui perperam scripta etiam capite punit. Cic. in Pison.

P. 8. *πῖνας ἀν* for *πῖνας ἀν*. P. 19. *Ετεύξε* for *ἔτευξε*. P. 18. *μηδ' ἀν* for *μηδ' ἀν*. P. 21. *οἶτε τὰς* for *οἶτε*. P. 35. *ὡς φάσι πνες* for *ὡς φασίπνες*. P. 45. *Ἰώνας* for *Ἰωνας*. P. 48. *ζῶα* for *ζωα*. Ibid. *ἔπειδ'* for *ἐπεὶ δ'*. P. 61. *πάνηα* for *πανήα*. P. 70. *ἀν* for *ἀν*. P. 94. *σωέγραφε δέ* for *σωέγραφε δέ*. P. 129. *χτλίπουμεν* for *χτλείπουμεν*. P. 138. *ἡπσάμλω* for *ἡπσάμλω*. P. 139. *ἐλαῖως* for *ἐλαῖαις*. Ibid. *Οὐδ' οἱ* for *ἐδ' οἱ*. Ibid. *ἄδε* for *ἄδε*. P. 146. *ἔτῳρον* for *ἐτῳρον* &c.

The

The Reader will think the Controversy runs low when we begin thus to dispute about Accents and Encliticks ; and indeed I think so too : but how can I help it ? My Excuse must be, that I was oblig'd to engage the Dr in what way He lik'd best, and had not the Choice of my Own Weapons.

And now are not These, which I have gone thro', Mighty Blemishes to my Edition ? and fit to be insisted on by the Dr, in order to Humble Me and *my Teachers* ? He takes care to tell me, that he can produce more Instances of this kind ; I question not but he may : but if he can find out no more Considerable Mistakes than these, I think he may leave off Criticising upon this Subject.

For my part, I am not much concern'd what the Men of Letters think of my Skill in Languages or Manuscripts : but it concerns Dr *Bentley* to consider what the Men of Sincerity will think of his false and disingenuous Dealing ; what the Men of Modesty and Humility will think of his Lofty Insulting Language ; what the Men of Good Nature and Candor will think of his Fierce and Vindictive Temper : how the Men of Taste and Breeding will relish his Scurrilous Language, his Frigid Jest, his Low and Clownish Expressions ; how the Men of Reason and Judgment will approve his Weak and Inconclusive Ways of Arguing : it is a mighty Imputation upon Him, to have any of these Bad Qualities, or to want any of these Good ones : but it is no Great Blot upon Me, if I should appear not to be exactly well skill'd in the Learned Languages.

I was

I was satisfied from some Books lately written, what a wide difference there is between a Man of Close Arguing, and Rambling Learning; and how unnatural a Step it is for an *Amanuensis* to start up a Professor of Divinity. This indeed made me not expect much from Dr *Bentley* in the Reasoning Way: but when he came to Matters of Pure Criticism, I thought One, who had bent all his Thoughts and Reading that way, One who has now the sole Use and Power of the King's Library, and had for many Years attended upon one of the Greatest Scholars in *Europe*; One that set out with all these Advantages, I thought, might easily have confounded a Young Writer, that never aim'd at being a Critic in the Greek Tongue, or made the Niceties of it his peculiar Study and Business. But, to consult the several Editions, to collate the Manuscripts, to turn over Dictionaries, nay, and to make 'em; and all this ado, only to find a false Accent, and an Escape in perusing a Manuscript (which I have shewn to be the utmost of the Dr's Atchievement on this Article) seems to Me to favour too much of the Character of those men, who, as he himself makes the Observation, without considering whom it hits, love to make a Noise about Trifles; or (not to wrong him of his Own more Elevated Expressions) *to make a Tide and a Flood in a Basin of Water.*

Nothing has done Learning more disservice among the Sensible part of Mankind, than that indiscreet Value, which Men of Letters oftentimes put upon the most trifling parts of Knowledge; that *μικροφιλοτιμία* in the way of

of Scholarship, of which *Theophrastus* has given us a Character, as it relates to Human Life and Affairs. 'Tis this that has brought so ill a Report upon Criticks and Criticism, and sunk extremely the value of that Sort of knowledge, which has been of such Excellent use to the World, when wisely employ'd.

A Good Critic is a Name that deserves Honour ; for it carries in it Probity, Learning, Relish, Good Nature, and Good Sense, with a great many Other very desirable Qualities : but as the Word is now generally employ'd to signify a Captious, Vain, Opinionative, Half-learn'd, Ill-natur'd Censurer of other Mens Labours, I must confess, I think nothing can be more despicable. Let us stop a while, e'er we take our Leave of this argument, to consider their several Characters.

A Good Critic distinguishes himself always by the Choice of his Subject ; it is some Point of Importance, and worth determining : an Ill One is ever busied in things of no manner of Use nor Consequence ; and yet is as full of Himself, and his Performances, as if the Commonwealth could not subsist without 'em.

A Good Critic is modest and Decent in his Censures, Candid and Impartial ; he treads warily, uses his Judgment much, but distrusts it more : speaks with Respect of those he differs from ; never takes a pleasure in insulting over their Mistakes, or lessening their Reputations. *Isaac Casaubon*, *Ger. Vossius*, and *Grotius*, were all men of this Cast ; and so was *Menage* too, 'till *Baillet*, toward the Latter End of his Life, provok'd him. The Character

rather which our Excellent *Pearson* * gives of * *In his*
 him, is very remarkable, and fit to be consi- *Letter to*
 der'd by Dr Bentley before he appears agen *Menage*
 in the way of Criticism. *Quanta animi modera-* *before*
tio ! quantus Candor ! veram Criticam cum nullius *Diogenes*
fama dispendio exercere ; nullius Existimationem *Laertius.*
lædere, nullius Erroribus insultare, nusquam ex
Mustaceo Laureolam querere ; per quos profeceris
apertè profiteri ; à Viris Doctissimis non, nisi salvo
eorum honore, apertè dissentire : ut exclamare cogar,
O Jecur verè Criticum sine Splene ! In which
 also he drew his Own, as well as *Menage's*
 Character.

Salmasius and *Scaliger* had nothing of this
 in 'em, they were all Gall, and Pride, and
 Pedantry ; which made the Vast Learning
 they were Masters of sit so ill upon 'em, that
 the World hated and despis'd 'em, at the
 same time that it was profiting by 'em ;
Mr Wotton tells us, *There are some now alive*
whose Fame will one day equal that of the Scali-
ger's (or, as it is in his Last Edition, the
Salmasius's) and Grotius's of other Nations †. † *Reflect.*
 If he had put *Salmasius* into *Grotius's*, and not *upon Anc.*
 into *Scaliger's* Room, I would so far have *and Mod.*
 agreed with him, that there are some now *Learning,*
 alive, who will inherit Their Fame, as to *p. 385.*
 One great part of their Character ; for they
 have All their Ill Qualities in Perfection —
 with but a slight Mixture of any of their
 Good ones. For my part, were Dr Bentley
 as great a Scholar, as Some say he is, or even
 as He thinks himself to be : yet I had rather
 not know the Greek Alphabet, than have his
 Knowledge and his Manners together : for as
 Q much

much as I value Learning, I value Good Sense; and Common Civility more.

A Good Critic is rich in his own Store; he has a sure Fund of Good Judgment and True Knowledge, which he can trust to upon all Occasions, without needing to rifle his Neighbours: but an Ill Critic, who sets up the Trade without a Stock to manage it, must be perpetually upon the Plunder: the great Employment of his *Sagacity* is, to find out Hints in Odd Corners of Books, where 'tis probable no-body else will look for 'em; the chief Exercise of his *Judging* Talent lies in distinguishing, what Borrow'd Notions he may most safely put off for his Own, and with the least danger of being Discover'd.

A man of a sound and well-weigh'd Judgment is afraid always of standing by himself in a New Opinion; but a Smatterer in Criticism is bold, and forward; loves to maintain Paradoxes, and to defie the World. 'Tis enough to make him think a thing true or false, that every-body else has thought the contrary: for he has no way of Distinguishing himself, but by being Singular.

A Critic Really such, always proportions his pains to the difficulty of the matter he is engag'd in, and dwells upon things more or less, as they want more or less to be dwelt on: but a Pretender is constantly improper and impertinent in his Learning; where the Knott of a Dispute is, there You find him very reserv'd and silent; but he lets loose all his Criticisms upon You in plain points, that No-body is in danger of misunderstanding.

So

*So have I seen the lost Clouds pour
 Into the Seas an Useless Shower ;
 Whilst the vex'd Sailors curs'd the Rain,
 For which Poor Shepherds pray'd in vain.*

To compleat the Character of a Critic, it is requisite, that he should write well in that Way he pretends to censure ; and be a Good Pattern, in order to be thought a Good Judge. The Ancient Criticks were generally so, as Aristotle, and Longinus, Tully, and Quintilian : but Some now alive have ventur'd to Criticize upon the Performances of very fine Pens, while they themselves had the worst in the World ; and have set up for Judges of Good Writing by a Taste form'd upon the Opinions, and in a Style drawn from the Expressions of Modern Prefaces and Comments.

'Twere endless to reckon up all the Particulars that distinguish their Characters ; instead on't, take a Reflection or two which Monsieur St Evremont *, (a Fine Writer, and a Good Judge) has made on this Subject.

* Oeuvres
 mêlées,
 Troisième
 Tome,
 p. 28.

I have seen (says he) of Late Years, Great Criticks in abundance, but few Good Judges. That Learned Tribe is my Aversion, who are perpetually busie in restoring corrupted Passages, that when restor'd are at last worth nothing. They set the highest Price on such Knowledge, as one would chuse to be without, and know least of those things which most deserve to be known. Having no fine way of thinking and speaking themselves, they can never enter into the Delicacy of another Man's Thought or Expression. They would succeed very

Q 2

well

well in explaining and commenting upon a Grammarian ; for His mind is thrown into much the same Mould with theirs, and his Studies have lain the same way ; but when they come to one of the Sensible and Wellbred Writers of Antiquity, they neither relish, nor understand him : his Sense and way of Thinking must needs be lock'd up to 'em, 'tis so very different from their Own. In History, they know nothing of Men, or Affairs, they turn all to Chronology ; and so they be but able to tell You, what Year Such an One was Consul, they care not whether they are acquainted with his Character, or the Great Events that happen'd in his Time. Cicero with them goes only for a Maker of Orations, Cæsar for a Writer of Commentaries ; the Consul, and the General, are lost to 'em. The Genius that animates their admirable Writings is not felt ; the Remarkable and Instructive Passages there are not observ'd.

I beg the Dr's Pardon for leading him into such Writers as *Bruyere*, and *St Evremond*, who think well, and speak justly, and quote little ; I know, upon all these Accounts, they are not for his Taste : to oblige him therefore, I will throw in a Little Latin here from the Preface of a Modern Critic ; and I hope it will go down with him the better for the sake of the Place where I find it. *Hic Criticum*, says my Author, *non Pædagogico Fastu tumentem, aut Farragine quâdam Tيجنا Eruditionis onustum formare aggressus sum, sed non minus Judicio quam Memoriam suam utentem ; & qui probe calleat, quam pauca penitus in Veterum Monumentis intelligamus, idcirco ; Modeste de aliis judicet, & ab Omnibus discrete sit paratus. Volo cum ante omnia niti intelligere*

gere quid Vetreſ velint ; & ſibi diligenter cavere,
 ne Opinetur ſe Scire quod Neſciat *. Which
 Good Meaſures had Dr Bentley, in his Critical
 Studies and Attempts, vouchsaf'd to ob-
 ſerve, he had ſay'd himſelf and Me the trouble
 of this Public Diſpute about *Phalaris* : He
 had not raſhly enter'd the Liſts upon an Ar-
 gument which he is by no means a Maſter of ;
 nor begun an Indiscreet Controverſie, without
 conſidering where it might End.

He threatens me and the World with ſome
 further Remarks of this kind in *Latin* : I am
 not, I confeſs, very apprehenſive of that ; be-
 cauſe, if he had intended to write in that
 Tongue, it had been proper to have done it
 at firſt : for in that Tongue the Reflection,
 that has given him all this Uneaſineſs, was
 written ; and in that Tongue therefore one
 would think it ſhould have been answer'd, and
 this whole Controverſie manag'd. But what-
 ever He may do, I cannot promiſe him that
 No other Language will be employ'd againſt
 him ; nor that the Enquiries of Some, whom
 he has affronted, will not be extended a little
 farther than theſe *Difſertations*.

I was indeed in hopes, when I firſt put pen
 to paper, that the Diſpute would have lain
 purely between Us Two, and have been decid-
 ed by an Appeal to the Learned Men of our
 Own Nation : but I find the matter is not
 likely to reſt here ; Dr Bentley's Boaſts of his
 Correſpondence abroad, and of the Compli-
 ments that from thence have been paid him,
 have made it neceſſary to ſet Him and his Per-
 formances in as true a Light towards Foreign-
 ers, as they do or will appear in here at Home :

Q 3

par-

* Le Cler.
 Præ. a l
 Art. Crit.

particularly to let Monsieur *Spanheim*, and Monsieur *Gravins* know how mistaken they have been in placing their Civilities upon One that does not deserve 'em; and can never be valu'd, but where he is not known.

If therefore I have not made use of all the Advantages against Dr *Bentley*, which he has given me, nor display'd Him fully in all his Colours, those Defects, I hope, will soon be supply'd by a Better Hand, that intends to do right to the Subject, and to the Dr's Character, in a Tongue that will last longer, and go further: for since Dr *Bentley* has appeal'd to *Foreign Universities*, to *Foreign Universities* he must go.

