

likewise on the western coast of Africa. Strabo informs us that they had made those settlements a short time after the Trojan war.

Sidon and ancient Tyre were among the most illustrious of the cities of antiquity. The latter owed its origin to a colony of the former, and does not seem to have existed in the days of Homer, who makes frequent mention of Sidon, but says nothing of Tyre. In the book of Joshua, Sidon is denominated *the great*; and the triumph of the Israelites, under that illustrious leader, which dispersed the Sidonians, was probably the occasion of their founding the city of Tyre, and transplanting themselves likewise into distant colonies. Among these, the most illustrious was Carthage, which came afterwards to be the most formidable rival of the Roman power; and which, of all the nations whom they finally subdued and overwhelmed, was the only one which had seriously threatened their own destruction.

Carthage was founded by Dido, the daughter of Belus, king of Tyre, 869 years before Christ, and 117 before the foundation of Rome by Romulus. The outlines of its history we shall afterwards briefly consider, when, in the course of the Roman history, we come to treat of the Punic wars.

Ancient Tyre seems to have risen to very great splendor within a short time from its foundation, and to have surpassed its parent state in opulence and extensive commerce. From the writings of Isaiah, Jeremiah, Ezekiel, and the other prophets, we must judge that it was in their time one of the greatest and wealthiest cities of the universe;\* and the profane historians accord in this respect with the sacred. Its prosperity, however, was of no long duration. The city was besieged in the year 580 before Christ, by Nebuchadnezzar, king of Babylon, and after a most obstinate resistance was taken in the thirteenth year of the siege, and utterly destroyed by the conqueror. The greatest part of the inhabitants had saved themselves by flight during this protracted war; and they built afterwards the city of New Tyre on an island at no great distance from the site of the ancient; a city which rivalled the former in magnitude and splendor, and the capture of which, by Alexander the Great (332 B. C.) after a siege of seven months, was one of the most brilliant exploits of that mighty conqueror.

The Tyrians were extremely industrious in the practice of many of the useful arts. They carried the working of metals to great perfection. The magnificence of the temple of Hercules at Tyre is celebrated by Herodotus, (l. ii., cap. xlv.) who saw it, and who was particularly struck with two columns, one of molten gold

\* Isaiah wrote 768 years B. C., Jeremiah about 200 years afterwards; Ezekiel prophesied about 595 B. C. See Ezek. c. xxvii. and xxviii., where the wealth and commerce of Tyre are described in very glowing colors, and the particulars of its trade and manufactures minutely specified

and the other of emerald, which in the night-time shone with great splendor. The latter was probably of colored glass, as we have the authority of Pliny for attributing to the Phœnicians the invention of the making of glass; and M. Goguet conjectures, with some plausibility, that the column was hollow, and was lighted by a lamp put within it. The Tyrian purple is celebrated by all the ancient authors. The color was the pure juice of a particular kind of shell-fish, and being produced in very small quantities, came thence to be of great value. The moderns are not unacquainted with the fish, but make no use of it, as a richer color is produced at much less expense from the cochineal insect.

The Tyrian merchants were probably the first who imported to the Mediterranean, and thence into Europe, the commodities of India. They wrested from the Idumeans some commodious ports upon the Arabian Gulf, from which they had a regular intercourse with India; and having occupied Rhinocorara in the Lower Egypt, which is the nearest port in the Mediterranean to the Arabian Gulf, they had a short and commodious land carriage for their Indian merchandise, till it was thence re-shipped, and conveyed to Tyre.\*

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## CHAPTER VI.

THE GRECIAN HISTORY.—Earliest period of the History of Greece—The Titans—Cecrops—Chronicle of Paros—Areopagus—Deluge of Deucalion—Council of the Amphictyons—Cadmus—Introduction of Letters.

THE History of Greece presents to an inquisitive mind a various and most instructive field of speculation; and happily, from that period when its annals become truly important, its history has been written by very able authors. The early antiquities of this country are, it is true, so disguised with fables, that it is extremely difficult to discover the truth. Yet, in order to understand and profit by the classical writers, especially the poets, it is necessary to have some acquaintance even with those fables; and we know with considerable precision the period when they cease to mix themselves with facts, and when authentic history commences.

\* See a clear and rational account of the origin of the trade between Egypt, Arabia, and India, in Bruce's Travels, b. ii. ch. i.

