

Greece itself. These contrasts occasioned diversities in the direction of ideas and feelings, and in the form of poetry and harmonious art, and created a rich fullness of life, in which all the apparently hostile elements were dissolved, according to a higher law of universal order, into a gentle harmonious unison.

Notwithstanding that Miletus, Ephesus, and Colophon were Ionic; Cos, Rhodes, and Halicarnassus Doric; and Croton and Sybaris Achaic, the power and the inspired poetry of the Homeric song every where made their power appreciable in the midst of this diversity of cultivation, and even in Lower Italy, in the many contiguous colonial cities founded by different races. Amid the most firmly-rooted contrasts in manners and political institutions, and notwithstanding the fluctuations to which the latter were subject, Greece retained its nationality unbroken, and the wide domain of ideal and artistic creations achieved by the separate tribes was regarded as the common property of the whole nation.

It still remains for me to mention, in the present section, the third point, which we have already indicated as having, conjointly with the opening of the Euxine, and the establishment of colonies on the basin of the Mediterranean, exercised so marked an influence on the history of the contemplation of the universe. The foundation of Tartessus and Gades, where a temple was dedicated to the wandering divinity Melkart (a son of Baal), and of the colonial city of Utica, which was older than Carthage, remind us that the Phœnicians had already navigated the open sea for many centuries before the Greeks passed beyond the straits termed by Pindar the "Gadeirian Gate."* In the same manner as the Milesians in the East, by the way of the Euxine,† established relations of international contact which laid the foundation of an inland trade

* Strabo, lib. iii., p. 172 (Böckh, *Pind. Fragm.*, v., 155). The expedition of Colæus of Samos falls, according to Otr. Müller (*Prolegomena zu einer wissenschaftlichen Mythologie*), in Olymp. 31, and according to Letronne's investigation (*Essai sur les Idées Cosmographiques qui se rattachent au nom d'Atlas*, p. 9), in Olymp. 35, 1, or in the year 640. The epoch depends, however, on the foundation of Cyrene, which is placed by Otr. Müller between Olymp. 35 and 37 (*Minyer*, s. 344, *Prolegomena*, s. 63); for in the time of Colæus (Herod., iv., 152), the way from Thera to Libya was not as yet known. Zumpt places the foundation of Carthage in 878, and that of Gades in 1100 B.C.

† According to the manner of the ancients (Strabo, lib. ii., p. 126), I reckon the whole Euxine, together with the Mæotis (as required by physical and geological views), to be included in the common basin of the great "Inner Sea."