Dr

Dr *Bentley's* Dissertation
 UPON THE
 Fables of ÆSOP,
 EXAMIN'D.

I Had laid together some Short Remarks upon the Rest of the Dr's *Appendix*, which were intended to accompany These: but I shall be oblig'd to leave *England* before I can put 'em into Order. However, I cannot part with the Dr, till I have given him my Thoughts of his Performance on *Æsop*; and examin'd, whether he has any better Grounds for opposing his Judgment to Sir *William Temple's*, in the case of the *Fables*, than in that of the *Epistles*. I cannot stay long enough on the Subject to do right to it; but what I shall be able to say, will, I hope, sufficiently prove, that the Reasonings and Discoveries in this latter part of his Work are perfectly of a piece with those we have already had to do with; and, let him dispute against *Phalaris*, or *Æsop*, or what

Q 4

what else he pleases, that Dr Bentley will be Dr Bentley still.

He sets out well — *I am glad, says he, to find a good part of the Work done ready to my hand. For Monsieur Bachet, Sieur de Meziriac, has writ the Life of Æsop in French* *. Which Life the Reader now supposes that Dr Bentley has read, and found to agree exactly with his own Sentiments ; but to his Surprise 'twill appear, that the Dr has neither read it, nor seen it: for in the Next Line he confesses that he *could never meet with it*. So that he finds his Work done to his hands in a Book that he has not yet found : Books Lost, and Books not yet come to his View, are as instructive to Him as any Books in his Study. There is no dealing with such a Profound Scholar as this, who is as well read in what he has not seen, as in what he has. But perhaps here, as in Other Cases, he has his accounts at Second Hand : not so neither, he is purely upon the Conjecture ; and can guess from the great Learning of the Author known to him by his Other Works, that he has in a manner exhausted the Subject. That is, by his Mathematical Notes upon *Diophantus* he can guess what he says upon *Æsop's Fables*. But, methinks, 'tis a little nicely guess'd, that *Meziriac* has in a manner exhausted the Subject : why should not a Man that had written so well upon *Diophantus*, have quite exhausted it ? I begin now to guess something too ; and may be able to make out my Guess e're I am a Month Older : I am going into a Country where *Meziriac* is, I suppose, to be had ; and when I have seen him, perhaps I shall find, that Dr Bentley has seen

* Dissert.
p. 35.

seen him too ——— tho' he has forgotten it. For he pretends to present us here *only with such Things as have escap'd the Observation of Others*; and I now know him so well, that I suspect him a-Course whenever he sets up for Discoveries. The Business of *Ocellus* has given us One Remarkable Instance of this kind; and this small Piece we are upon will presently, even without the help of *Meziriac*, afford us Another.

The first of his *few loose Things which he fancies have escap'd the Observation of Others*, is, *that 'tis very uncertain if (he would say whether) Æsop himself left any Fables behind him in Writing*. This Hint has I believe escap'd the Observation of Others: for they that have observ'd any thing about it have observ'd the contrary. The Phrase of Antiquity is the same when they mention any thing of *Æsop's*, as it would have been, had they thought *Æsop* really to have wrote it; the Ancients quote him just as they do Other Authors: when *Plato, Aristotle, Aristophanes, Plutarch, Galen, Themistius, Gellius* cite any thing from him, *ὡς ἔστιν, ὡς ἔφαται, ὡς ἔλεγε, καὶ τὸ Ἀίσωπον, καὶ τὸ Αἰσώπει μῦθον*, inquit, &c: and how would they have express'd themselves otherwise, if *Æsop's* Writings had confessedly lain before them? Dr *Bentley* sure will not be so Captious as to say, that these Forms of Speech are not express enough; among all Authors that quote from others, *ὡς ἔστιν* and *ὡς ἔφαται*, are Equivalent, and us'd indifferently. Bishop *Pearson* has largely prov'd this. in his *Vindicia Ignatiana* *, against *Dailleé*, who laid hold of this * Par. 1. Cavil to disparage the Epistles of *Ignatius*: p. 83. And

And I the rather referr the Dr to that Incomparable Work, because *he confesses with some Shame, that he had either never read it, or utterly forgot it* *. A good account of his Acquaintance with One of the First Books in the World, in the Way of his Profession! They that read Books at this rate, will be sure to write Books that will be so read. But not to forget our business — The Word *ἔγραψεν* it self is apply'd to *Æsop*, as an Author, by

* Differt.
P. 113.

(a) Ἄριστα πάντων συγγρα-
ψαι τὰς μύθους. Περικλῆς.

(b) Ἐγραψε τὰ ἐν Δελφοῖς
αὐτῷ συμβάντα ἐν ἑξαῖσις β'.
μᾶλλον ἢ πρὸς φασὶ τ' Ἀισωπὸν
Ἀπαρίμματα ἔγραψεναι μὲν
τεν.

(c) *Suidas* explains *ἔγραψε*
by λόγους, in that
very place.

† Ad ini-
tium Ili-
dis A.

(d) Sch. in
Plut. 1124

Suidas, *Aphthonius* (a), and others: What *Suidas* says deserves a Reflection; his Words are (b), *Æsop* wrote Two Books of what befel him at Delphos; but Others are rather of Opinion that he wrote nothing but Fables (c). So that tho' some doubted whether he wrote any account of what happen'd to him at Delphos, yet, according to *Suidas*, no-body doubted but that he wrote Fables. *Enstathius* calls him expressly not λογιώδης only, but μυθολογῶν; expounding the one by the other †, The Words too of the Old Scholiast on *Aristophanes* are so full, I think, as not easily to be eluded; ὁ Ἀισωπός, (d) *Sch.* in says he, ἐν ταῖς μύθοις τὰ αὐτὰ λέγει (d). That Few say in Terms, he was a Writer, is because No-body had any Suspicions to the contrary: and when the Doubt was not started, nor thought of, there was no need to guard against it. I have produc'd some Ancients that say, he *did* write; Dr *Bentley* does not pretend to instance in any that say, he *did not*: in-
stead

stead of that, his best Arguments for this New Point are these that follow.

*The Old Man in Aristophanes (says he *)* * P. 136.
learnt his Fables in conversation, ἐμαθεν ἐν Συμπόσιῳ.

In which of his Dictionaries does Συμπόσιον signify *Conversation*? Or is it necessary that what was learnt at a *Feast* must be learnt in *Conversation*? might it not be a part of their Festival Entertainments, to have some agreeable Book read to them? and might not *Æsop* sometimes be that Book? If this might be the Case, then the Old man might learn his Fables at a Feast, and yet learn 'em out of a Book too. But suppose he did not, allowing that he learnt 'em in *Conversation*; what follows from hence? that because the Fables of *Æsop* were in every-bodys Mouth, and told at their Meals, by way of entertainment, therefore there was no written Collection of 'em, they were preserv'd all by Memory. If this be Criticising, I am sure, Criticising has nothing to do with Reasoning. By the same way of Deduction will I prove, that we have not a *Written Creed* now, nor ever had one: for have not all People from the Rise of Christianity down to this Time learnt it, without the help of a Book? and is it not plain therefore that the Creed is preserv'd by Memory only, and has never been committed to Writing?

The Dr produces a Second Passage in *Aristophanes*, where one man reproaches anothers Ignorance thus, ἰδ' ἂν Ἀἰσώπον παράτηκας, *You have not read so much as Æsop*; for so he himself translates it: *from whence, he says, one might conclude that Æsop wrote his Own Fables.* If they

they were his *Own* Fables, one might pretty safely conclude that he wrote 'em ; for those *Writings* are the most properly a man's *Own*, which he *writes*. But Dr Bentley, it seems, concludes from this very Passage, (I cannot imagine How) that *Æsop* did not write 'em. Till he tells us by what Wonderful Means he got to this Conclusion, I can say nothing to it. But as for his Occasional and Weighty Debate, whether or no ἐς ἑὸν Ἀισώπων πεπαιγμένος be a Proverbial Saying *spoken of Illiterates* *, I can see no manner of reason why it was brought in here, but meerly for the pleasure of contradicting *Erasmus* and *Scaliger* : Proverb, or no Proverb, I think, it equally proves that there were Fables at that time, which went under the Name of *Æsop*; and what advantage can be made of this, must be against Dr Bentley.

* Dissert.
P. 136.

The Closing Argument, that winds these Proofs up into a Demonstration is a Passage in *Plato's Phædo*, where *Socrates* says†: *Among the Fables of Æsop I had at hand, and remember'd* *, *I put those into Verse that first occur'd to me* : from whence the Dr shrewdly observes, that

† ἐς ἑὸν Ἀισώπων πεπαιγμένος ἔχον, καὶ ὑπὸ τῶν μούσων τὰς Αἰσώπων, τῶν ἐπὶ τῶν οἷς ἑωρτοῖς ἐνέτυχον

* Or, knew to be His.

Socrates does not say that he made use of a Book of Fables : and from his not saying so would have us believe that there was no such thing as a Book of *Æsop's* Fables in *Socrates's* time. *Socrates* was now in Prison, and in obedience to a Divine Admonition thought himself oblig'd to do something in Poetry : he pitch'd upon *Æsop*, putting into Verse such of his Fables as occur'd to him ; and, if we may guess by what

we

we have left of his doing, such Fables occur'd to him as were nearest his Own Case. Now what need was there of having recourse to a Written *Æsop* for that which he and every body remember'd? or what wonder was it, that he had not the Book by him in Prison? why, we are not sure that at the particular point of time when he did these Fables in Prison, he had so much as *Pen and Ink* allow'd him.

This is what might be said, supposing *ἠπιστάμην* to signify, *remember'd*, as Dr Bentley translates it: but, with his leave, I think the Marginal sense I have given of the word is the truer, and that the Passage ought to be thus rendred, *Among the Fables of Æsop I had at hand, and knew to be his, &c.* for otherwise, there will be Three * expressions in this short * sentence, that signify much the same thing, *ὑπέσχετο*, *ἠπιστάμην*, *ἵνα πρὸς τοῖς ἐνέτοιχον*, over and over again: a fault in writing, which Dr Bentley might easily fall into, but Plato hardly could. And if this be the true translation of the Words, they plainly, I think, imply, that *Socrates did make use of a Book of Fables*; whereas our Critic produces 'em to shew, he did not.

Of the Three Passages then, which he has brought to prove *Æsop* no Author, Two of 'em †, if they prove any thing, prove directly the contrary: and the Other * prove nothing, but that Dr Bentley has read some body, that has read *Aristophanes*.

This is the Irresistible Evidence, with which Dr Bentley has taken upon him to confront the Opinion of Two Thousand Years; such Evidence as one would not admit against *Simon Rhodius*, to rob him of the honour of his

Egg,

Egg, or his *Hatchet*. Is it fit, that Men should make use of their little Skill in Letters, their Conjectures, their Fancies, their Dreams, to attack the Reputation of our first Masters in good writing? is it grateful with such groundless Suspicions as these to fall upon the Father of Moral Fable, whose happy way of conveying knowledge has been ever spoken of with so much Respect, and been of such standing Use to Mankind? Has Dr Bentley sworn to be at defiance, with every man that writes Masterly in his way? Sir William Temple, I believe could not be better pleas'd than in being affronted in so very Good Company. Let me tell our Critic, what I have heard from Wise Men, that Confidence and Paradoxes are not the true way to a Lasting Reputation; that the first point of Modesty and Sense is, never to Contradict the whole World Needlessly, and the next to that, to be sure never to do it but upon very good Grounds.

The Dr often gives me an Occasion to put him in mind of this Truth; and more than Once in the very Passage we are upon: where he has laid hold of a Careless Expression in *Laertius* (a Writer of his Own Form) to oppose *Plato's* Account of *Socrates*, or rather *Socrates's* Account of himself. *Laertius*, he says, *seems to hint that Socrates did but One Fable*: And this seeming Shadow of an Hint, even from *Laertius*, is to bear down the Express Authority of *Plato*, who says he did Several *. The very Spirit of *Athenaus* is got into him, who † undertook to disprove some of the most Remarkable Particulars of *Socrates's* Life recorded in *Xenophon* and *Plato*, by the very

* See the Passage before quoted

P. 236.

† L. 2.

c. 15.

very same Negative Way of Arguing, that Dr Bentley makes use of against Phalaris and Æsop; the Silence and Pratermission of Authors (a): nay, and expresses himself in the same Mannerly Way too, calling Plato, the best-bred Man in the World, Dog and Lyar; covertly indeed, whereas Dr Bentley has bestowed much the same Titles (b) on those He disputes against, bluntly and openly. But the Impartial Casaubon takes the part of those Great Men against his Author; reproves his Rudeness, and confutes his Reasonings; and shews him to be, as Confident Clowns generally are, all over mistaken (c). The Men of Letters, I hope, will excuse this Freedom; No man is readier than I am to value Athenæus for what he ought to be valu'd, the Fragments and Remains of Antiquity which he has preserv'd: but to see him insolently trampling on Great Names, is what I cannot bear without Indignation.

I need no Transition from hence to Dr Bentley; who taking it now for granted, that Æsop did not write his Own Fables, will tell us Who wrote 'em for him. Demetrius Phalereus he thinks to have been the first that committed them to Writing*: And if Others should think that he was not the First, they would have somewhat better Ground for their Thought than He has; for, without insisting on the Passage in

(b) Leucon carries one thing, and his Ass another. P. 74.
—something useful to a Lyar besides a pretty Invention — P. 17.

