

from water, by freezing the latter, appears to have been not unknown to the ancients. Probably, this is what was meant by Hippocrates, when he says, "that the clear, light, and sweet parts of the water, are dissipated by freezing;" an opinion which Aristotle seems to have adopted, probably from this source.

Aulus Gellius* explains this passage of Aristotle, as if the air was pressed, as it were, from water, by its concretion; and Macrobius† expresses the same, in terms more plain and distinct, and seems to say, that it was necessary for water to part with its air, in order to its congelation.

VII. It is often imagined, that the fact, Of water rising to its level in pipes, was a modern dis-

Δαι τι απο χιονος και κρυσταλλων υδατα φαντα εστιν; οτι παντος υδατος πηγνυμεν το λεπτοτατον διαπνιεται και κεφοτατον εξαμιζει.
Arist. Meteor.

* Quoniam cum aqua frigore aeris duratur, et coit, necesse est fieri evaporationem, et quandam quasi auram tenuissimam exprimi ex ea et emanare: id autem, inquit, in ea levissimum est quod evaporatur.

Aul. Gell. Noct. Attic. IX. 5.

† Omnis aqua, inquit, habet in se Aeris tenuissimi portionem, qua salutaris est: habetque terream faciem, qua est corpulenta post terram. Cum ergo Aeris frigore et gelu coacta calefcit, necesse est per evaporationem velut exprimi ex illa Auram tenuissimam, qua discedente conveniat in coagulum.

Macrobi. Saturn. L. VII. C. 12.

covery;

covery; but it appears to be by no means so: and that the Aquæducts built at such vast expence for the conveyance of water, were not constructed for want of knowing, that pipes would answer a similar purpose, but from the persuasion, that the water, in pipes of lead especially, was less wholesome, than water conveyed in an open channel. This appears very clear, from the following passage in Palladius.* “ Si quis mons interjectus occurrerit, aut per latera ejus aquam ducemus obliquam, aut ad aquæ caput speluncas librabimus, per quarum structuram perveniat. Sed si se vallis interferat, erectas pilas, vel arcus usque ad aquæ justa vestigia construemus, aut plumbeis fistulis clausam dejici patiemur, et explicata valle confurgere. Ultima ratio est, plumbeis fistulis ducere, quæ aquas noxias reddunt.” Vitruvius† expresses the same, though in terms rather more obscure; and Pliny‡ gives particular directions on the subject.

* Pallad. Mens. August.

† Vitruv. L. VIII. C. 7.

‡ L. XXXI. C. 6.

*An ENQUIRY concerning the INFLUENCE of the
SCENERY of a COUNTRY on the MANNERS of
its INHABITANTS. By WILLIAM FALCONER,
M. D. F. R. S. Read October 23, 1782.*

IT is an ancient maxim in Philosophy, attributed to Aristotle, and generally acquiesced in, That all mental ideas were primarily suggested, by sensible objects, through the medium of the senses. Whether this opinion be universally true, is not here meant to be discussed: but, that external objects influence our actions and conduct, and even direct our speculative sentiments, is too evident to bear dispute.

Animated beings, and, far above the rest, the human species, are the most powerful in producing these effects. We are naturally led to adopt the passions, and, to a certain degree, to imitate the character of those, to whose company and conversation we are daily habituated; and this disposition is so potent, that even error and prejudice are often introduced, and almost voluntarily entertained, by those, whose character and understanding, in other instances, should seem to afford the most complete security against such examples of human frailty.

A less

A less potent, but a somewhat similar influence, is exerted by inanimate objects. Scenes of horror, even though composed of lifeless materials, impart gloomy and terrible ideas to the mind; and those of pleasure tend, on the contrary, to exhilarate and refresh it. Hence we may infer, that the aspect or face of a country might contribute, in some measure, towards the formation of the manners, and character of the people.

The immediate and direct effect of the sight of objects, of either of the kinds above-mentioned, would be, I apprehend, but weak; but we should consider, that they must, from their nature, be almost constantly operating; and by their repeated action may make amends for the slightness of the impressions, distinctly considered.

