

legends of the Trojan war, carried over from Europe to Asia, by the Ionian and Æolic colonists. Had Homer *invented* the mythology of the Greeks (as Herodotus erroneously states, bk. ii. 53), he would not have fixed upon the *traditional* Olympus as the Heaven of his Gods; his scrupulous fidelity to the legends of his race alone can account for his setting aside, in this and similar cases, the various and powerful influences of local association. Had Homer *invented* the catalogue of ships (Iliad, bk. ii), which is, by the way, the very back-bone of the Iliad, it is not unreasonable to suppose that he would have rendered it more consistent with the subsequent tenor of his poem. With child-like faith, here, as elsewhere, he introduces the traditional genealogies as he *found* them; and though, probably, most conscious of discrepancies, sought not to alter or tamper with what he regarded with feelings of mingled pride and reverence. The utter absence of all attempt to guard against such inconsistency, especially respecting genealogies, is, we conceive, an unquestionable evidence to the legendary truthfulness of the poet.

In connection with the catalogue, we ought further to remark, that it would be only natural to suppose that had Homer himself originated it, he would have given a greater *prominence* than he has done to the Trojan allies, who dwelt with him and around him on the eastern shores of the Ægean.

THE HOMERIC CONTROVERSY OF WOLF.

In the year 1795, Wolf made the startling announcement that the Iliad and Odyssey had neither a common author nor a common purpose, but being made up of sepa-