(c) Dr Bentley has ventured to make use of these very Exploded Arguments of Athenæus, to discredit Socrates's Epistles; and ushers 'em in with this Glorious Character, Among other Errors in Chronology for which Athenæus chastises Plato. Diff. p. 93.

in *Plato*, they have *Aristophanes*, and his *Scholiast* (either of whose Words may be taken in this case, I hope, a little sooner than *Dr Bentley's*) to countenance their Opinion; *Aristophanes*, in the Passage mention'd by *Dr Bentley*, plainly intimates, that there was a Book of *Æsop's* Fables in *His* time; and *His* Time was before *Demetrius's*. 'Οὐδ' Ἀἰσωποῦ πεπάτηκας, is, *ne Æsopum quidem legisti*: thus the *Scholiast* interprets it; πεπάτηκας, ἀντὶ τοῦ ἀγέγνωσ; thus the use of the word πεπάτηκας in

|| *Plato*, in his *Phædrus*, has employ'd it just in this manner, ἀλλὰ μὲν τότε γε Τισίαν αὐτὸν πεπάτηκας ἀκριβῶς· p. 273. i. e. *Tisiam ipsum accuratè trivisti, perlegisti*. *Serranus* has mistaken the Sense of it, and translated it, *Graviter pessum dedisti*.

other Authors || proves it ought to be translated; and, which is more than all, *Dr Bentley* himself has thus render'd it, *You have not read so much as Æsop*. How could *Æsop* be read at a time, when he supposes, that there was no Collection of *Æsop's* Fables committed to writing? It happens indeed

now and then, that Books are written without being Read (Some of *Dr Bentley's* Works will be a Proof of this) but it can never happen, I presume, that any Book should be read, without being written. There is another Passage in *Aristophanes's* *Eiḗwōn*, where, speaking of the Eagle, he has these Words,

Ἐν τοῖσιν Ἀἰσώπῃ Λόγῳ ἐξηγεῖσθαι
Μόνῳ πτενῶν εἰς Θεὸς ἀριμύνῃ.

The Fable he refers to is that of the Eagle and the Beetle, which is in the present Collection; and I think he manifestly quotes a Collection of Fables extant in *His* Time: I'm sure,

sure, had he intended to quote such a Collection, he could not have us'd Words that would more plainly have express'd his Meaning. To return to my point therefore, if there was a *Written Æsop* in *Aristophanes's* time, then *Demetrius Phaleræus* could not be the First who committed Æsop's Fables to Writing.

All the mention we have of this Performance of *Demetrius* is in his *Laertius*, who says it was call'd 'Αἰώπεια, and 'Αἰώπειαν Λόγον Συναγῶγαι; by which it seems to *Dr Bentley*, that they were in Prose; and if it should seem to anybody else, that they were in Verse, they have just as much Reason for their Fancy, as he has: unless by his Divining Faculty, he can, from the Titles being in Prose, smell out that the Work was so. Some, he says, may imagine, that they are the Same that are now extant: Some! who? not *Meziriac* I hope, because he has not seen him. But whoever these some be, *Dr Bentley* is against 'em. *I wish* (says he) they were [the same that are now extant] for then they would be well writ with some Genius and Spirit (a). How are we to take him? Would *Demetrius's* Fables have been better than they were, if they had been still extant? or would the Fables that are extant, and by some ascrib'd to *Demetrius*, be better than they are, if *Demetrius* had wrote 'em? Had *Dr Bentley* wish'd that *Demetrius's* Fables were still extant, it had been a Kind Wish, because *Demetrius* is thought a better Writer than He that compos'd these Fables: but to wish *Demetrius's* the same that are now extant, is to wish his Fables no better written, nor with more Genius or Spirit, than those we have.

R

Whom

Whom have we now after *Demetrius*? why, *Some-body*, that wrote the *Μυθικά*, and might, for ought any-body knows, be before him. For *Suidas*, the only Man the Dr finds that mentions these *Μῦθικα*, giving no Intimation of the Author's Age, we are utterly at a loss where to fix him; unless Dr *Bentley* can help us out here, and by looking into his Mouth tell us of what Age his Greek is. Probably he was of no One Age; the *Μῦθοι* or *Μυθικά* in Verse, like our Present Collection in Prose, were, 'tis natural to think, made up from several Authors that wrote in several Times; amongst which *Babrius* himself (the next Author he mentions) might

(b) *Βιβλία δέκα*, says *Suidas*.

(c) *Βαβριῶν μῦθος ἦτοι μυθικά*. *Suidas* in *Χορίαμβοι*. *Βάβριος ἐν τοῖς μυθικοῖς*. *Suidas* in *κηνκίας*. *Βαβρίας, μῦθος ἦτοι μυθικά*. *Suidas* in *Βαβρίας*. *Βάβριος ἐν Μυθικοῖς*. *Suidas* in *Νέμεσις*.

have but a Share, tho' a very large one (b): for we find him often quoted together with, and as it were under the Common Title of *μῦθοι* or *μυθικά* (c); and by the bye, not to *Scazons* only, but *Hexameters* too (+); which, if it were a Mistake of *Suidas*,

might probably arise from his finding him mix'd with the Other Writers of the *Μυθικά*: but I am very unwilling to think it a Mistake, because the Verses are fine ones, and worthy of *Babrius*. Whether this Guess of mine be right or no, 'tis somewhat better founded than the Dr's, who judges these *μυθικά* to

(+) *Θέντο μὲν ἄλλήλοισιν ἑταιρείην μὲν δοίω,
Οὐ καθομὰ ζῶντες· ὁ μὲν χεῖρ νειδὲν ἱρήμην
Ἐτρέφει, ὃς δὲ δόμοισιν ἐν ἀφνειῶν τρέφει ἀνδρῶν*
Suidas in *ἑταιρείην*.

to have been written all in *Elegiac* Verse, *because* he finds under this Title Two Pentameters quoted ; and besides, in Three different Places, Three Hexameters, which might have no Pentameters after them ; and (to strengthen his Inference yet farther) another Instance of Two Hexameters together. This the Reader will find to be a true State of the Case, if he will take the trouble of consulting the Paragraph, where this New Thought is in as New a Manner surprizingly well handl'd.

I had like here to have overlook'd One Considerable Branch of the Dr's Discovery, where he informs us, that these Fragments of the *Μυθικά* belong to the *Æsopic Fables*, which, he says, *has not yet been observ'd, that he knows of (a)*. I believe no-body ever read these Fragments but observ'd it ; however they kept their Observation to themselves, because they knew no-body could read 'em without observing it. For to what else could Fragments of Fables written after the manner of *Æsop* belong, but to the *Æsopic Fables* ? which Title is known to comprehend not only the Fables suppos'd to have been written by *Æsop* himself ; but all Others, fram'd after his Model.

The Reader remembers, that *after Demetrius* came *Some-body*, who might as well, for any thing we know of his Time, have come before him. Now after this *Some-body* comes *One Babrius* *, who has the advantage indeed of our Last Author in having a Name, and no otherwise : for his Time is equally a Secret to us. *Avienus*, 'tis true, by the Order he has plac'd him in, seems to think he was before

(a) *Dissert.*
p. 136.

* *Dissert.*
p. 140.

Phadrus; but how little, or how long before, no body can determin. So that this *Babrius*, that liv'd we don't know When, comes after an Author we don't know Who, and equally living we don't know When.

The Chronology of *Babrius* being thus settl'd, the Dr proceeds to his Character; and says, he was a *Writer of Size and Quality*: I agree with him in his Meaning, tho' his Wording of it be a little Particular. *Babrius* was indeed, as far as we can guess by the Small Remains we have of him, a very valuable Author, and deserv'd to have liv'd as well as *Phadrus* himself: He has not been lost so long as *Phadrus* was; may he be recover'd as entire! His Draughts are all Natural, his Expression Lively, and his Turn of Verse Numerous and Proper. But the Dr has by no means done right to his Character in the Instances he has given us to Judge him by; which are cited imperfectly Both, and the Last of 'em extreamly to his disadvantage. The First, about the *Sick Lyon*, which the Dr. has thus quoted,

——— διὰ πρ νύσῳ

Κάμνων ἐβέβλητ', ἐκ ἀληθὲς ἀθμάνων

he may please thus to supply,

Οἶκοι ἔσω ἀπάλυγθ' (*) οἶα πρ νύσῳ

Κάμνων ἐβέβλητ' &c.

To the next, Φρίξαι ὃ χαίτω ἐκθορε φολάδθ' κοίλης,
He may add these Two Beautiful Verses.

Κοί-

(*) Suidas in ἀπάλυξ, where κοίωτω is, I suppose, a Corruption of οἶκοι ἔσω.

Κοιμώμενος Λέοντι, ἀγρίῳ χαίτης

Διέδραμε (†) μῦς· ὁ δὲ Λέων ἐθυμώθη·

Φρίξας δὲ χαίτῳ &c. *Suid. in φριξούτριχα·*

and this (to his Eternal Scandal be it spoken) is a Plain Proof that he has not read over all *Suidas*. Nay, I have reason to suspect, that he is got no further than Κάππα, which I observe here to be the utmost Line of his Citations. I would not have the Reader slight this Discovery of mine, for 'tis as considerable as any of *Dr Bentley's*, that are purely his own.

To oblige Our Critic, who is so fond of New Hints, I will suggest One to him, that he may, if he pleases, improve at his Leisure. In the *Scholia* on *Thucydides* (p. 266.) there is a Passage quoted, ἐν μὲν τῷ Ἀισώπῳ μύθων; and the words of it are,

— ἄλλος ἄλλον ἀγρεύει θέλων
Τρέχει τις, ἄλλος ἄλλον ἐν κακοῦ σέζων.

Now here's a New Author for *Dr Bentley*, one that writ Fables alternately in Scazons and Iambicks; or here's a Proof at least that *Babrius* (whose Verses these seem to be) did not write all his Fables in Scazons unmix'd: which may also be further confirm'd from this passage in *Suidas* *, quoted by him out of *Babrius*, ἐκ ἀνθρωποῖ ἐδοξαν εἶδ', ἀλλὰ δαίμονες παλαμναῖοι * in παλαμναῖοι *πνες*; for it runs naturally into these Verses,

— ἐκ ἔδοξαν ἀνθρωποῖ
Εἶν', ἀλλὰ δαίμονες παλαμναῖοι πνες

I sug-

(†) The strict Measure of the Verse requires that it should be διέδραμεν. But the fainting is more Lively, according to the Present Numbers.

I suggest this Thought to the Dr to enrich his Dissertation with, when he puts it into Latin. After he has done so, Some-body perhaps may shew him, that 'tis founded on a Mistaken Reading of those two Passages ; but till then, I shall leave 'em as I found 'em.

After these Light Skirmishes, Dr Bentley comes at last to his Main Point, pretty early, I thank him ; for he is not yet got quite Half way in his Remarks (that should be) upon *Æsop*. He now draws all his Forces against the Present Sett ; and his arguments, I find, (making allowance for a few Straglers, which I shall fetch into their Ranks) march in this Order. First he attempts to prove That Parcel of the Present Sett which *Nevelet* put
 (a) § VI. out, to be younger than *Æsop* (a) ; in the next
 (b) § VII. place, that it is even *recenter than Babrius* (b) :
 and lastly, that the Other Parcel of 'em, which he ascribes to *Planudes*, is yet Younger
 (c) § VIII. than *Nevelet's* (c).

Upon the First Article he performs very notably ; he is to detect the whole CXXXVI to be Spurious : Now would I willingly Compound for the Odd XXXVI (if our Critic will give me leave to call an Even Number so) ; but How Many do You think he has disprov'd ? No less than *One* ! and here endeth this Argument.

Not being able to proceed any farther here, he draws back, and falls once again upon his First Preliminary, that *Æsop wrote no Fables* ; which, having now waded deep in the Controversie, he clearly perceives, because the CXCIId is told by *Aristotle* differently from what it is in *Æsop*, and in *Lucian* differently from

from what it is in *Aristotle*. Now here's a Long Chain of desperate Consequences ; for if Dr *Bentley* has prov'd any thing, he has prov'd Ten times more than he is aware of. If *Æsop* did not write this Fable, because *Aristotle* gives different Circumstances of it ; then neither did *Aristotle* write it, because *Lucian's* Account of it is as different from His, as His is from *Æsop's*. Nay, according to Dr *Bentley*, neither has *Lucian* told this Fable, tho' we find it in his Works ; because it is otherwise told in our present Sett, which the Dr supposes written by a Man more Modern than He. All that can be gather'd from the Little Varieties in the same Fable is, that they who had occasion to tell it, went no further than their Memory for it, where the Main of the Fable, and as much as was for their purpose, lay. And as for the Nice Circumstances of it, they either mistook 'em by accident, or thought they could vary 'em for the better.

This Digression has kindly supply'd the Room of his First Attempt ; in the Next, he endeavours at something that is really to his Purpose ; and if his Proof were *Full*, and were his *Own*, I for my part should thank him for the Discovery : but as it is neither, I shall take the liberty to shew both That and Him in their Proper Colours, and to do Justice to the Dead whom he has pillag'd.

His Pretence, and his Words are, that the Author of the Parcel which was publish'd by Nevelletus did nothing else but Epitomize Babrius, and put him into Prose (a). Granting he didn't, (a) Differ. whom are we to thank for this thought ? p. 143.

R 4

Dr

(a) Ibid. p. 142. Dr Bentley says, Himself ; for He *discover'd* it (a). But there's an Honest Editor of the Dr's Acquaintance, a Man of a Fair Character, and who has not yet been convicted of any Trick, that puts in for the Discovery : let us hear what he says, and what the Dr can answer to it.

Nevelet. A Discovery, at this time of day ! why, I found it out *Fourscore* Years ago, and publish'd it to all the World in my Edition of *Æsop*.