As it is the natural property of beautiful objects to communicate pleasurable ideas to the mind, and to elevate the spirits, we may from thence infer, that the view of a fertile, pleasant, and cultivated country, would inspire sentiments of delight and satisfaction into those accustomed to survey it. A cultivated garden was the scene of delight, selected by that celebrated patron of sensual pleasure Epicurus; and the exhilarating effects produced upon the mind by the * survey of

• ----- and now is come

Into the blissful field, thro' groves of Myrrh,
And flowering odours, Cassia, Nard, and Balm,
A wilderness of sweets, for Nature here

Wantons

of a beautiful scenery of country, are noticed by several of the poets, and particularly by Milton.

Is it not hence probable, that such a view would tend to inspire permanent chearfulness of temper, into those daily accustomed to behold it, both, as it presents great variety of subjects of attention and admiration, and as it fills the mind with representations of pleasing objects?

Wantons as in her prime, and plays at will
Her virgin fancies, pouring forth more sweet,
Wild above rule, or art, enormous blifs,

Paradise Lost, Book V.

----- about me round I saw,
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams: by these,
Creatures that liv'd, and mov'd, and walk'd, and flew:
Birds on the branches warbling: all things smil'd
With fragrance, and with joy my heart o'erflow'd.

Paradise Lost, Book VIII.

Straight mine eye hath caught new pleasures,
While the landscape round it measures,
Russet lawns, and fallows gray,
Where the nibbling flocks do stray:
Mountains, on whose barren breast
The labouring clouds do often rest:
Meadows, trim with daisies pied:
Shallow brooks, and rivers wide:
Towers, and battlements it sees,
Bosom'd high in tufted trees.

Milton's Allegro.

Why sit we sad, when Phosphor shines so clear,
And lavish nature paints the purple year?

Pope's First Pastoral.

Cicero, in his Letters to Atticus,* speaks of the pleasures of a garden, as the best remedy for grief and concern of mind; and in one of his philosophical dialogues,† he recommends attention to the natural beauties of a fine and cultivated country, as the proper study of the calm and serene period of old age.

* Deinde etiam ad καταβολῆς μαλίστιανque medendam nihil mihi reperiri potest aerius.

Cic. Epist. ad Attic. L. XIII.

† Quid de pratorum viriditate, aut arborum ordinibus, aut vinearum olivetorumque specie, dicam? Brevis precidam. Agro bene culto nil potest esse, nec usu uberius, nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitat atque allectat Senectus.

Cicero. de Senect. §. LIII.

Vobis mehercule Martis viris cavenda et fugienda imprimis amoenitas est Asiæ, tantum hæ peregrinæ voluptates ad extinguendum vigorem animorum possunt.

Livii, L. XXVII:

Loca amoena voluptaria facile in otio feroces militum animos molliverant.

Sallust. Bell. Catilin.

Itaque ut frugum semina mutato sole degenerant, sic illa genuina feritas eorum Asiatica amoenitate mollita est.

Flor. L. II. C. II.

Effeminat animos amænitas nimia, nec dubiè aliquid ad corrumpendum vigorem potest regio. Fortior miles ex confragoso venit.

Senecæ. Epist. L. I. Ep. 51.

N. B. The word amoenus is applicable to what is pleasant or agreeable to the eye, in place or situation, and, of course, refers to the scenery or face of the country.

It

It is, however, probable, that the pleasures inspired by such a scenery as is above alluded to, which is rather of a luxurious tendency, may coincide with the effects of the climate, in which such prospects are mostly produced, in contributing to weaken and effeminate the mind and disposition. However whimsical this notion may appear, it has been adopted by writers, in the highest esteem for understanding and discernment. Perhaps, for the same reason, a beautiful and ornamented country has been thought to be favourable to the softer passions. "Love," says Agatho in the banquet of Plato, "resides not in a body or soul, or any other place, where flowers never spring; or, if they do spring, where they are fallen, and the spot quite deflowered. But, wherever a spot is to be found flowry and fragrant, he there seats himself, and settles his abode." The beauty of the country, must, no doubt, contribute to the improvement of the taste of the inhabitants, both in arts and science.

Taste, which is in other words, the faculty of discerning and relishing beauty, is acquired by the comparison of beautiful objects with one another, and, upon that account, is likely to be found in greater perfection, where those objects abound the most, and where, of course, such comparisons would be the most obvious and easy. Hence springs, in a good measure, I apprehend, the elegant and varied fancy of the eastern peo-

ple, exemplified in some of their works of art, particularly the patterns of their manufactures. The diversified beauty of the vegetables, that cover the ground in those countries, could scarcely fail to suggest ideas, far superior to what could be imagined by those, who never had any opportunity of seeing such delicate productions.

