

and reserved exclusiveness prevailed among the Dorians, and in part, also, among the Æolians, we must, on the other hand, ascribe to the gayer Ionic race a mobility of mind, which, under the stimulus of an eager spirit of inquiry, and an ever-wakeful activity, was alike manifested in a faculty for mental contemplation and sensuous perception. Directed by the objective bent of their mode of thought, and adorned by a luxuriance of fancy in poetry and in art, the Ionians scattered the beneficent germs of progressive cultivation wherever they established their colonies in other countries.

As the landscape of Greece was so strikingly characterized by the peculiar charm of an intimate blending of land and sea, the configuration of the coast-line to which this character was owing could not fail early to awaken in the minds of the Greeks a taste for navigation, and to excite them to an active commercial intercourse and contact with foreign nations.\* The maritime dominion of the Cretans and Rhodians was followed by the expeditions of the Samians, Phocæans, Taphians, and Thesprotians, which were, it must be owned, originally directed to plunder and to the capture of slaves. Hesiod's disinclination to a sea-faring life is probably to be regarded merely as the expression of an individual opinion, or as the result of a timid ignorance of nautical affairs, which may have prevailed on the main land of Greece at the early dawn of civilization. On the other hand, the most ancient legends and myths abound in reference to distant expeditions by land and sea, as if the youthful imagination of mankind delighted in the contrast between its own ideal creations and a limited reality. In illustration of this sentiment we may mention the expeditions of Dionysus and Hercules (Melkarth in the temple at Gadeira); the wanderings of Io; † of the often-resuscitated Aristæas; and of the Hyperborean magician Abaris, in whose "guiding arrow" ‡ some commentators have supposed that they recognized the compass. In these narratives we trace

\* See *ante*, p. 25.

† Völker, *Mythische Geographie der Griechen und Römer*, th. i., 1832, s. 1-10; Klausen, *Ueber die Wanderungen der Io und des Herakles*, in Niebuhr and Brandis *Rheinische Museen für Philologie, Geschichte und Griech. Philosophie*, Jahrg., iii., 1829, s. 293-323.

‡ In the myth of Abaris (Herod., iv., 36), the magician does not travel through the air on an arrow, but he carries the arrow, "which Pythagoras gave him (Jambl., *De Vita Pythag.*, xxix., p. 194, Kiessling), in order that it may be useful to him in all difficulties on his long journey." Creuzer, *Symbolik*, th. ii., 1841, s. 660-664. On the repeatedly disappearing and reappearing Arimaspean bard, Aristæas of Proconnesus, see Herod., iv., 13-15.