Dr Bentley. What care I for Your Edition ? I found it out myself.

(b) P. 141. *Nev.* Not care for my Edition ! You constantly referr to't, and make use on't, and quote my Preface (b) : don't all your Dispute turn upon *Nevelet's* Parcel ? how can You pretend Ignorance ?

Bent. I pretend to publish *such Things* only as have escap'd the Observation of Others ; I have done so, and I'll stand to't.

Nev. Stand to what You will, 'tis My Observation, and I'll *unmask* You. Have not I said, after quoting a Scazon out of the Prose-Fables, *Redolent hac ut plurima alia harum Fabularum Versus Iambicos : atq; utinam exstarent hi Versus unde hac desumpta sunt ; Babriam ipsam, quantum video, Integrum haberemus, cujus jam Umbram tantum & Epitomen habemus* (c). What (c) Not. in Feb. 157 have You said more than this comes to ?

Bent. Yes; I don't call 'em, as You do, barely *Iambicks*, I call 'em *Choliambicks*, and *Scazons* : besides, You speak doubtfully, *redolent hac, ut plurima alia, Versus Iambicos* ; but I speak positively, My Expressions are, *There are most Visible*

sible Footsteps, This is a manifest turning out of Choliambicks; Who doesn't discover here a Scazon?

Nev. You have indeed a Peculiar Way of Speaking; but what else have You added to my Discovery, besides Confidence? You endeavour what You can to disguise what You take from me; but after all, there appears upon you here and there *not only a Sameness of Sense, but a Sameness of Words too, which could not fall out by Accident* * : and this is Your * *Dissert.* Own Way of tracing a Plagiary, The most *p. 36.* Remarkable Hint of mine, *Cujus jam EPITOMEN habemus*, don't you translate it literally, and say, that the Author of that Parcel did nothing but *EPITOMIZE Babrius*?

Bent. I don't go upon Hints; I have demonstrated, 'tis my Thought, by shewing the very manner in which I found it out. I discover'd it by *this means*; I observ'd in 'em several Passages, that were not of a Piece with the rest, but had a Turn and Composition plainly Poetical, as in the CCLXIII^d Fable, which begins thus, *Ὅν τε πατήρ σκόλοπα χυλὸς ἔειπεν* This I saw was a Choliambic Verse (a).

(a) *Differ.*

Nev. I know where you saw it; 'twas in *p. 143.* my Notes upon this Fable, where I have these Words, *Ὅν τε πατήρ σκόλοπα &c. Versus Iambicus Scazon* —

Bent. But I improve upon this, and say — I presently suspected that the Writer had taken this out of Babrius.

Nev. That's the very Translation of my Words, that follow, — *Quales Babrius scripsit, nec satis scio nam Babriæ ipsius.* Now, suppose
You

(b) Fab.
CCLXIII

You had observ'd several Footsteps of Scazons in the Fables, is it credible that You should take Your First Hint from that very Fable I did, which comes so Late in the Book (b); when the same Hint might as well have been taken from several Fables before it? Come, come, Dr, this bears hard upon You; the Footsteps of *Babrius* are not near so plain in the Fables, as the Footsteps of my Notes are in Your Remarks.

Bent. I tread in No man's Footsteps; 'tis well known, I have declar'd loudly against *Filching*; do you think I'd turn *Filcher* my Self? *Foreign Professors* know me better.

Nev. Vizzanius, and I, know You better than They do; and the World in a little time shall know You as Well as We do. You thought You might safely injure the Dead; but the Living shall do us Right upon You, strip You of all Your borrow'd Plumes, and return 'em to their several Owners: You may read Your Fate out of these Verses of *Virgil*.

*His Bentlejus ovat Spoliis, gaudetq; potitus.
Nescia Mens hominum Fati, Sortisq; futura;
Et servare modum rebus sublata secundis!
Illi tempus erit, magno cum optaverit emptum
Intactum Neveletum, & cum Spolia ista, diemq;
Oderit ———*

The Case between *Nevelet* and Dr Bentley is fairly represented in this Dialogue; and if any-body still thinks that the Dr struck out this Hint purely by his own *Sagacity*, I'm sure I shall take no further Pains to convince him; but go on to examine, how far the Discovery reaches.

Dr

Dr *Bentley* has instanc'd in Six Several Fables, in which he finds the Traces of *Babrius's* Scazons. In the *Two* First he has pretty good Colour for what he says; because *Suidas* has preserv'd Three Scazons of *Babrius*, the Words of which are most of 'em to be found in these Two Fables, and very near in the same Order. In the *Four* next he does not go upon so good Grounds; but indulges his Fancy, without having the Authority of *Suidas* to back him in it. He finds out some Words that will run into Scazons, or Pieces of Scazons; and, without any more ado, concludes from thence, that These were design'd for Scazons, and those Scazons were *Babrius's*. That the Two first of the Four have something of a Poetical Turn I agree with him; particularly the Conclusion of the Second, methinks, is Noble, and not unbecoming *Babrius*.

— φαῖνε, Λύχρε, καὶ σίγα·
Τῶν ἀσέπων π' ἐγγύθ' ἔπου' ἐκλείπες

The Rest are so Flat, and so Unmusical, that I can scarce ever think 'em design'd for Verses; or if they were, yet I have too great a Regard for *Babrius*, to think 'em His. Others beside *Babrius* might happen to turn a Fable the same way; Dr *Bentley* ought to know, that *Callimachus* did so. As for One of 'em, the CLXVth, Dr *Bentley* very unluckily pitches upon it, to prove it transpos'd from *Babrius*. It begins in the Prose, Ἀνὴρ μεσσηπολίδος δούδ' ἐρωμένως ἔχων, ὡς μὲν μία νεᾶνις, ἢ ἡ ἄλλη πρεσβύτις, which the Dr supposes to have been in *Babrius*, thus,

Ἀνὴρ μεσσηπολίδος δούδ' ἐρωμένως ἔχων,
ὦς ἢ μὲν ἦν νεᾶνις, ἢ δὲ πρεσβύτις·

A Good

A Good Judge of these things easily perceives, that the First of these Verses has nothing Harmonious in the Numbers, or Poetical in the Expression of it ; and would conclude therefore that this Fable was not taken from *Babrius's* Scazons, tho' he had no other Evidence of it. But it happens, that Two Verses, truly *Babrius's*, and relating to this Fable, are preserv'd in *Suidas*, which utterly overthrow Dr *Bentley's* Criticism ; for the Wording of 'em does not in the least fall in with That of the Prose. The Verses are,

(a) *Suid.*

in ἰατρῶν

(b) *This*

Last is a

Corrupt

Reading.

(a) Τῶν ὅν τριχῶν ἐκάσθ' ἡ μὲν ἀκμαία
ἔτεμεν ἄς ἔυρισκε λευκανθίζουσας (b)

If the Prose Fable had trac'd *Babrius* so nearly, in the beginning, it would have carried some Resemblance to him throughout ; and therefore in One of his Six Dr *Bentley* is Evidently mistaken ; and must guess again, before he can make up his Number.

In the mean time I desire the Reader to take notice, that there are in *Suidas* Fragments of *Babrius* belonging to above Twenty Several Fables ; and out of all these Dr *Bentley* has been able to produce but Two that have the least Agreement with our Prose Sett : the Rest are widely different in their Expression, as appears by comparing 'em with the particular Fables to which they belong ; which in most Cases may be done with Certainty. Nay, we have One Entire Fable of *Babrius*, about the *Swallow* and *Nightingale*, and another Large Fragment of *Nine Lines*, about the *Priests of Cybele* ; and the Fables that answer to these in the Prose are now extant ; and are so far from

from resembling *Babrius's* Verses, that they have scarce a Word the same with 'em. With what Face therefore could Dr *Bentley* produce it Evidently apparent, that the Author of these Prose Fables did nothing else but Epitomize *Babrius* *? 'Twould be full as good a * P. 143. Consequence, should one say; because we find, that Two or Three Fragments of *Ennius*, are with some little Difference plainly inserted into *Virgil's* *Æneid*; therefore 'tis Evident, that *Virgil* did nothing else but transcribe *Ennius*.

After Dr *Bentley's* way of Arguing, I could easily prove, that all *Nevelet's* Parcel is transpos'd, or (as he would call it) traduc'd †, not † P. 147. from Old *Babrius's* Scazons, but the Modern *Gabrius's* Iambicks. " That they are more Recent than *Gabrius*, I discover'd by this means, I observ'd in 'em some Passages that had a Poetical Turn, as in the 173^d Fable,

Ὅπως καὶ ποῖον τὸς ἐυπρέτας·

" This I saw was an Iambic Verse; and (having first seen it observ'd in *Nevelet's* Note upon this Fable) I presently suspected that it was taken from *Gabrius*, and was soon confirm'd in my Judgment: for upon consulting his Version of the Fable, I found this Verse there. Whence it Evidently appears, that the Author of this Parcel did nothing else but enlarge upon this Sorry Poet, and put him into Prose. I could go on producing Other Instances of the kind, which would make out the Point about *Gabrius* much more clearly and plainly than Dr *Bentley* has made out His about *Babrius*; but I have a greater regard for my Own, and for

for my Reader's Time, than to throw it away upon such Trifles.

'Tis so far from being a Mark of Acuteness to point out a few Scazons or Iambicks in the Compass of a Book, that, on the contrary, 'tis hard to find a page of Greek Prose any where without 'em. Aristotle has long ago observ'd for the Greek, and Tully for the Latin, that those Languages run naturally into this Sort of Metre: and that 'tis difficult even in Com-

mon Discourse to avoid it (a). Nay, to shew how little can be made of such Conjectures as These, I dare undertake to find in these Fables any Sort of Verse that Dr Bentley shall pitch upon; and many more Verses of Some Sorts, than the Dr has produc'd Scazons. I will give him an Instance or two of this kind, to shew, how very fanciful 'tis possible for a man to be in these matters, with how very small Grounds.

The Fable of the Fly, in the Greek Prose runs thus, Μυῖα ἐμπόσσει εἰς χύτραν κρέατος, ἐπειδὴ ὑποπίπτει ἐμελλεν, ἔφη πρὸς ἑαυτῷ, ἀλλ' ἔγωγε καὶ βέβρωκα, καὶ πέπωκα, καὶ λέλειμι, καὶ ἄποθανῶ, ἔδεν μέλει μοι. Now 'tis the Easiest thing in the World to resolve these Words into Hemiambs, or Anacreonticks, with some Slight Allowances in the Measure.

Μυῖ ἐμπόσσει χύτρα
..... ἐπειδὴ
'Υποπίπτει' ἐμελλεν,
.....

*ἔγωγε

(a) Μάλιστα πάντων τῶν μέτρων Ἰαμβεῖα φθόγγον λέγοντες. Arist. Rhet. 1. 3, c. 8.

And again — μάλιστα καὶ λεπτὸν τῶν μέτρων τὸ ἰαμβεῖον ὄντι σημείον διὰ τοῦτο, πλεῖστα γὰρ ἰαμβεῖα λέγουμεν ἐν τῇ κοινῇ διαλέκτῳ τῇ πρὸς ἀλλήλους. Poet. L. 1, C. 3.

Senarios & Hipponacteos (i. e. Iambicks and Scazons) effugere vix possumus; magnam enim partem ex Iambis nostra constat Oratio.

Cic. Orator.

Ἔγωγε μὲν βέβρωκα,
Πέπωκα, καὶ λέλυμαι·
Θανεῖν ἔδεν μάλα μοι.

And this Conjecture, I might say, is so much the more probable, because not only the Numbers, but even the Humor and Matter of the Fable is Anacreontical.

Agen, in the Fable of the *Nightingale and the Hawk*, we have these Trochaicks,

Ἄλλ' ἔγωγ' ἄφρων ἂν εἴλω,
Εἰ τρωφὴν ἐν χερσὶ ἐτοίμην δε.

In the Conclusion of the Fable of the *Frogs*, we have these Words,

— ἂν δὲ
Ἦδ' ὡς ξηρανθῇ, πῶς ἀναβηζόμεθα ;

Who doesn't see that this Fable was written in Long and Short Verses?

That of the *Lover and his Two Mistresses* is told twice in the Present Collection ; in the Parcel printed before *Nevelet* thus, Ἀνὴρ πρὸς μέσῳ ἔχων ἡβλῶ δ' ὅς ἔχεν ἑταίρας, μίαν μὲν γραιῦν, τὴν δὲ ἑτέραν νέαν· τέτρω ἡ μὲν γραιῦς τὰς μέλανας τρίχας ἔπλεεν, ὡς γέροντα τυτον θέλῃ· ἡ δὲ νέα τὰς πολιὰς, ἕως ἂν αὐτὴν φαλακρὸν ἐπίη· καὶ ὄνειδος ἀπάντων· Now the greatest part of this will run naturally into Long and Short Verse,

Ἀνὴρ πρὸς δ' ἔχεν ἑταίρας,
[Τὴν γε] μίαν μὲν γραιῦν, τὴν δὲ ἑτέραν νέαν·
Τούτῳ δ' ἡ μὲν γραιῦς μέλανας τρίχας [αἰὲν] ἔπλεεν
[Ἐκ φαλακρῆς, αὐτὴς δ'] ἡ νέα τὰς πολιὰς·
. αὐτὴν φαλακρὸν, καὶ ὄνειδος ἀπάντων·

But

But notwithstanding these near Resemblances of several Sorts of Verse, that are to be met with in our Prose Fables, I am far from thinking that the Fables in which they are found were written first in Anacreontic, Trochaic, or Elegiac Measure, and from thence made Prose; and should any one pretend to prove it from hence, they would engage I think in a Ridiculous Attempt. The Composers of these Fables might accidentally so range their Words as to fall into these Measures; the Best and the Worst Writers often do so, without being aware of it: In Sir William Temple's and Dr Bentley's English, how many *Blank Verses* are there, which they themselves never thought of, or intended? and therefore nothing, I say, can be built upon such Vain and Empty Conjectures.