This respectable people was not free from the common vanity of nations, of attributing to itself a measure of antiquity far beyond all bounds of probability. The Athenians, indeed, in terming themselves *Αυτοχθόνες*, seemed to claim for their own nation an antiquity coeval with the formation of the earth; which was just as allowable as the boast of the Arcadians, that they were *προσεληνοί*, or *older than the moon*. But whatever was the origin of the ancient inhabitants of this country, it is certain, that till civilized in some measure by colonies of the Eastern nations who settled among them, they were in a state of the rudest barbarism. The aboriginal Greeks, under their various denominations of Pelasgi, Aones, Iliantes, Leleges, &c., were a race of savages who dwelt in caverns, and are said to have been so barbarous, as to live without any subordination to a chief or leader, to have fed on human flesh, and to have been ignorant of the use of fire. The most ancient colony from the East that are said to have established themselves among these barbarians are the Titans, a band of adventurers from Phœnicia or the adjoining coasts, who are generally supposed to have come thither about the time of Abraham. We have already seen that the Phœnicians were at this time a commercial people, trading to all the coasts of the Mediterranean; but it is evident that no views of commerce could have been their inducement to settle among a race of savages. It seems therefore probable that the fertility of the country had attracted those strangers thither, and that, availing themselves of those advantages which their superior knowledge and improvements gave them over the rude inhabitants, they, partly by policy, and partly by conquest, made themselves masters of the country. At all events, it is universally allowed that, from the period of those strangers settling among them, the Greeks assumed a new character, and exhibited in some respects the manners of a civilized nation. The dawnings of a national religion began to appear; for the Titans were a religious people. They taught the savages to worship the Phœnician gods, Ouranos, Saturn, Jupiter, &c., who were nothing more than deified heroes; and by a progress of ideas not unnatural, this rude people confounded in after times those gods with the Titans who introduced them. The feats and achievements of the Titans, and those wars which had taken place among them, were believed to have been the exploits and wars of the gods. Hence sprung the greatest part of the Greek mythology, and the numberless fables regarding their gods and demi-gods.

The Titans seem to have been a turbulent people; they weakened themselves by their incessant quarrels and hostile conflicts, and at length entirely extirpated each other. The last of the race was Inachus, who is looked upon as the founder of the kingdom of Argos. The city of Argos was built 1856 B. C., by his son Phoroneus, and the kingdom of Sicyon founded by another of them. Contemporary with him was Ogyges, king of Attica, in

whose time, about 1796 B. C., is said to have happened that remarkable inundation which goes by the name of the Deluge of Ogyges. As from the time of Ogyges to that of Cecrops there is no series recorded of the kings of Attica, nor any connected history of that period—this chasm in the annals of the nation has been by some writers ascribed to the ravages of that deluge, by which it is said the country was depopulated, and lay waste for above two centuries; but this fact is not supported by any proofs, while on the other hand, the best-informed authors regard the deluge of Ogyges as nothing more than a partial inundation from an extraordinary overflowing of the lake Copais, in Bœotia, which over-spread but a part of the low country, while the rest continued to be inhabited.

This emergence of the Greeks from barbarism, which they owed to the Titans, was only of very short duration. They soon relapsed into their former savage state; a circumstance which accounts, without the aid of a deluge, for the total silence of the history of this people for a period above 200 years, till they were again illuminated by another colony of strangers from the eastern shores of the Mediterranean. At the head of this second colony was Cecrops, who, above 1582 years B. C., is supposed to have landed in Attica, where there was a species of government under Acteus, but so feebly enforced, that the whole country was the prey of pirates and robbers. It was pillaged on the land side by the Æones, a people of Bœotia, and by the Carians on the quarter of the sea. Cecrops marrying the daughter of Acteus, succeeded to the sovereignty, and taught his subjects the most effectual way of resisting those violences, by associating together in small communities, and thus uniting their strength. He built several cities in Attica, and is celebrated as an able politician and legislator. Cities we may suppose were, at this time, a collection of huts like an Indian village; and political regulations extended no further than to enforce obedience to the chief, and union among the tribe; to define property, and to give it some small degree of security.

Dark and uncertain as the history of Greece is at this period, we must observe that it begins to have a degree of authenticity from a very singular and venerable monument of antiquity, the Chronicle of Paros, which is preserved among the collection of marbles brought from Smyrna by the Earl of Arundel, and now the property of the University of Oxford.

