

**THE HYMNS OF CALLIMACHUS,
TRANSLATED FROM THE GREEK INTO
ENGLISH VERSE, WITH EXPLANATORY
NOTES. TO WHICH ARE ADDED, SELECT
EPIGRAMS, AND THE COMA BERENICES
OF THE SAME AUTHOR**

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The Hymns of Callimachus, Translated From the Greek Into English Verse, With Explanatory Notes. To Which Are Added, Select Epigrams, and the Coma Berenices of the Same Author by Callimachus & William Dodd

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CALLIMACHUS & WILLIAM DODD

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THE
HYMNS of *CALLIMACHUS*,

Translated from the GREEK into ENGLISH Verse,
With EXPLANATORY NOTES.

To which are added,

Select Epigrams, and the *Coma Berenices* of the same Author,

Six HYMNS of ORPHEUS,

AND

The Encomium of PTOLEMY by THEOCRITUS.

By *WILLIAM DODD*, B. A.

Late of CLARE-HALL, CAMBRIDGE.



L O N D O N :

Printed for the TRANSLATOR,

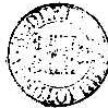
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MDCCLV.

293. h. 10.

TO
HIS GRACE
T H O M A S
DUKE of *NEWCASTLE*,
Chancellor of the Univerfity of CAMBRIDGE.



MY LORD,



WHEN it was propofed to me by my Lord *Bifhop of Chefter*, that I fhould offer thefe Firft Fruits of my academical Labours to your GRACE, it was with much Satisfaction, that I embraced the Propofal: Nothing doubting of your GRACE's Favour to a Member of that *Univerfity*, which has been fo diftinguifhed.

D E D I C A T I O N.

tinguished by your Regard, and more especially to a Member of that *College*, which claims the Honour of your GRACE's Education. But when the *Honourable Gentleman* *, who has long been an Ornament to that learned Body in general, and to our Society in particular, was pleased to introduce my Cause to your GRACE, your ready and pleasing Acceptance of my little Tribute, was no more than the Fruits of a reasonable and well grounded Expectation.

THE Author, here offered to your GRACE's Patronage, was happy in the Smiles and Protection of the most Noble and Worthy PRINCES: His Merits were equal to their Esteem, his Gratitude no inconsiderable Means of perpetuating their Glory, and those very Passages, wherein he applauds his Benefactors, sufficient Testimonies of the Excellency of their Judgment.

It has been my Endeavour, that he should lose none of his deserved Praise in an *English* Dress; how far I have succeeded, must be left to the De-

* The Honourable *Thomas Townsend*, Esq; Member for the University of *Cambridge*.
cison

DEDICATION.

cision of others : But I shall esteem myself happy, if the acknowledged Worth of the *Author* shall recommend to your GRACE's Regard, the more humble Labours of the *Translator*.

OUR Author and his Patrons are no more ; but the Works of the one are the standing Memorials of the Fame of both : And, (in the Words of one of our Poets)

----What Reward

Than this more excellent, for Pow'r and Wealth
To gain the Stamp of Worth and honest Fame,
Midst all Mankind ? This, this th' Atridæ have :
When all the Plunder of old *Priam's* House
And all their mighty Wealth is lost in Night,
And buried in Oblivion's greedy Grave.

THEOC. *Encom.* p. 196.

Suffer me, my Lord, (without that Flattery which have rendered Dedications infamous) heartily to wish, that your GRACE, like these illustrious Persons, may gain the Stamp of *Worth* and *honest Fame*, by directing

J. M. W.

D E D I C A T I O N.

recting all your Actions,---the least of which, in your high Station, is important---to the Glory of God, the Honour of your most gracious Sovereign, and the Good of your Country : That so, when, like theirs, your outward Splendor shall be diminished, and you sleep in Dust, your Fame may flourish in happy Immortality below, yourself may flourish in far more happy Immortality above. I am,

My LORD,

With all due Respect,

Your GRACE's most devoted,

most obliged and obedient

humble Servant,

March 24, 1755.

WILLIAM DODD.

P R E F A C E.