† Differ.
p. 146.

However, so well satisfied is the Dr with his Performances of this kind, that he triumphantly concludes, *Thus have I prov'd One Half of the Fables that carry the Name of Æsop to be a Thousand Years more Recent than He* †. His Proof, without any manner of Misrepresentation, or Ridicule, stands thus.

“ If out of an 136 Fables, *Two*, by leaving
“ out Some, and putting in Other Words,
“ and changing the Order of 'em, look like
“ Two Fragments of *Babrius* preserv'd in *Suidas*, then 'tis Evident that these were transpos'd from *Babrius*: and if in *Four* more
“ there are some Resemblances of Scazons, of
“ which no Footsteps appear any where else,
“ then these also were transpos'd from Scazons; and those Scazons must be *Babrius's*:
“ and if the Passages in these *Six* Fables are
“ bor-

“ Borrow’d from *Babrius*, then the whole
 “ Parcel of an 136 (among which these Six
 “ chance to be found) are certainly Later
 “ than *Babrius*: and if they are Later than
 “ *Babrius*, (whose Age we certainly know no
 “ more of than that he liv’d before *Avienus*)
 “ then they are certainly above a Thousand
 “ Years more Recent than *Æsop*.

Having by this Subtle Chain of Consequences drawn down the Date of Half the Fables a Thousand Years below *Æsop*, he goes on with the same Clearness and Strength of Reason to prove the Other Half more Modern than They. That they are not from *Æsop*’s Own Hand, we may know, he says, from the LXXth, of the Serpent and the Crabfish, which is taken from a *Scolion*, or Catch, much older than *Æsop*(a). That this *Scolion* is Older than *Æsop*, (a) Differ: he has, I believe, no manner of Authority to say; p. 146. *Athenaus*, who cites it, intimates nothing of the Age of it; and if it were Older than *Æsop*, might not *Æsop* take Occasion from it to raise a Fable of his Own? So that the Dr’s Proof has these two small Defects, that the bottom on which he goes is a Precarious Assertion, and the Inference he draws from thence wild and unreasonable.

After this, he objects against a New *Beast*, and a New *Bird*, to be met with in our present Sett, which were utterly unknown to all the Ancient Naturalists. As to his *Beast*, *βένουρον*, ’tis I own a New Sort of Monster; and so New, as not to be met with in the Elder MSS of *Æsop*, nor even in several of the Modern ones. *Vossius*’s MS, and Two in the Bodley-
 S Libra-

Library, instead of βαρύνον ἀετιχάρτες read βρώμα πεινῶντες: this βρώμα π, 'tis likely, might be βῦν at first, (which may be observ'd throughout the Fables to be the Prey the Lyon generally feeds upon †) and from the Confusion of those Two Words, βῦν and πεινῶντες, our New Sort of Beast might easily arise.

* From hence the Epithet of

βυφαρος • Βυφάρως εἰς κοιλίῳ ἀτραπὸν ἵκτο λέων • Suidas in βυφάρως •

Perhaps too the Original of the word βούταλις may be trac'd from the same heedlessness of a Transcriber. It might formerly have been ὄουταλις, the same with ὀρταλις,

* Ὀρτά- (as ὠτάλιχος is with ὀρτάλιχος *) and the B, which stood there for the Number of the Fable, being joyn'd to the first word ὀουταλις, might create this New Species of a Bird,

οἱ ἀλεκτρυόνες, καὶ κρεμάσσει • Hesych. in Ὀρτάλιχοι: for which Nicander uses Ὀυτάλιχοι • If κρεμάσσει in Hesychius may be interpreted *Aves Pensiles*, Birds hung up in Cages, the Wording and Matter of the Fable will fall in very naturally with this Guess about ὀουταλις; for it begins thus, Βούταλις ἀπὸ πηδῆ θυρίδ' ἐκρέματο—

But whether or no This be the way in which these Words crept into the Text, is not worth insisting upon; it seems plain to me that they sprung from some Corruption of it, since they are not to be met with, that I can find, in any other Author, Ancient or Modern, or in any Other Fable of *Æsop*, but these Two only. And if a Modern Corruption of any place in a Book prove the Book itself Modern, there is no Book but may be prov'd so.

Upon the same false Ground his next Objection about the *Hebraism* is built: instead of

of βῆαν ἐν τῇ καρδίᾳ, Vossius's MS reads, ἰσχυρὸν ἀπλογίζετο. Dr Bentley, who pretends to such a Sagacity in the way of Critic, and talks as if he had consulted all the MSS of Æsop upon this occasion, should methinks have observ'd these Various Readings, and have had the Skill to make use of 'em.

There are yet Two Fables more in this Sett, which the Dr will prove not to be Æsop's, One, because he finds it word for word almost in *Aphthonius* (he means *Aphthonius*): and it may be *Aphthonius* found it word for word before in Æsop; and then we are as we were. The Other, he says, is a Paraphrase on the CCLXXXIVth in *Neveletus's* Parcel: and why may not that in *Nevelet* be as well an Abridgment of This?

Having laid down these Undeniable Premises, he solidly Concludes thus; *This Collection THEREFORE is more Recent than that Other* †. † Differt. Never was the poor Particle *therefore* so miserably abus'd; he has mention'd but Six Fables out of an *Hundred and fifty*, and has given us no tolerable proof that any One of those Six are Modern; and yet in the Strength of what he has done ventures to pronounce the Whole Sett to be so. Either Dr Bentley must be a very Thoughtless Writer, or he must hope to meet with very Thoughtless Readers: and such I am sure they must be, if these ways of arguing pass upon 'em.

What has Our Critic then been doing all this while? he pretends to prove, that the whole *Three hundred Fables* are at least a *Thousand Years Younger than Æsop*; he has attempted this Proof particularly but upon *Twelve* of them;

them; and that in a very Weak Inconclusive manner. However, should I give him up these *Twelve*, and add *Two hundred* more to the account, and allow all these to have been Later than *Æsop*; yet still there are Enough left to support Their Pretences, who make *Æsop* an Author, and take Some of these Fables to be Originals of His Composing. Nobody imagin'd that All, or Half the Fables, that have gone under the Name of *Æsop*, are His; or that Any of 'em almost are in the very same Words and Syllables, that they were in, when they came out of His hands. They have doubtless undergone some more, some less Alterations: but if under all these Changes still the Same Little Story in its Chief Circumstances, and the same Simplicity in telling it; the same Humorous Turn of Thought, and in good measure the same Words too have been preserv'd; there is Enough of *Æsop* left, whereby we may make a true Judgment of his Spirit and Genius, and manner of Performance. When Dr Bentley shall clearly have made out, either that None of these Fables came from *Æsop* himself; or, if they did, yet that in the very Form and Cast of 'em, as well as the Expression, they have been since so totally alter'd, that they deserve not to be call'd the Same; it will then be time enough to own, that we are unable to judge of *Æsop's* merit by any thing in the Present Collection: but till that is done, we may safely enjoy our Opinions, and They that have admir'd *Æsop*, may venture to go on, and admire him still.

All

All that Dr *Bentley* has hitherto offer'd upon the ſubject of *Æſop* is ſo ſlight and in-
conſiderable, that one would naturally ima-
gine it to be his *Own*, and believe him when
he ſays, that he intended to give us nothing,
but what had *escap'd the Obſervation of others* * : * Diſſert.
and yet 'tis certain that Nothing almoſt which P. 135.
he has ſaid could eſcape the Obſervation of
any man that look'd into *Nevelet*; in whoſe
Preface, and Short Notes, the very ſame Re-
marks are made, without any thing of the
Oſtentation and Ill reaſoning that here ac-
companies 'em. The Reader will know whe-
ther I have injur'd Dr *Bentley* in this Imputa-
tion, after he has given himſelf the trouble
of viewing the following Accounts, wherein
I have compar'd *Nevelet's* Old Obſervations
with Dr *Bentley's* New Ones.

Seſt. I. Dr *Bentley* ob-
ſerves, that One in *Ariſto-
phanes* tells another, that
he is unlearn'd and unac-
quainted with *Æſop*, εἰς
Ἄϊσωπον πατήνας.

Seſt. II. *Socrates* eſſay'd
to put the *Æſopic Fables* into
Verſe.

Seſt. V. Afterwards came
one *Babrius*, that gave a
New Turn to the Fables into
Choliambic Verſe. *Suid.* in
βιβλ. ε.

Ibid. There's One *Gabrias*
yet extant, that has compriz'd
each

Unde eſt *Ariſtophanicum
Convitium*, εἰς Ἀϊσωπον πα-
τήνας.

Nov. Præf. p. 2.

Socrates *Æſopi Fabulas*
dignas judicavit quas *Ver-
ſibus* includeret. *Id. ibid.*

De *Gabria* iridem eſt ut
moneam, ſcripſit Ille *Iambico*
metro eius generis quod eſt
εἰς οἰαζόμενον, ut *Suidas* notat.

Præf. p. 4.

Injuria *Babriæ* ſit cum ei
Tetraſtica qua vulgo exſtant

S 3

ad-

each Fable in four Sorry Iambicks; but our Babrias was an Author of another Size.

Ibid. There's a Noble Fable of his yet preserv'd at the End of Gabrias of the Swallow and the Nightingale.

Ibid. Suidas brings many Quotations out of him as this, &c.

Se&ct. VI. Here Dr Bentley has the Ingenuity to own his acquaintance with Neveletus, where he takes little or nothing out of him.

Se&ct. VII. That they are recenter than even Babrius I discover'd by this means; I observ'd in 'em several Passages, that were not of a piece with the rest, but had a Turn and Composition plainly Poetical; as in the CCLXIII^d Fable, which begins thus, Ὅνος πατήρας σκόλοπα χολῶδες ἐστίκει: This I saw was a Choliambic Verse, and I presently suspected that the Writer had taken it from Babrius: whence it
evi-

adscribuntur, quæ Babriam pro suis agnoscere pueret.

Id. ibid.

At in τετρασίζαις illis ne unicus quidam Scazon praterquam in ultimâ Fabulâ καὶ χολιδόν & ἐνδόν; quæ sola restat naufragii tabula.

Id. ibid.

Ex pluribus Babriæ Fragmentis quæ extant apud Suidam, nonnulla congeram, &c. and then he gives us 14 Verses of Babrius, collected from Suidas.

Nev. Not. ad Fab. CCLXXIII. Ὅνος πατήρας σκόλοπα χολῶδες ἐστίκει Versus Iambicus Scazon, quales Babrias scripsit, nec satis scio nisi Babriæ ipsius. And agen, Fab. CLXXV. Ἀρέρη παγίδας ὁ κωρὸς ἐστίν, &c. Redolent hæc ut plurima aliarum fabularum loca Versus Iambicos: atq; utinam extarent hi Versus, unde hæc desumpta sunt; Babriam ipsum, quantum video, integrum haberemus,

evidently appears that the Author of that Parcel did nothing else but EPITOMIZE Babrius, and put him into Prose.

Ibid. There's a Noble Fragment of Babrius belonging to the CCXLVth Fable about the Priests of Cybele, given us by Natalis Comes, Γάλλοις ἀγρίαις &c.

beremus, cuius jam Umbram tantum & EPITOMEN habemus.

Egregiè verò rem totam describit Babrius: quod Fragmentum debemus Natali Comiti; nullibi quippe quod sciam extat præterquàm in ipsius Mythologiâ, Γάλλοις ἀγρίαις &c. Not. in Fab. CCXLV.

I must stop a little here to commend the Dr for being so true to his Author always, as even to copy his Mistakes. Nevelet did not know of any Writer before Natalis Comes, where this Fragment was to be met with; and therefore our Dissertator, that goes no further than Nevelet, could know no more than He did. However he Ought to have known somewhat more; because he pretends † to have read † Dissert. p. 140. what Tzetzes says of Babrius. Had he done as he pretends, he would have found Babrius mention'd in Tzetzes together with this very Fragment; and that in such a manner, that 'twas impossible to see the one, and yet overlook the other. For thus Tzetzes, in One of the Two Places where he speaks of Babrius, enters * Par. 475 upon the mention of him *,

* Ἀλεξὺν καὶ Βαβρίον δὲ πρῶτον χαλῶν ἰαμβῶν,
Γάλλοις ἀγρίαις &c.

Sect. VIII. There is no MS. above 300 Years old, which

Ex MSS illis quos habui,
ne unicuique vulgatas jam
S 4 ba-

which has the Fables according to that Copy — Coming abroad first with Æsop's Life, writ by Planudes, they are justly believ'd to be owing to the same Writer.

Ibid. The LXXVth about the Æthiopian, is taken almost word for word out of the VIth of Aphthonius.

habuit Æsopi Fabulas, quas à Planude (ut Æsopi Vita est) scriptas existimo.

Nev. Præf.

Inter Æsopicas Fabulas legitur quoq; hæc paucis immutatis sub Titulo Aithiops.

Nev. Not. in Fab. VI,

Aphthon.

Thus far I have had leisure to trace the Dr in *Nevelet*; and I need trace him no farther; for These Hints, which appear to be taken from thence are the only ones that he pretends to build any thing upon. Whatever he has added of his Own (if he has added any thing) has been already shewn to be either a Mistake, or nothing to his Purpose. And now let me put a Grave Question to him; with what Modesty, or Conscience, he could tell his Reader, at the Entrance of this Dissertation, that he intended to offer such things only, as had escap'd the Observation of Others? when 'tis manifest, that, as far as we have hitherto gone in his Remarks (that is in Three Quarters of 'em) he has done nothing but plunder'd *Nevelet*.