This Chronicle of Paros contains a precious memorial of history and of chronology, and fixes the eras of many facts left uncertain by the Greek writers. Not, however, that it can be pretended that there arises from this chronicle the same certainty that would arise from particular records coeval with the facts; for this monument is only the testimony of an author relating facts which had happened many ages before his own time. But, in the first place, he is a very ancient author; and, secondly, his chronicle being

recorded on marble, it is probable that it was cut by public authority, and upon the evidence of anterior monuments. A proof of its antiquity arises from the circumstance of the dates being marked by a very ancient method of numeration, which Herodian mentions as being in use among the Greeks in the early ages. The numerical letters, instead of proceeding in the order of the alphabet, are the first letters of the numerical word; as Π for Πεντε, five; Δ for Δεκα, ten—&c. An argument of the veracity and authenticity of the chronicle arises from this circumstance, that in the whole course of events there recorded, there is no particular which has the air of fiction. It was the poets only who intermixed history with fable; the genuine monuments of history seem to have been preserved pure and unadulterated, making allowance only for what the credulity of rude and ignorant times might adopt for truth, and which increasing knowledge has rejected as fabulous. In this chronicle we have the era and duration of the siege of Troy, but none of the marvellous circumstances with which that event has been embellished by Homer. Mention is likewise made of Ceres, of Hercules, of Mars, and Neptune, but no fabulous exploits are recorded of them. A great deal of authority seems, therefore, deservedly due to this chronicle, which marks the dates of the principal events of the Grecian history, from the reign of Cecrops down to the age of Alexander the Great. Time and accident have mutilated both the beginning and the end of this monument, from which, if entire, we might probably have learned both the precise time when it was constructed, and the evidence of anterior monuments from which the dates were taken; but of these important circumstances we must be content to remain in ignorance.

Resting, then, upon the authority of this venerable monument, we may credit all the principal facts which are recorded even in the earliest part of this period; while we receive with a proper degree of skepticism those circumstances detailed by the ancient writers which have the air of fable, and which are not to be found in this chronicle.

Cecrops died childless, and was succeeded by Cranaus, an Athenian, in whose time happened two remarkable events, both recorded in the Chronicle of Paros—the judgment of the court of Areopagus, between Mars and Neptune, two princes of Thessaly—and the Deluge of Deucalion.

Hallirothius, the son of Neptune, had violated Alcippe, the daughter of Mars, and her father put him to death in revenge for the injury. To avoid a war which would have ensued between these princes on occasion of this quarrel, their difference was submitted to the judgment of the Areopagus, which decreed that the revenge of Mars was justified by the outrage which he had sustained. This celebrated tribunal had been instituted by Cecrops, and soon arose to such reputation, that strangers and even the

sovereigns of other countries, sometimes submitted their most important differences to its decision.

The number of its judges is variously reported by historians. Some writers have limited it to nine; others have enlarged it to thirty-one, and some to fifty-one: whence it is probable that the number has been different at different periods. They were chosen from among the wisest and most respectable of the citizens, and, in the latter times, consisted principally of such as had enjoyed the dignity of archons or chief magistrates. They held their meetings in the open air, upon an eminence in the middle of the city, and determined all causes during the night; for these two reasons, as Athenæus informs us, that neither the number nor the faces of the judges being known, there might be no attempts to corrupt them; and that, as they neither saw the plaintiff nor defendant, their decisions might be quite impartial. To these reasons the President Goguet adds a third, that as they sat in the open air, their proceedings would have been constantly embarrassed by the crowd which would perpetually have attended them, had they met in the day-time. Of the powers of this high tribunal, and the nature of its jurisdiction, I shall treat more particularly when I come to consider the constitution of the Athenian republic.

The other remarkable event which distinguished the age of Cranaus, the successor of Cecrops, was the Deluge of Deucalion. There is no event more celebrated in antiquity than this remarkable inundation. Deucalion is feigned by the poets to have been the restorer of the human race, and was in all probability the parent stock of a very numerous progeny in Greece. But the deluge which happened in his time was certainly nothing more than another partial inundation, like the deluge of Ogyges, caused by the overflowing of some of the Thessalian rivers, probably the Peneus. That this deluge was only partial is proved by this fact, that the succession of the sovereigns in the different states of Greece preceding the age of Deucalion is preserved, as well as the series of those who came after his time. History shows no chasm in the succession of the kings of Argos, Athens, or Sicyon, which must have taken place had the deluge been universal. The Chronicle of Paros gives its aid in confirmation of this idea; for it records that Deucalion, after escaping from the flood, retired to Athens, where he sacrificed to Jupiter Phryxius. The poets have embellished this event with a variety of circumstances extremely similar to those we find in the Mosaiac accounts of the universal deluge; but this proves no more than that these authors had either seen the sacred writings, whence they had borrowed those circumstances, or else that the tradition of that great event being very generally diffused, they had applied its circumstances to an inundation which was merely topical, and long posterior to the other, though still a very ancient event with reference to the age in which those authors wrote. Those partial inundations were

extremely common in Greece. Xenophon reckons no less than five of them, and Diodorus Siculus mentions a sixth, posterior to those enumerated by Xenophon.