The most admired passages in the eastern writings, especially the poetical, owe much of their power and effect, to the painting of the natural beauties of the country and climate. A late writer,* of no inconsiderable taste, as well as talent for observation, has remarked of the Spaniards, that the similes used by them, are universally taken from the beautiful objects of nature continually before their eyes. “The fragrance of the rose, the odour of the orange, the perfume of the myrtle, the murmuring of the cave inviting to slumber, the height of the mountains, the steepness of the rocks, the splendour of the rising sun, the coolness of the evening breeze, and the brilliancy of the stars by night, afford them endless allegories.” Even Homer himself, that great master of our passions, is not a little indebted to his familiar acquaintance with the scenery of a beautiful country, for the ravishing

* Carter’s Travels from Gibraltar to Malaga.

effects of many of his descriptions and comparisons.*

Milton appears to have been so sensible of this effect of Homer's picturesque representations, that he has ventured, perhaps improperly, to

* Glad earth perceives, and from her bosom pours
Unbidden herbs, and voluntary flowers :
Thick new-born violets a soft carpet spread,
And clustering lotos swell'd the rising bed ;
And sudden hyacinths the turf bestrow,
And flamy crocus made the mountain glow :
Celestial dews descending o'er the ground,
Perfume the mount, and breathe ambrosia round.

Pope's Homer Iliad. B. XIV. L. 395.

Next this, the eye the art of Vulcan leads
Deep thro' fair forests and a length of meads,
And stalls, and folds, and scatter'd cots between,
And fleecy flocks, that whiten all the scene.

Homer's Iliad. Descr. of Achilles's Shield.

Elysium shall be thine, the blissful plains
Of utmost earth, where Radamanthus reigns :
Joys ever young unmix'd, with pain or fear,
Fill the wide circle of the eternal year :
Stern winter smiles on that auspicious clime ;
The fields are florid with unfading prime ;
From the bleak pole no winds inclement blow,
Mould round the hail, or shake the fleecy snow ;
But from the breezy deep, the blest inhale
The fragrant murmurs of the western gale,

Homer's Odyss. B. IV.

adorn a scene laid in Britain, with productions peculiar to Asiatic climes.*

A beautiful scenery of a country contributes, I apprehend, to influence the sentiments of the people in some points respecting Religion. Thus, it is more than probable, that many of the ideas in the Roman and Greek mythologies, concerning a future state of happiness, were derived from this source. Homer's description of the Elysian fields, † and of the dwelling of the Gods, ‡ is evidently borrowed from what he

* May thy lofty head be crown'd
With many a tower and terras round,
And here and there thy banks upon
With groves of myrrh and cinnamon.

Milton's Comus.

† See last page, Note *

‡ Without the grot, a various sylvan scene
Appear'd around, and groves of living green,
Poplars and alders ever quivering play'd,
And nodding cypress form'd a fragrant shade,
On whose high branches waving with the storm,
The birds of broadest wing their mansion form;
The chough, the sea-mew, the loquacious crow,
And scream aloft, and skim the deeps below :
Depending vines the shelving cavern screen,
With purple clusters blushing thro' the green ;
Four limpid fountains from the clefts distil,
And every fountain pours a different rill, }
In mazy windings wandering down the hill,
Where blooming meads with vivid greens were crown'd,
And glowing violets threw odours round ;
A scene, where, if a God shou'd cast his sight,
A God might gaze and wander with delight.

had

had seen in a fine country: and Virgil,* and Tibullus,† seem to have taken their descriptions of the situation of the happy in a future life, from those natural beauties, with which they were familiar.

The same circumstances appear to have influenced the general opinions, concerning a place of future punishment. As the residence of the blest was supposed to be in a country exquisitely adorned with natural beauties, so that of the

- * Devenere locos lætos, et amoena vireta,
Fortunatorum nemorum, fedesque beatas:
Largior hic campos Æther, et lumine vestit
Purpureo, Solemque suum sua sidera norunt.

Virg. Æneid. Lib. VI.