“ **A**S it is the design of the following notes to illustrate and explain such parts of the ancient Mythology as occur in the hymns here presented to the reader in an *English* dress, it may be proper, in order to his forming a right judgment of particulars, to lay before him a general view of my sentiments concerning the rise and progress of what is called Mythology in the world. To do this at large, and produce the proofs and testimonies that are necessary from antiquity, would vastly exceed the bounds of a preface, which obliges me to content myself at present with giving only a short sketch of what I take to be the true state of the case.

The chief difficulty then, I apprehend, that attends an enquiry of this kind, and has rendered so many attempts fruitless, is the want of a clue to lead us regularly up to the fountain; which must have been originally one, however afterwards, in their courses, the streams took different tinctures in different ages and countries. For were we once well acquainted with the nature and properties of the water at the spring-head, we might easily, by following the current down again, perceive when and how it became adulterated and corrupted with adventitious mixtures. The Mythology of the *Greeks* and *Romans*, who lived in the midnight of *Paganism*, just before the day dawned, and the sun of righteousness arose upon the earth, is one vast ocean of confusion, which ingulphed into itself all the broken traditions of theological, physical, and historical truths that came near it, and converted them into fables, changing the truth of God (as the Apostle speaks of them) into a LIE. Accordingly, if we look into the muster-roll of their gods, and the facts related of them, we shall find some owe their birth to the great things revealed to believers from the beginning concerning the Saviour of the world, and what he was to be, to do, and to suffer, for the salvation of men. These may be put to the score of *theology*. Another set of gods are the operations of nature and the mechanical agents, that perform them, deified, which may therefore be said to have a *physical* divinity; while a third part of the annals of heaven is made up of broken and disjointed fragments concerning heroes and heroines that lived, or were reported to have lived, and acted upon earth; and these venerable personages cannot, I think, be allowed more than an *historical* godhead.

These I take to be the three grand sources of mythology; and were they always kept distinct, it might be no difficult matter, perhaps, to refer each

P R E F A C E.

copy to its original. But the misfortune is, they are not; for generally, if not always, the *theological* and *physical* parts are mixed and blended, and often there is a jumble of all three together, nothing being more common than to find a god acting in a threefold capacity, sometimes as a theological, sometimes as a physical, and sometimes as an historical god. In this case, to untwist the cord, shew which was the original stamen, and how, when, and by whom the others were added, and woven into it—*Hic labor, hoc opus*—for here those ingenious gentlemen the poets, that twisted it, can give us no assistance. They knew not what the materials were, or whence they came; but they took what they found, added what embellishments they fancied, and then worked them all up together, each according to his own imagination. From the time when the true history of the *Greeks* begins, to the first apostasy of the Gentiles from the patriarchal faith and worship to idolatry—a period which goes under the general denomination of the fabulous age—is a great gap in the mythological chain, by which we are deprived of the first and most valuable links of it. If we knew what were the objects of the heathen worship at their first going off, and afterwards in particular of the *Canaanites*, it would guide us downwards to unravel the mythology of the *Greeks*, who (as most learned men seem to agree) were some of those that fled westward, when dispossessed by *Jeshua*. Till we have this knowledge, we are in a labyrinth without a clue; we find matters in a great confusion, and after all our labours shall leave them in a greater.

To this knowledge no book can help us but the *Bible*, which begins with the beginning of the world and man, and brings down a history of the true Religion instituted by God, with the deviations and corruptions introduced by Satan, to the times of the *Greeks* and *Romans*, thus filling up the deficiency, and completing the chain. By the light afforded us in Scripture we find, that two of the abovementioned sources of mythology, *divinity* and *physics*, were originally united, the latter being used as illustrative and explanatory of the former. *The invisible things of God from the creation of the world*, from the beginning, ever since there was a revelation made of them, are clearly seen, not by the eye of sense, but that of faith, being understood by the things that are made, even his eternal power and godhead are exhibited to us by visible objects, and not otherwise to be known or conceived. The counsels of the eternal Three foreordained before, and executed in time, for the redemption of man, are shown us as in a glass by the operations performed in nature, and the bright rulers that carry on these in the material world are representatives of the more glorious ones that carry on those in the spiritual. *The heavens*, by the light enshrined in their tabernacle the sun, placed in them, and thence irradiated on the earth, moon and stars, declare and hold forth to us an image of the *glory of God*, the divine light, that from the humanity of our Lord is poured forth on his Churches and Saints; while the air in conjunction with the light diffused thro' the universal system of nature, to