Contemporary with Cranaus was Amphictyon, who reigned at Thermopylæ,—a prince of great and comprehensive views, if in reality Greece owed to him that excellent political institution of the council of the Amphictyons; but I should rather incline to be of another opinion. The state of Greece was at this time so rude, and the country broken into so many independent sovereignties, that we can hardly suppose any single prince to have had sufficient influence to bring about a league of twelve states or cities with their dependencies, and to make them adopt one common interest. The institution was certainly ancient, but more probably owed its origin to some national emergency which made the northern districts of Greece sensible of the necessity of combining their power and uniting their interests. The name *Amphictyones*, accordingly to its original orthography, makes this conjecture, which is the notion of Suidas, more probable. It is more natural to suppose the council was so named as being *composed of deputies from all the cities around*, than that it took its appellation from a prince of the name of Amphictyon, of whose history we know nothing else than this alleged remarkable fact.

The states united in this general council were the Ionians, among whom were comprehended the Athenians; the Dorians; the Perhæbians; the Bœotians; Magnesians; Achæans; Pthians; Melians; Dolopians; Ænianians; Delphians; and Phocians. They met twice in the year at Thermopylæ, and afterwards at Delphi; two deputies attending from each state; and in their deliberations and resolutions all were on a footing of equality. Limited at first to twelve separate republics, this council came afterwards to include the whole of the Grecian states, according as the principal or leading republics acquired territories belonging to any of the Amphictyonic cities, and thus came to have a voice in the general council. Thus the Lacedæmonians becoming masters of the territory of Doris, had their deputies in this council, from which in their own right they were excluded. Hence the assembly of the Amphictyons, from being at first a partial league of twelve cities, became a convention of all the states of Greece. The deputies sent thither represented the body of the people, and had full powers to deliberate and to form resolutions on all that regarded the common interest of the combined states.\* The principle of this association

\*The nature of the powers supposed to be resident in this council, and the grievances against which it was intended chiefly to provide a remedy, may be gathered from the oath taken by the deputies, as we find it recorded in the oration of Æschines *de Fals. Legat.*:—"I swear that I will never subvert any Amphictyonic city; I will never stop the courses of their water, either in war or peace. If any such outrages should be attempted, I will oppose them by

cannot be sufficiently commended. It made all the leading men of the several states of Greece personally known to each other, and led to a communication of every sort of knowledge and improvement. It had a powerful effect in civilizing a rude nation, and repressing those petty feuds between its separate cantons, and that encroaching and predatory spirit, so common in such a state of society, and so hostile to all advancement and general prosperity. Without some such bond of union, Greece, from the nature of its separate governments, could never have formed a considerable power in the scale of the nations of antiquity, nor ever have withstood the force of such formidable enemies as we shall see she had to encounter.

Contemporary with this real or fabulous Amphictyon was Cadmus, who, about 1519 years before the Christian era, is said to have imported from Phœnicia into Greece the art of alphabetic writing. The Phœnician alphabet, which is generally supposed to be the root of all the others, consisted only of sixteen letters, and the ancient Greeks had no more for many centuries afterwards. Before the introduction of the Phœnician alphabet by Cadmus, it is probable that the Greeks used either the hieroglyphic mode, or the more ancient manner of expressing their ideas by rude pictures. The word *Γραφειν* being used to signify either to *write* or to *paint*, countenances this supposition. After the introduction of the alphabetic mode, the Greeks wrote, not as afterwards, constantly from left to right, but alternately from left to right and from right to left. This mode of writing, of which there are some specimens preserved among the Arundelian marbles at Oxford, was termed *Boustrophedon*, from its resemblance to the furrows described in ploughing a field.

With the art of writing, Cadmus brought likewise from Phœnicia a knowledge of all those arts and sciences which were practised and cultivated at this time in that early civilized country. The Greeks gradually advancing in improvement, and shaking off their original barbarism, begin, from this period, to figure as an united people, and to turn their thoughts, as we shall presently see, to ambitious and hazardous enterprises. But, before proceeding to notice these, I shall here take occasion to offer a few reflections on the short preceding sketch of the first and rudest period of the Grecian history.

force of arms, and do my endeavors to destroy those cities which are guilty of such attempts. If any devastations be committed in the territory of Apollo, if any shall be privy to such offence, or entertain any design against the temple, I will use my hands, my feet, my whole force to bring the offender to just punishment." The latter part of the oath was intended as a guard upon the purity of the national religion; and this care was always understood to form a very important part of the function of the Amphictyonic council. This oath was guarded by the most dreadful curses and awful imprecations of vengeance upon any deputy who should violate the obligations which he thus came under.