† Dissert. 'Tis true, as he wittily observes †, *Good Wits*
P. 33. jump sometimes: however I should think it a pretty Nice matter for the Best Wits in the World to jump so often together, so very evenly!

What he has put together in the next Paragraph, concerning the Life and Manners of Æsop,

Æsop, with a great Shew of Reading, was already collected to his hand out of *Eustathius*, *Plutarch*, *Agathias*, *Philostratus*, *Pliny*, *Herodotus*, *Suidas* and *Strabo*; and the Passages from thence printed at large in the End of *Camerarius's* Fables. Dr *Bentley* presents these to us with the same Pomp and Pleasure, as if he had been the first Producer of 'em; and makes no addition to their Number, but by One Poor Quotation out of the Scholiast on *Aristophanes*, and another known passage of *Phædrus*.

When he was mentioning (a) *Meziriac*, (a) *Differ.*
Vavasor, and *Bayle*, as Men that had gone before him on this Subject, it would have been honourably done of him, not to have forgotten Those, whom he was so much more beholden to, *Nevelet*, and *Camerarius*. But I find he's ashamed of his Nearest Acquaintances; and, after such Instances of his Ingenuity, I believe his Nearest Acquaintances will be ashamed of Him. P. 135.

Our Critic having spent his Small Artillery here and there upon a Fable, without much Success, grows Peevish, and is resolved to be reveng'd on the Poor Monk that Collected 'em, *Planudes*; who, as much a Monk as he was, never, I believe, gave any man such Course Language from his Cell, as he now receives from Court. He is call'd here an *Idiot* of a Monk, that has given us a Book [the Life of Æsop] which perhaps cannot be match'd in any Language for Ignorance and Nonsense (b). As (b) *Ibid.*
 for *Planudes* himself, I must confess, I have not P. 147.
 the Deepest Veneration for his Character;
 but

but neither can I think so despicably of him, as the Lofty Dr Bentley does, because I find him well spoken of by men of Good Knowledge and Judgment, and even by his Adversaries Themselves (a). Nay,

(a) The Learned Cardinal Bessarion, in a Treatise he wrote against Planudes long after his Death, has this Apostrophe to him, 'Ου γὰρ ἂν ἐγὼ σὺν ἀνδρῶν ἀρίστοι καὶ σοφώτατοι, καὶ σοῖσι ὅτι πᾶσι ἐξησκημένοι παιδείαν, ὅτι καὶ διαβεβηκότες ἐν φιλοσοφίᾳ καὶ θεωρίᾳ, καὶ διὰ πάντων μὲν μαθημάτων ὁδευσαυτές, αὐδοκίμαυτές, δὲ ἐν ἅπασιν &c. Orphic. Aurea, p. 622. Arcudius, the Collector of these Pieces, and who differs as much in his Sentiments from Planudes, as Bessarion does, has in his Preface, this Honourable Character of him: Planudem, Monachum Græcum, celeberrimum Philosophum, & Theologum, & in utraque Lingua versatissimum. And the Epithet Σοφώτατος which Bessarion bestows upon him, is given him also in the Titles of his Manuscript Pieces, Τὸ Σοφώτατον ἀνδρός Μαζ. τὸ Πλαν. &c.— which shews, that tho' Planudes was a Monk, yet the Scholars of those Times were far from thinking him an Idiot.

Dr Bentley, I think, gives an account of him, not at all to his disadvantage, where he says, that That Sett of Fables he put out was of his own drawing up; amongst which, there are several so well turn'd, so exactly copied from Nature, and built on such a true knowledge of Human Life and Affairs, that 'tis plain he was neither an Idiot, nor a Monk, that compos'd 'em. This is an Honour therefore misplac'd on Planudes, and which he deserves as little as he does that Scurrilous Language, which the Dr (ever happy in Inconsistencies) has in that very Page bestow'd upon him. Nevelet, and Vavasor were a little too hasty in their Conclusions on this matter, and spake too largely, when from some Fables that relish'd of Planudes's Style and Way, they inferr'd that All were of His Compo-

sing. Dr Bentley has taken up the same Inference from an argument of as little weight: the

the Reason (and the only Reason he gives) for his believing 'em drawn up by *Planudes*, is, that there is no MS any where above 300 Years old, that has the Fables according to that Copy. No MS! any where!

Very Extensive Words; 'tis pretty difficult to answer for All the Libraries of Europe: for, as a Late Critic observes†, *Learned Men are often debarred the Use of MSS, either by their Distance from 'em, or by the Envious Temper of those that*

have the Custody of 'em; or by some Other Sort of Hindrances ——— as for Example, when they expect to have those kind of Favours *gratiously* done 'em. But supposing he had an Exact Account of All the *European* MSS, yet how does he know, but that there may be one at *Fez*? the most inaccessible Library in the World, next to that at *St. James's*.

This was an Assertion fit to be laid down by Dr *Bentley*, because impossible to be prov'd; and, I believe, not difficult to be disprov'd: for, as much out of the way of those things as I live, I have casually heard of a MS, Older than *Planudes*, that has the Fables according to His Copy; *Vossius's* MS I mean, which tho' I have not seen my self, yet better Judges than I am, who have seen it, assure me, that it is about 500 Years Old, and that *Vossius* himself always esteem'd it so. 'Tis now at *Leyden*, I think; and might have been nearer, but for Some-body's management. I need look out for no more Instances; against a Negative, One it

† Sæpe non licet Viris doctis MSS adire, seu ob Distantiam Locorum, seu ob Præceptorum Bibliothecis invidiam, seu ob alia Impedimenta quæ memorare nihil attigit. *Ars Crit.* p. 172.

is as good as a Thousand. If all the MSS, that have the Fables according to *Planudes's* Copy were evidently Younger than He, yet we could not from thence certainly collect, that He was the Author of those Fables: whereas if One of the MSS happens to be Older than He, we may be pretty sure he was not.

* Differ. As for *Planudes's* Life of *Æsop*, I can't indeed think it a Book not to be match'd in any Language for Ignorance and Nonsense*; because in Some Languages. I think it may: however, I have no Great Opinion of it. There are in it Several Idle Trifling Stories, told in such a Fabulous Way, that one would think *Planudes* meant to suit the Life to the Book which follows; and writ out of his Own Invention for want of Authorities. And yet neither dare I reject every Circumstance of his Account as fictitious, that I do not find confirm'd by Elder Authors: he might make use of Books that never came down to us; a great deal of Good History perish'd in the sacking of *Constantinople*: or he might from the Same Books which we have now in our hands, take some Hints, which we have not yet observ'd in 'em; and which it would be very rash and Immodest in Us to pronounce not to be there, till we have read over all the Greek Authors carefully, and sifted em thoroughly. And this is particularly fit to be said to Dr Bentley, who, for want of such a Prudent Distrust of his own Knowledge, has been Guilty of a Gross Mistake. The Circumstance in *Planudes's* Account, which he pitches upon to oppose, is that of *Æsop's* Ugliness. He had met with a
Large

Large Collection of Testimonies concerning Æsop in *Camerarius's* Fables ; in none of which there was any Hint of his Deformity : and he concluded therefore, that there must, and could be none any where else ; and that This was certainly a Fiction of *Planudes*. And now how does he insult the poor *Ignorant Monk* * on this occasion ? how unmercifully (b) *Differ.* does he use him ? he asks him, *what Revelation* P. 149. *he had about Æsop's Deformity ? for he must needs learn it, he says, by Dream and Vision, and not by Ordinary Methods of Knowledge. He liv'd about Two thousands Years after Æsop ; and in ALL that Tract of TIME there's not ONE SINGLE Author, that has given the LEAST HINT that Æsop was Ugly* †. *Isaac Casaubon*, † *Ibid.* or *Gerhard Vossius*, who had either of 'em read Ten times as much as *Dr Bentley*, would not have talk'd at this rate ; because Neither of 'em, as Learned as They were, had read All that was written, or remember'd all they had read. But *Dr Bentley*, in the strength of *Camerarius's* Collections, is positive that not ONE SINGLE Author before *Planudes's* time, has given the LEAST HINT of Æsop's Ugliness. If he would not be Angry, I would venture, out of my small Stock of Reading to supply him with One, and Him an Author of great Note, *Eustathius* ; who in the beginning of his Comment on the *Odyssees* (p. 17.) derives the word *ἄισωπος* from *αἰθερ*, *αἰτω*, τὸ λάμπω, and *ῥα* ἔξ ἑ, says he, *ἄισωπος ἀνθρώπου*. I contend not for the Goodness of the Etymology, let it shift for it self : but it is evidently built on a Supposition that Æsop was Ugly ;
and

and implies, that That Opinion was Common in *Eustathius's* time, that is, about *Two hundred Years* before *Planudes* was born. Doubtless; that Learned *Paracolist* (to speak in *Dr Bentley's* Phrase) could have produc'd Authorities enough for this Opinion, tho' they are since lost: however He himself is a sufficient Authority to Us in the point, since he is not, as far as I can find, expressly contradicted in it by any One Antient Writer; at least, he must be allow'd to screen *Planudes* from the Imputation of having invented this Particular to the Dishonour of *Æsop*: which he was so far from doing, that we have reason to think he might have this very passage of *Eustathius* in his Eye, where he tells us, that *Ἀἰώωνος* and *Ἀἰθίοχ* are

(a) *Περὶ χαλός, μέλας, ὄθεν τὸ ὄνομα;* τὸ πρῶτον αὐτὸν δὲ *Ἀἰώωνος* τῷ *Ἀἰθίοχ* Vit. *Æs.* in initio. *Planudes* here intimates the same Derivation of *Ἀἰώων* with *Eustathius*, that is, as to the Words themselves, from whence it comes, tho' he takes *ἄἰθω* in the Sense of Uro, and not of Splendeo; which he thinks the Easier Etymology, as needing no Antiphrasis to justify it.

the same (a), and that *Æsop* took his Name from his Ugliness. The Groundwork of this Story then *Planudes* had either from *Eustathius*, or from some Elder Account, which both *Eustathius* and He equally transcrib'd; and upon this Groundwork it is probable he enlarg'd, in his Fanciful Way; and being satisfied that *Æsop* was Ugly in the main,

was resolv'd to make him as Ugly as he could possibly, and to dress up a Monster in all imaginable Kind of Deformity.

Whether there be any Author, besides *Eustathius*, extant, who has made express mention of *Æsop's* Ugliness, I am not now at leisure to enquire: sure I am there are in other Wri-

Writers Remote Hints and Intimations of this Matter, such as may fairly be supposed to imply it. When, in *Plutarch's* Feast, one of the Guests thus rallies Æsop, καὶ τὴν βραδύτητα καὶ ἡμίονον τρέχεις, he seems to reflect upon his Ill-shape and Unweildiness. *Lucian*, in his *Vera Historia* says, they us'd Æsop in the *Fortunate Islands* for a Γελωτοποιὴς, a Buffoon, or Jester, one that made 'em Sport (a); meaning I suppose that he did it as well by his Person and Outside, as by his Ingenious and Divertive Fa-

(a) Παρῶν καὶ Ἀισωπῶς ὁ Φρύξ· τὰ τῶν δὲ ὅσα καὶ Γελωτοποιῶν χρῶνται. P. 397.

bles; and indeed rather by the First than the Latter: for his Fables, of themselves, tho' they entertain and please us extreamly, yet do they not give us that sort of pleasure which causes Laughter. *Dion Chrysostome* therefore, in the Passage produc'd by *Dr Bentley*, seems to distinguish between the τὰ γλοῖον of Æsop, and his μύθοι ἡνείκεστο αὐτὸν, says he, ἡδόμενοι δὲ τῷ γελῶν καὶ τοῖς μύθοις, implying, I think, that the One was not exactly the same with the Other. 'Tis true, Every-body knows, that the Æsopic Fables were after Æsop's time frequently call'd γλοῖα by the Greek Writers, and from thence *Ridicula* by *Avienus*: but 'tis not unlikely that the Original of this Use of the Word was from something Ridiculous in the Gesture, Look, and Mimical Wit of Æsop that accompanied 'em, when he first told 'em; rather than from the Structure of the Fable itself, which does not seem contriv'd to operate that way. I am willing to think therefore that the Name usually given to these Fables

bles, *καλῶς*, and the Office of *γελοῦσις* ascrib'd to *Æsop*, carry in 'em some small Hint of *Æsop*'s Uglinefs; for nothing is so Divertive, or raises Laughter so much as Deformity, especially when Wit goes along with it. We may observe therefore, that when *Homer* has a mind to excite this Light Passion in his Serious Poem, he does it by the means of an Ugly Man (*), and an Ugly God (†); *Thersites* and *Vulcan* are, as I remember, the only Two *γελοῦσις* in the whole *Iliad*; the One on Earth, and the Other in Heaven.

'Tis dangerous conversing long with Dr *Bentley*; for I find I have slip'd here; e're I was aware, into his manner of arguing: however, in this I will still differ from him, that I offer these things as slight Guesses only, without laying any manner of Stress upon 'em. I need 'em not, in order to shew the Dr his Error, and this is not a place to do justice to the Argument: *Eustathius*'s Single Testimony, without other Help, is sufficient to bring Confusion on our assuming Critic, who challeng'd Me, and all the World, to produce One Single Author before *Planudes*, that had given the Least Hint that *Æsop* was Ugly.