- † Sed me, quod facilis tenero sum semper amori,
Ipse Venus campos ducet in Elysios.
Hic chæræ cantusque vigent, passimque vagantes
Dulce sonant tenui guttore carmen aves.
Fert casiam non culta seges, totosque per agros
Floret odoratis terra benigna rosis.

Tibull. Eleg. Lib. I. El. 4.

Propertius speaks of Elysian roses,
Mulcet ubi Elysias aura beata rosas.

Prop. Lib. IV. El. 7. L. 60.

Milton uses nearly the same expression;

On a bed
Of heapt Elysian flowers.

Milton Allegro. L. 146, 147.

Rolls o'er Elysian flowers her amber stream.

Par. Lost. III. 359.

miserable was placed in a region,* dark and uncultivated, foul and horrible, in which circumstances, the misery of those condemned to inhabit it was thought, in a good measure, to consist. Such are the effects we suppose producible by the beautiful face of a country.

Let us now see what would be the effects of one of a different appearance.

Hippocrates observes,† that the inhabitants of rough, mountainous, and uncultivated coun-

* Low in the dark Tartarean gulf shall groan.

Iliad. VIII. L. 16.

No sun e'er gilds the gloomy horrors there,

No chearful gales refresh the lazy air.

Iliad. VIII. 601 et.

At scelerata sedes jacet in nocte profundâ

Abdita, quam circum flumina nigra sonant.

Tibull. I. El. 4.

----- tum Tartarus ipse

Bis patet in præceptis tantum, tenditque sub umbras,

Quantus ad æthereum cœli suspectus Olympum.

Virg. Æn. Lib. VI.

---- diverso itinere malos a bonis loca tetra, inculta, fœda atque formidolosa habere.

Sallust. Bell. Catilinar.

Esse inferos Stoicus Zenon docuit et sedes prorsum ab impiis esse discretas et illos quidem quietas et delectabiles incolere regiones, hos vero luere pœnas in tenebrosis locis, atque in cœni voraginibus horrendis.

Laëtantii. Lib. VIII. C. 7.

† De Aerib. aquis et locis. Cap. LV.

tries,

tries, are rude and ferocious in their disposition and manners. The people of Cynetha in Arcadia, who lived in a situation particularly* gloomy and disagreeable, were so remarkable for their unsociable qualities, that they were expelled from the Grecian cities. The Cimmerians, who inhabited a country dark and melancholy, subsisted upon robbery and plunder: and the country of the Cyclops, according to Homer's description, was somewhat of a similar appearance. The same disposition, of the people inhabiting the same region, is mentioned by Fazellus, a writer concerning Sicily, about two hundred years ago, and confirmed, by the later testimony of Mr. Brydone. The Indians also, discovered a few years since by Mr. Byron, in the Southern Hemisphere, were brutal and savage to an enormous excess.

May we not here suppose, with an elegant writer, that a stormy sea, together with a frozen, barren and inhospitable shore, might work upon the imagination of these Indians, so as, by banishing all pleasing and benign ideas, to fill them with habitual gloom, and with a propensity † to cruelty? And might not the tremendous scenes of Etna have had a like effect upon the

* Athenæi. Lib. XIV. Polybii. Lib. IV. C. 3.

† Harris's Philolog. Enquiries, p. 518.

Cyclops, who lived among smoke, thunderings, eruptions of fire, and earthquakes? *

If then, these limited regions so influenced their natives, may not a similar effect be presumed from the vast regions of the north; may not its cold, barren, and uncomfortable climate, have made its numerous tribes equally rude and savage? Ovid, the Roman poet, who, unfortunately for himself, had but too many opportunities for observations of this kind, seems to have been of this opinion, from his so frequently connecting his account of the country with the manners of the inhabitants. Is it not probable, that the dreary aspect of the country, might be one cause of the devastations committed by these people, in their invasions of the Roman

* *Frigida me cohibent Euxini littora Ponti ;
 Dictus ab antiquis Axenus ille fuit.
 Nam neque jactantur moderatis æquora ventis,
 Nec placidos portus hospita navis adit.
 Sunt circa gentes, quæ prædam sanguine quærant,
 Nec minus insidâ terra timetur aqua.
 Illi, quos audis, hominum gaudere cruore,
 Pæne sub ejusdem sideris axe jacent*

Ovid. Trist. L. IV. El. 4.