Vanasor, who started this thought to him (for This too is one of the Things that have escap'd the Observation of Others) mentions it with

(*) *Αμ' ὅ, πῶς ἔταιτο γελοῖον Ἀρξ' εἶσιον

*Ἐμμεναι' αἰγας θ' δὲ ἀνὴρ ἰσθ' Ἰλίου ἦλθεν. Il. β. 215.

Upon which *Eustathius*, ὁ Θερσίτης παταγῆς ὢν, καὶ αὐτὸθεν γέλωτα προκαλέμενος

(†) *Ασβετος δ' ἄρ' ἐνῶρτο γέλωτος μακάρασι θεοῖσιν

*Ὡς ἴδον ἠφ' ἔμενεν ἐν δώμασι περὶ νύσση. Il. α. 599.

with Distrust, and as a Suspicion only;

Æsop, (says he) was the Picture of Homer's *Thersites*; unless Here too *Planudes* has imposed upon us (p. 25). Had

Thersitem Homericum referebat *Æsopus* oris habitu; & reliquâ facie, nisi & hic quoque imponit *Planudes*.

Our Critic, when he took the Hint it self from *Vavafor*, taken also his Wary way of proposing it, he might have sav'd himself the Shame of being confuted: but it was a proper Occasion for Dr *Bentley* to be Peremptory, when even a *Jesuit* was Modest.

The Method he has taken of improving *Vavafor*'s Suspicion into a Demonstration, is, by running over *Camerarius*'s Testimonies, and shewing, that in None of 'em there is any account of *Æsop*'s Deformity, and that most of 'em are (as he thinks) inconsistent with it. The Learning here is not his Own, but the Logic most certainly is; for I dare say, never any man so reason'd before him. I will give the Reader some account of it, after I have desir'd him to remember, that the Point in Debate between Dr *Bentley* and the World, is, not whether *Æsop* was Ugly to that Degree *Planudes* has merrily represented him to be (No-body was ever Silly enough to imagine it, nor did *Planudes* himself dream of being thus far credited): but the Dispute is, in general, whether *Æsop* were Ugly, or not? Our Critic denies that he was, in Vertue of his Old Argument, the Silence and Pratermission of Authors; and the Sum of whatever he has said on this occasion comes to thus much. "It does not appear from Ancient Authors, that he was a Lump of Deformity, and a Scarecrow; therefore it is certain, he was not any ways

T

"de-

- " deform'd ; and therefore it is *probable* he
 (a) P.157. " was very handsome (a). His Particulars are
 " as follow.

In Plutarch's Convivium, *No-body*, he says,
 drolls on *Æsop's Ugly Face*, which could hardly
 (b) P.149. have escap'd, if he had such an *Ill one* (b). I own
 No-body there drolls on the *Mien of his Face*
 (to use a *Bentleyism*) ; but the *Mien of his Bo-*
 dy, and his Natural Unweildiness, I have
 shewn to be touch'd on: and their mentioning
 any One Instance of his Ugliness, is as sure a
 Sign of his being Ugly, as if they had reckon'd
 up All. Had *Æsop* been so very Handsome as
 (c) P.157. Dr Bentley tells us he was (c), the τὴν βεαδὺς καὶ
 ἡμίονον τρέχεις of *Chilo* had been a Piece of
 Raillery very ill apply'd.

But "*Philostratus* has given us in two Books
 " a Description of a Gallery of Pictures, One
 " of which is *Æsop*, with a Chorus of Ani-
 " mals about him. There he is represented
 " smiling, and looking toward the Ground in
 " a Posture of Thought, but not a Word of
 " his Deformity; which, were it true, must
 " needs have been touch'd on in an account
 " of a Picture (d). The Dr imposes upon
 (d) P.149, 150. us ; the Picture he mentions is not design'd to
 represent *Æsop*, but *The Fables* ; and by Their
 * Mũθoi. Name it is call'd *. In it, indeed *Æsop* has a
 Place ; and he is so far describ'd there as *Phi-*
lostratus had need of him, to express the Sub-
 ject of his Piece ; to have gone farther would
 have been an Impertinence, utterly inconsistent
 with *Philostratus's* Character, who is a Short
 Writer, and exactly proper in his Circum-
 stances. His Words are, *Æsop seems there, as*
 if

if he were actually framing a Fable ; His Smiling Face, and his Eyes fix'd upon the Earth, declare as much : the Painter knew very well that Fables are the Work only of Easie Minds *. Would the Dr have had a Particular of Æsop's Deformities inserted here ? to what purpose ? when in the very mention of his Name they were sufficiently understood ; and would have been of no manner of use towards imprinting an image of that Thoughtful Posture of Æsop the Artist chiefly design'd to express.

τὴν δ' αὖτε οὐδὲν ὁ ζωγράφος, ὅτι αἱ αὖτ' ἐν τῷ μύθῳ φερόμεναι εἰς ἀνεμνέμεναι τῆς ψυχῆς δέον ἐστι· Εἰς γ'.

Philostratus's Intention was, to describe a Gallery of Pleasure, hung round with fine and delightful Paintings : in his Account of One of these, he had occasion to mention Æsop, and with good Judgment omitted those Particulars in his Description of him which were neither Taking to the Eye, nor at all Instructive, with relation to his Design in introducing him. Dr Bentley, I find, would have been improper enough to have describ'd him *Capare* on this occasion ; but *Philostratus*, tho' a Sophist, knew better. There is a Like piece of Address observable in his First Picture, where *Vulcan's* Engagement with *Scamander*, and his Victory over him is represented out of *Homer* ; and which, I suppose, he plac'd in the Front of his Book, for the Honour of *Lemnos*, his Native Island : And for the Honour of That too, and to make his Draught perfectly pleasing, he gives us a *Vul-*

as handsome, for ought appears to the contrary, as any Figure in his Gallery. Indeed he Ingeniously excuses the God's not appearing to be *Lame*, by saying, that the *Rapid Motion*, with which he seems to come from Heaven to the Combat with *Scamander*, must be suppos'd to cover that Defect: But he intimates nothing of his Other Deformities; tho' *Vulcan* was, according to the Poet's (†) account of him, as Ugly every way as *Æsop* was, according to *Planudes*.

This, I hope, sufficiently accounts for *Philostratus's* Omission; and as for the Statue erected to *Æsop*, at *Athens*, and made by the fam'd hand of *Lysippus*, it will be no argument of his Handsomness, till the Dr can prove, that this was an Honour done to Handsome Men only; which it will be no Easie Matter to do, because there is an Unquestionable Instance of a Statue, made by this very *Lysippus*, and erected by order of the *Athenians*, to the Memory of a Man, full as Ugly as we need allow *Æsop* to have been: I will give it the Dr immediately, e're I part with this Argument.

The Greeks, he says, have several Proverbs about Deform'd Persons, as *Θερσίτερον βλέμμα, εἰδὲξ* (a) P. 150, *θῆς Κορυδαῖς, &c.* but none upon *Æsop* (a). All that follows from hence, is, that *Æsop* was not Ugly to a Proverb; which I willingly grant him, and am ready to leave *Planudes's* account

as

(†) Ἡ, αὖ ἀπ' ἀκροθέτοιο ΠΕΛΩΡ ΑἰΗΤΟΝ ἀνέστη,
Χωλεύων, καὶ δ' ἐκνήμαι βρόντο ἀεταί &c.

Il. p. 410.

as far as this comes to: but he might be Ugly enough for all that; several have been so, that were never made Sayings of: I know Some, at this day, who Write as Uglily as ever *Æsop* Look'd; but their Style is not yet got into a Proverb, tho' perhaps hereafter it may; and therefore This instance I will not insist on.

Agen, *Æsop*, he tells us, was *Cræsus's* Ambassador to *Delphi* (a): he means, that he was (a) Ibid. sent of an Errand by him * thither; for such Mighty Monarchs as *Cræsus* did not use to make Other Mens Slaves, Their Ambassadors. But let his Title be as Glorious as the Dr pleases, his Person might nevertheless be Con- temptible; unless the Dr can prove, that the *Delphians* were as Nice of Temper as the *Turks*, and would pay no Regard to the Public Minister of a Prince, unless he were Tall and Comely. Whatever *Æsop's* Person, or his Character were, They shew'd, I am sure, no great Veneration for Either, when they tumbl'd him down their Precipice.

After all, the Dr's Reasoning upon this Circumstance must be allow'd to be Just; if *Æsop* were Short and Ugly, it is plain, as he pleasantly observes, that he could never make a Proper Ambassador.

There is another Objection drawn from *Æsop's* being a *Polite Courtier*, and a Man of Address: what if he were? Many, I suppose, have been so, who were no Beauties! Yes, but he was so, to that degree, as to rebuke *Solon* for his Gruff and Clownish Behaviour with *Cræsus*, and tell him, that he must converse with Princes, *ἢ ὡς ἰδία, ἢ ὡς ἑταῖρα*, either Agreeably, or not at all (b). The (b) P. 156.

Thing he said was Handsome, I grant ; but must *He* needs be Handsome that said it ? I thought Ugly People had sometimes been as Witty, and as Wise as their Neighbors. But since he has mention'd this Aphorism of *Æsop's*, and professes to approve it, I must tell him, 'twere well if he'd follow it too, when the Itch of contradicting Great Men is upon him ; and resolve to oppose his Betters *ἢ αἱ ἡδίστα, ἢ αἱ ἥκιστα* ; either not at all, or with Decency.

Dr Bentley has yet One Reflection behind in behalf of *Æsop* ; he has reserv'd it for the very Last Place in his Book ; and we know him to be such a Master in Good Writing, that we may from thence be sure 'tis a fine one. Rhodopis, *Æsop's* fellow-Slave, was, it seems, the greatest Beauty of her Age : if therefore (says he) we may guess him by his Companion and Con-

(a) P. 152.

(b) Vide

P. 124 of
this Book.

Person (a). This puts me in mind of his Argument about *Alasfa* (b), which he proves to be upon such a Coast of *Sicily*, because it happens to be mention'd with some Towns that are certainly upon that Coast ; and which I have prov'd for that very Reason not to be there, because it is mention'd elsewhere, with some Other Towns, that are certainly not upon that Coast. If Rhodopis were extremely handsome, *Æsop*, her fellow-Slave, must be so too ! which is as if I should say, it was impossible that *Little Jeffery* should be such a Dwarf as he is represented to be, because the Tall Porter and He were fellow-Servants. Must *Æsop's* Master needs buy his Slaves as we do Coach-horses

horses in Pairs? and be as careful exactly to match 'em? Perhaps *Xanthus*, or *Iadmon*, or whoever he was, (for Authors differ) might be a little wantonly inclin'd; and having purchas'd *Rhodopis* for his Own Use, might fear, lest his Wife should return the Injury he did her; and so took *Æsop* into his House, who he knew would be no Temptation to her: or perhaps he pitch'd upon an Ugly He-slave, that he might be sure to keep the Fair She-slave to himself; and made use of *Æsop* as a kind of *Kuzlir-Aga*, to inspect his *Seraglio*. After all, what if I should turn the Tables, and say, That *Herodotus* and *Pliny's* mentioning this Little-Particular, is a confirmation of the receiv'd Opinion about *Æsop's* Deformity? If *He* were as remarkably Ugly as *She* was Handsome, the Observation indeed was pretty, and not unworthy of those Authors; but Otherwise, 'tis Flat enough to have been made by Dr *Bentley*.

One would think the Dr in Jest, when he puts such things as These upon Us for Arguments; whereas He proposes 'em seriously and in good earnest, and fancies he has done wonders in the strength of 'em. To convince him, if it be possible, of the Weakness and Absurdity of his Proofs, I will (as I did once before*) try 'em upon Another Subject; and see how far they will be allow'd to hold.

* In the Answer to the Dissertation on Phalaris.

Whatever *Æsop* was, *Socrates*, we are sure, was excessively Ugly: Thus he is in short described by *Xenophon* (a), and *St Jerome* (b): (a) In *Flat-nos'd*, *Goggle-ey'd*, *Wide-mouth'd*, *Thick-lip'd*, *Pot-belly'd*, *Bandy-leg'd* (c).

(a) In Sym.c.4,5. (b) Adv. Jovin. l.1.

p.51. (c) All these Particulars, but the Last, are taken from *Xenopho.*

T 4

Not-

Notwithstanding this, in that way of *Ratiocination* Dr Bentley has made use of, I will prove him to have been a very Lovely and Beautiful Person. I will do it by Every One of the Arguments he has urg'd, except the First, taken from *Philostratus's* Gallery; in which *Socrates*, the Famous Persecuter of *Sophists*, we may be sure, could have no place: but I shall make amends for the want of This Proof, by a New one of my Own, every whit as much to My Purpose as This is to Dr Bentley's.

Thus then Our Man of Criticism has taught Us to Speak, and Argue — “The *Athenians* set up a Noble Statue * to the Honour and Memory of *Socrates*: had he been so Ugly as some would make him, it had been kinder to his Memory to let that alone. But the Famous *Lysippus* was the Statuary † that made it. And must so great an Hand be employ'd to dress up a Lump of Deformity? “The Greeks have several Proverbs about Persons deform'd, *Θεοί τε καὶ βλάμματα, εἰσαχθὲς Κερειδῶς* &c: Our *Socrates*, if so Ugly, had been in the first Rank of 'em: especially when his Statue had stood there to put every-body in mind of it.

“He was so far a Favorite of *Archelaus*, King of *Macedonia*, that he courted him to come, and live with him *: but would such a Monster have been a fit Companion for a Prince? “He is known to have been one of the best Speakers, and a Man of the greatest Addres and Insinuation of any in his time; he had all the Chief Persons of *Athens* continually about him, and was ever instructing 'em in the Duties of Humanity and Courtesie, and all manner

* Diog.