*Sive locum specto, locus est inamabilis, et quo
 Esse nihil toto tristius orbe potest.
 Sive homines ; vix sunt homines, hoc nomine digni :
 Quamque lupi sævæ plus feritatis habent.*

Ovid. Trist. L. V. Eleg. 7.

empire?

empire? * A desolate and uncultivated scene, which probably originally inspired the ferocious disposition of these people, was more congenial to their ideas and inclinations, than elegant buildings, and cultivated grounds, which, whilst they betrayed the unwarlike spirit of their possessors, evidenced their superiority in understanding and industry.

Miners, for the same reasons, are generally observed to be a hardy, ferocious, and cruel set of men. The scenes of horror, misery, and gloom, with which they are conversant, obliterate the finer sensations, and steel the heart against the sentiments of tenderness and compassion. The

* Ovid mentions in his time, that the Getæ destroyed all the buildings, and laid the country waste, wherever they went.

Hostis equo pollens, longæque volante sagittâ
Vicinam late depopulatur humum.

Quæ nequeunt secum ferre aut abducere, perdunt,
Et cremat infontes hostica flamma casas.

Ovid Trist. L. III. Eleg. 10.

Quicquid invenire poterat momento temporis parvi, vastabant, (Saraceni) milvorum rapacium similes.

Amm Marcell. L. XIX. C. 4.

The Franks destroyed forty cities upon the Rhine.

Zosim L. III. C. 1.

Alaric destroyed all the cities in Macedonia, Thrace and Greece, except Athens, and Thebes. Attila preferred his house of wood on the Tibiscus, to all the splendid palaces he might have enjoyed. *Zosim. L. V. C. 5.*

emotions

emotions of the mind, in these instances, correspond with the wildness and ferocity of the surrounding chaos of objects, and require in order to humanize them, a certain degree of adjustment, and even embellishment, of external appearances. We might reasonably conclude from hence, that a people so situated, would have their intellectual faculties considerably contracted, or depressed. The paucity of objects, and those of a disgusting, or terrible nature, would afford few motives for inquiry, and, of course, a narrow field for mental exertion.

The ancient Germans,* to whom letters were unknown, and who seem to have possessed very little thirst after knowledge, dwelt in a region, dark with forests, and foul with marshes; and the desolate and uncultivated face of the country contributes, I doubt not, to encourage the ignorance of the American Indians. We might, with still greater probability imagine, that such a people would be particularly defective in all matters that regard taste and sentiment. This, however, is not altogether the case. Their ideas are indeed melancholy, and their views of nature dark and gloomy; but, nevertheless, often par-

* Terra etsi aliquanto specie differt, est in universum, aut sylvis horrida aut paludibus sæda.

Taciti Germania.

Moltis montibus aspera, et mana ex parte silvis et paludibus invia. Pompon. Mela.

take

take of a dreary magnificence, and fullen grandeur, that produce a deep and lasting impression upon the mind. These sentiments are congenial with the appearance of the country. The stupendous scenery of rocks, clouds, precipices, torrents, and deserts, continually exhibited to their senses, cannot fail to suggest a train of thoughts and expressions corresponding therewith; and the accidents, to which a life of hunting, in a country that gives occasions to so many dangers, is exposed, contribute still farther to increase the gloom, and throw a darker shade upon the imagination. Hence, sorrow and terror are the passions they are most naturally led to excite. Their music, as well as their poetry, is plaintive, and, I believe, mostly applied to the recital of melancholy tales, or unfortunate events. Even their superstitions are of a melancholy cast.

The noted faculty of prying into futurity, by means of a previous sight of events that were to take place, so noted in the Alpine scenes, both of Scotland and Swisserland, is held to be of a sad and uncomfortable nature, unlike the Seers of old, who were thought to be particularly favoured by such communications. This faculty has been regarded by those, who believed they possessed it, as a misfortune, on account of the many dreadful images it obtruded upon the fancy. This kind of prescience seems to have been principally, though not altogether, concerned



Falconer, William. 1789. "An enquiry concerning the influence of the scenery of a country on the manners of its inhabitants." *Memoirs of the Literary and Philosophical Society of Manchester* 1, 271–287.

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