Laert. in

Socrate.

Tertul. in

Apol.

† *Λυσίππου*

ἡ δὲ τέχνη ἐστὶν

καλὴ καὶ εὐκαίριος

Laert. ibid.

* Arist.

Rhet. l. 2.

“ ner of Sociable Virtues : Could such a Character, such a Station, or such Discourses befit *Socrates* if he was truly that Scarecrow he is represented to have been ?

He sung, he play'd upon the Music (a), he danc'd (b), he wrote Verses (c) : he was every way an Accomplish'd Person ; and his Conversation therefore was coveted by those that were so themselves. He made One often at the Meetings of the *Beaux Esprits*, and sat up Drinking and Laughing with 'em till Morning (d) : Is it credible, that a Man of such Deformity could be so Acceptable, so Polite, and so Pleasant ?

(a) Cic. in Catone.
(b) Xen. in Symp.
(c) Plat. in Conviv.
(d) Ibid.

But of all things, that which ought most to prevail with us to pronounce him not-Ugly, is, that he was the greatest Lover of Beautiful Persons, and the most Belov'd by 'em of any of his Age : *Alcibiades*, *Critias*, *Agatho*, *Phaedrus*, and the rest of his Acquaintances, were all remarkably Handsome : “ so that if we “ may guess him by his Companions and “ *tubernales*, we must needs believe him to be a “ Comely person.

His Thoughts, his Discourses were all of Love ; every thing he said and did tended to inspire people with it ; his Philosophy was nothing but the Doctrine of Love : and can we think he would have dwelt upon this Passion so much, and inculcated it so often, if He himself had been so very Unlovely and Disagreeable ?

Plato, and *Xenophon*, have wrote Set-apologies for him, wherein they defend him, among other things, from the Imputation of corrupting the Youth of *Athens* by Unlawful Love :
had

had he been so deform'd, as he is said to be, how could they better have clear'd him of it, than by Urging the Improbability of his attempting such Impurities, in which he was so unlikely to prevail? But having said nothing of this kind in his behalf, it must be presum'd that they had nothing of this kind to say.

Aristophanes, who has expos'd and ridicul'd him upon twenty Other Accounts, has not a word, as I remember, of his Deformity; tho' this was the most Natural Subject for him to exercise his Comical Wit upon, and so Obvious, that, one would think, he could not have miss'd it.

I appeal now to any Indifferent Judge, whether I have not prov'd *Socrates* handsome by as good Arguments at least as our Critic has advanc'd to prove *Æsop* so? Indeed, they are most of 'em the very same; only urg'd further, and with more strength (if I do not deceive my self) in the Case of *Socrates*, than our Dissertator has been able to carry 'em in relation to *Æsop*. And yet after all I have said, I freely own, that the Testimony of any Ancient Writer concerning *Socrates's* Ugliness, tho' it stood Alone, and we had no Other to back it, would weigh more with Me than all these *Negative Authorities*. So weak an Argument is the Silence and Prætermission of never so many Authors in a Point where any Single Writer of Note has plainly declar'd himself, and his Account has been generally receiv'd and credited by Succeeding Ages.

But

But I offend in dwelling so long on these Trifles, which deserve rather to be Laugh'd at, than Confuted: I will trouble the Reader no further on this Argument than till I have suggested One Observation to him about Dr *Bentley's* odd Conduct in relation to *Æsop*. He is extremely concern'd to have *Æsop* thought Handsome, at the time that he is endeavouring all he can to prove him no Author. He hopes by his Civilities to his Person to atone for the Injuries he does him in his Writings: which is just such a Compliment to *Æsop's* Memory, as it would be to Sir *William Davenant's*, should a man, in defiance of Common Fame, pretend to make out, that he had always a Good Nose on his Face; but however, he did not write *Gondibert*.

Our Critic's Two Attempts are so very inconsistent, that 'tis hard to imagine why a Man should venture upon both of 'em at once: but Dr *Bentley* had a good Reason for it, they were Both *Paradoxes*; and he cares not What, or Whom he writes for, or against, so he can but advance something which no-body ever ventur'd to maintain before him; and which he is sure always to manage at such a rate, as that No-body will ever take it up after him.

I have done with what I intended to offer on Either of these Dissertations; and, upon a Review of what I have said, am ashamed to see, to what a Bulk this trifling Dispute has swoln. However, as Large as I have been upon it, I assure the Reader, that, unless I had spar'd Dr *Bentley* very often, I must have been much Larger; for his Absurdities are not yet
near

near exhausted. But I am not likely to be the Last whose Pen will be employ'd on this Subject ; and 'tis fit therefore that Some Matter should be left for Those that come after me.

In that Dissertation where I am chiefly concern'd, Dr Bentley takes his Leave of the Argument, with Some particular Civilities to Me. He heartily wishes he could do any Service to that Young Gentleman of great Hopes whose NAME IS SET TO THE EDITION : but he can do him no greater at present, than to remove some Blemishes from the Book that is ASCRIB'D to him ; which he desires may be taken aright, to be no disparagement to Himself ; but a Reproof only to his Teachers *. I would not willingly be behindhand with the Dr in any Instance of Courtesie ; and therefore, in return, will, e're we part, bestow some Charitable Advice upon him : the rather, because I have reason to believe, that he has very little Advice from any Other Quarter. If he had, he would certainly never have written on this Subject, in the Manner he has done : for I have not so ill Thoughts of any One Man I know in the World, as to imagin, that he would have advis'd Dr Bentley to do as he has done, had His Opinion been ask'd in it. Young as I am therefore, I will take the freedom to do that kind Office to him, which his Friends, I find, either do not care, or are not allow'd to perform.

And

* Dissert.
p. 68.

And the first piece of Advice that I will venture to give the Dr is, that he would know his own Talent; and resolve for the future not to venture upon any way of writing that Nature never design'd him for. Wit, and Ridicule, are either the most Diverting, or the most Insipid things in the World. I have the Opinion of good Judges, that he has no true Taste of either of these, and performs very untowardly in 'em. He would do wisely therefore to forbear 'em; and so he would, methinks, tho' he should have some little Knack at 'em: for *Grimace*, and *Banter*, and *Quibbles*, even when luckily hit off, are not very suitable to the Character of a man in Holy Orders. And to give him my opinion what he is fit for, I think, (if he resolves always to be doing something out of his Profession) that the Collecting Greek *Fragments*, or *Proverbs*, would be a proper Employment for him. He has succeeded well in One of these, and would doubtless be as happy in the Other: for his Genius seems to lye very strongly that way; as one would guess by the Multitude of Proverbs in all Tongues, (English, Latin, and Greek, but chiefly in the Last) of which he has empty'd himself into these Dissertations. And I am the rather apt to think, that such Works as these might thrive in his hands, because the well executing 'em depends chiefly on Two Qualities, which he must be allow'd to possess; Application, and a Willingness to be employ'd in such Sorts of Studies

dies, as only load the Memory, without improving the Understanding.

It is Another piece of Advice I should chuse to give the Dr, that he would, against he writes next, make use of that Relation he has to a Court, so far as to get a little Good Language, and Good Manners ; without which, had he waded through all the Greek *Scholia*, and turn'd over every *Lexicon* extant, he would never write any thing that will either please or last. When he is making Reflections on Style, it is very proper, I think, that he should be well skill'd, not only in the Tongue he writes of, but in That too which he writes in : else, he will only make Sport for his Reader, if while he is correcting a Fault in One Language, he himself makes Ten New ones in another.

And till he understands his Own Tongue a little better than he does, he would do well to forbear Minting any New Words in it ; which is the Work of Great Masters, and a Privilege allow'd only to Writers of the First Rate, who know the Compass of a Language, and see thro' all its several Beauties and Blemishes. Sir *William Temple* may say, *Sufficiency*, and the World will speak after him : Indeed we are convinc'd from some things that have come out a late, that there is such a mixture of Vanity, Indecency, and Ignorance, in some Mens Writings, as No One Word in our Tongue would perfectly answer ; and there was need of a New one therefore to express it. But if Dr *Bentley* should

should take the same Liberty, he would be sure to be oppos'd in it; His *Commentitions*, and *Purid*, and *Vernacular*, and *Negoce*, will be hiss'd off the Stage, as soon as they come on: for the Fine Speakers will never endure that a man should take upon him to coin New Words, who doesn't know how to use the Old ones.

Another thing I mightily recommend to him, is, that when he next pretends to fix the Age of Greek Words, and Phrases, he would vouchsafe, among his other Greek Books, to read the *Bible*: least he should happen to pronounce Some Modes of Speech to be of Late Date, which are familiarly to be met with in those Sacred Pages. For after all, should his knowledge in Greek Learning prove never so great, yet it would not redound to his honour as a Divine, to appear well read in all Sorts of Books, but those it best becomes him to be acquainted with, the Old and New Testament.

I am of Opinion too, that it would not be amiss, if for this Twelvemonth next to come, he read over Dr *Hody's Vow* once every morning: 'tis a Good One; and those who pretend to understand Secret History tell us, it was made upon a very Proper Occasion. I will insert it here, both for Dr *Bentley's* Benefit, and Dr *Hody's* Honour; who, it must be own'd, has acted up to it always, as a right good-natur'd Man, and an Excellent Scholar.

It

*It is my Prayer to Heaven,
That my Name may never appear in the List of Writers;
Or that I may always write as becomes a Person
of Ingenious and Liberal Education,
and a Lover of sound and useful knowledge;
A Searcher after Truth only,
Without any Bitterness of Style;
Good-natur'd, Civil, and Candid;
So far from being dispos'd to any thing that is indecent,
as not to be provok'd to it;
In short, a Despiser of Trifles (†).*

Next to this Short Vow of Dr Hody's, I know no small Piece that will deserve his Reflections better, than *Lucian's Lexiphanes* (a). If he would read it often, take the good Advice that *Lucian* gives there, of *Sacrificing to the Graces, and to Perspicuity* (b); and suffer some

(†) *Faxit Numen,*

*Ut vel æterno Ego silentio inter non scribentes delitescam,
Vel semper, ut Virum Ingenium, liberalis ac generosæ
Educationis veræque Philosophiæ studiosum decet,*

Scribam :

Veritatis Unicæ Indagator,

Absque omni Styli acerbitate,

Mitis, Urbanus, Candidus,

Ad id quod indecens est adeò non pronus, ut nec movendus :

Nugarum denique Contemptor.

In fine Præmon. ad Malalam.

† (a) *Lexiphanes is the Name of a Famous Pedant, fond of Hard Words and Affected Expressions. Lucian, in a Dialogue of his, gives a Vomit to him, and brings 'em all up, one after another. His Disease is excellently well describ'd by Lucian in these words; Οὐκ ἀκούεις οἷα φθέρηται; καὶ ἡμᾶς τὸς νῦν περὶ τοῦ μολοῦντος καὶ λιπῶν, περὶ χλίων ἐπὶ τῶν ἡμῶν διαλέγει;* διατρέφων τὴν γλῶτταν, καὶ τιποτὶ τὰ ἀλλόκοτα συνιπθεῖς, καὶ ἀπειδωρ ποιεῖ μανθ' ἐπ' αὐτοῖς, ὡς δὴ τι μέγα ὄν εἰ τι ξενίζει, καὶ τὸ κατὰ τὸ νόμισμα τῆς φωνῆς ὡς ἀκούσθαι. *Luc. in Lexiph.*

(b) *Μάλιστα ὃ θύει ταῖς χείρεσσι καὶ τῇ Σαρκί. Id. ibid.*

some Skilful Friend to administer to him the *Emetic Draught* there prescrib'd, it would do him a World of Service : by the help of this Physick, and these Directions, well pursu'd, he might in time become a Sound Man agen, and speak and write like the rest of his Neighbors.

But if he be too far gone in his Distemper to have a Thorough Cure made upon him, yet at least it is very possible, and very requisite, that he should advance so far towards it, as to purge his Style of all Insulting Unbecoming Terms, and Injurious Reflections : for if he carries on this Critical War in that Unfouldierly Way he hath hitherto done, and throws out his Rudenesses without Decency or Distinction, he may happen to draw some Inconveniencies upon himself that he is not aware of.

Especially he should take care, when the Angry Fit is upon him, not to vent it upon *Great Bodies* of Learned Men. A Single Writer may be trampled upon now and then, and receive Correction from his Hand, without endeavouring to return it : but among Numbers, there will always be found Some, who have Ability, and Inclination, and Leisure enough to do Themselves and their Friends right upon the Injurer ; tho' he were a Champion of ten times as much Strength and Prowess, as Dr *Bentley* thinks himself to be. Besides, Single Adversaries dye, and drop off ; but Societies are Immortal : their Resentments are sometimes deliver'd down from hand to hand ; and when once they have begun with a

U

man

man, there is no knowing when they will leave him.

* Dissert.
p. 40.

'Twere well too, if he would think it a point of Prudence to observe some Measures of Decency towards the *Dead* as well as the Living ; and not give himself that insufferable Liberty of attacking their Reputation and their Works, in hopes that no-body will be generous enough to stand up in their behalf, and speak for those, who cannot speak for themselves. He has defy'd *Phalaris*, and us'd him very courselly, under the assurance, as he tells us, that *he is out of his Reach* * : Many of *Phalaris's* Enemies thought the same thing ; and repented of their Vain Confidence afterwards in his *Bull*. Dr *Bentley* is perhaps by this time, or will suddenly be satisfied, that He also has presum'd a little too much upon his Distance : but 'twill be too late to Repent, when he begins to Bellow.

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